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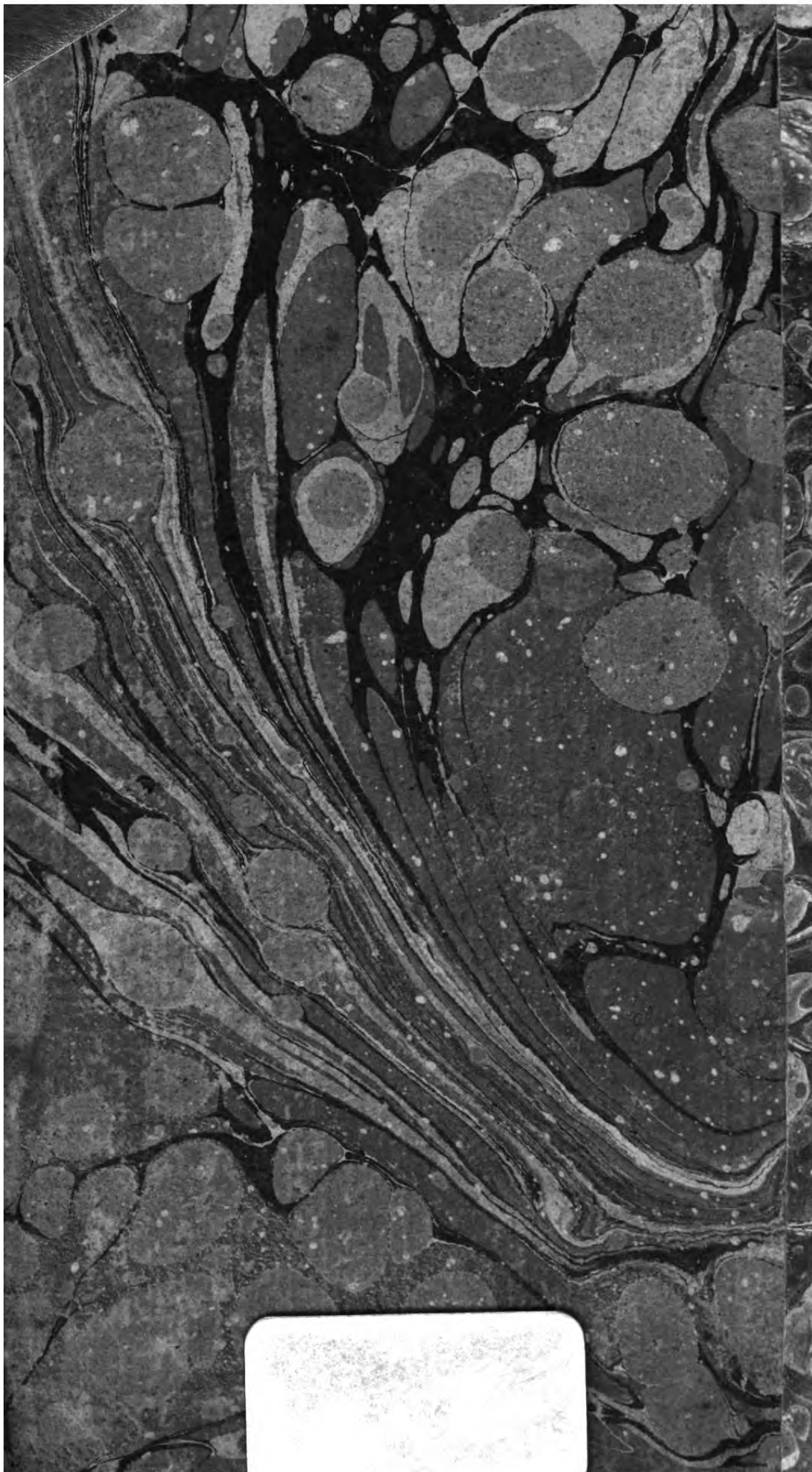
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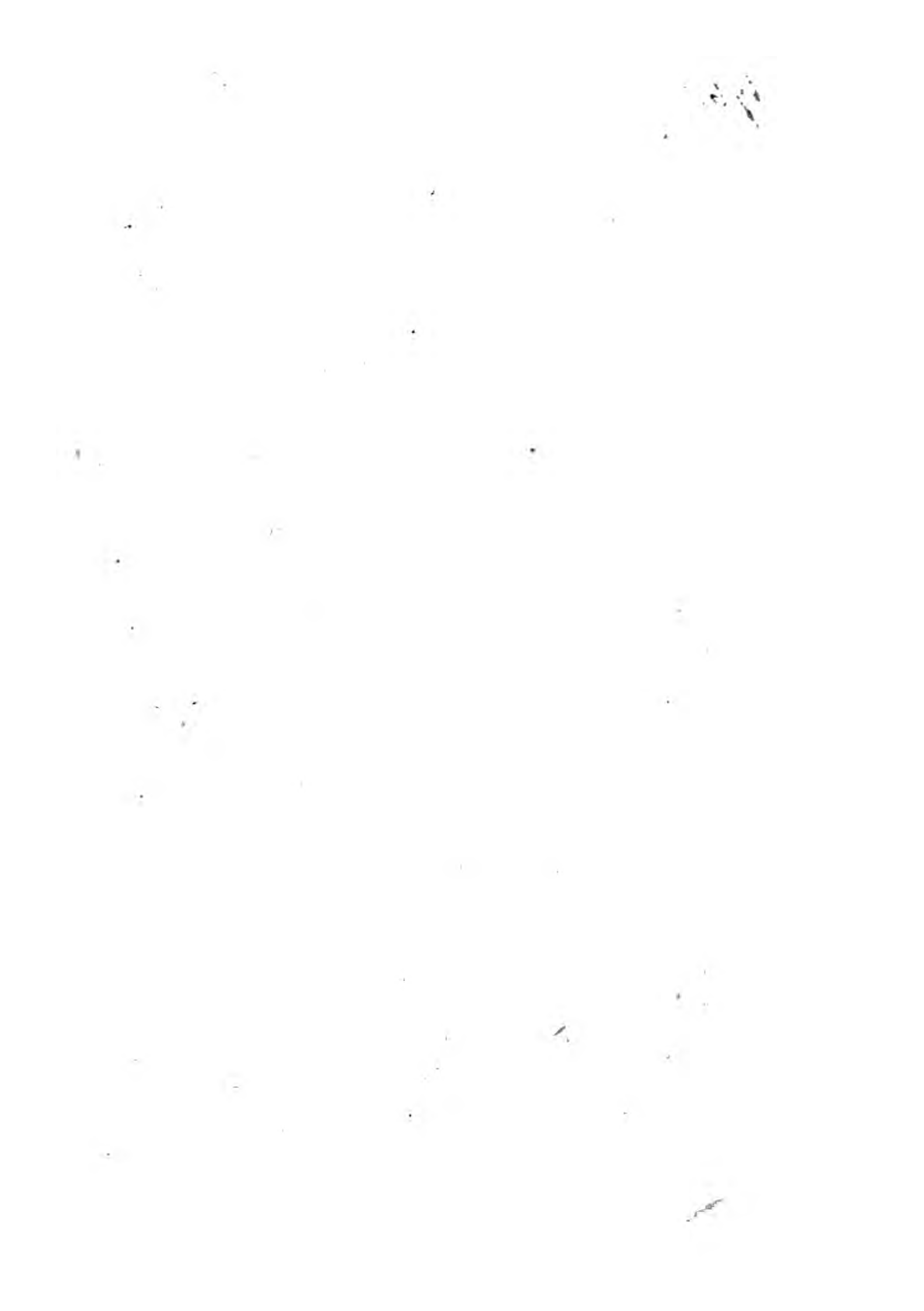


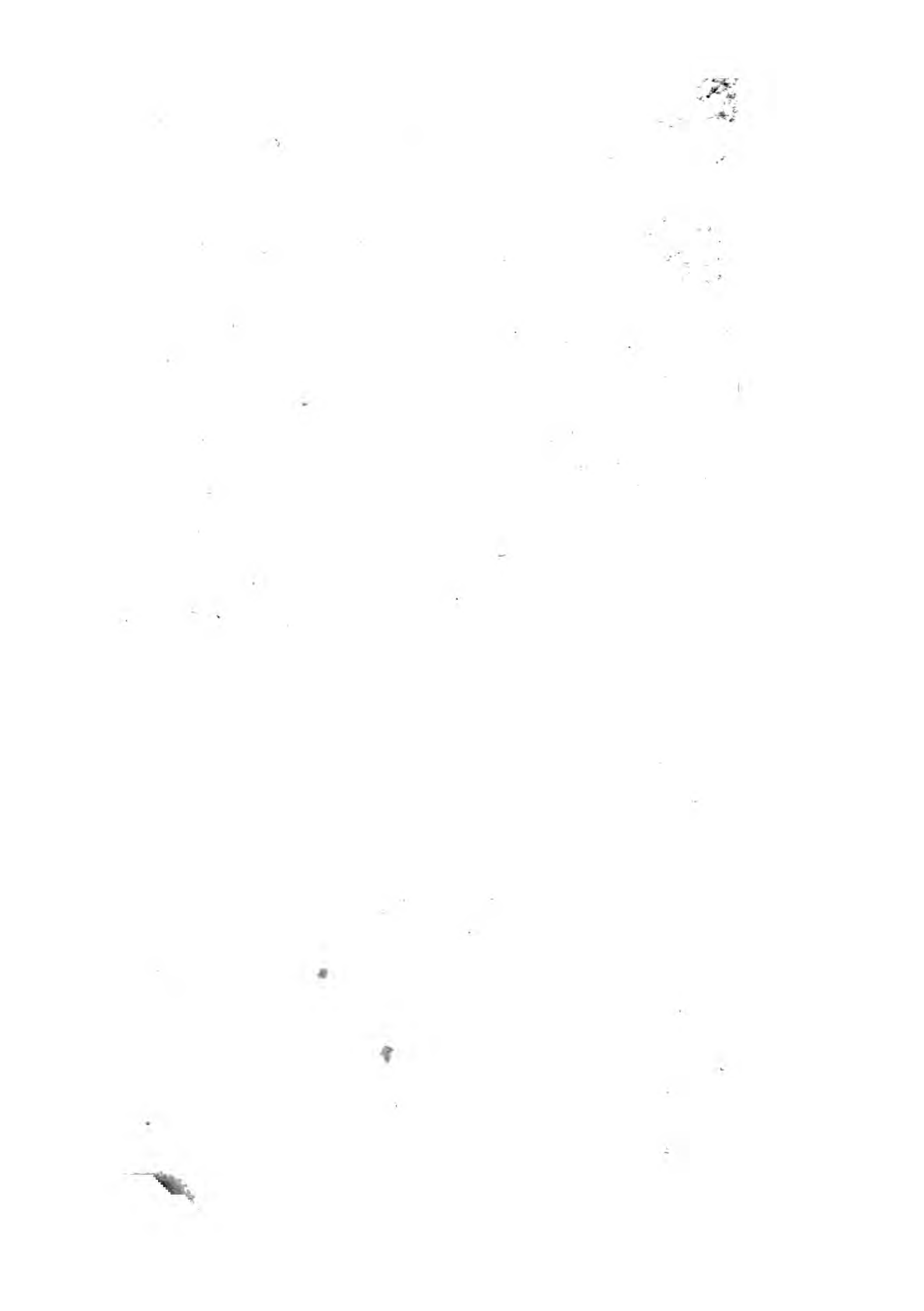


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Wm THE *Suggan,*
LADY'S *Book*

PRIMER;

OR

OFFICE

OF THE

Richd St

BLESSED

VIRGIN MARY,

With a New and approved Version

OF THE

CHURCH HYMNS.

To which are added the remaining Hymns

OF THE

ROMAN BREVIARY.

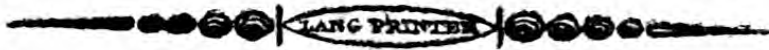


ORMSKIRK:

PRINTED FOR J. FOWLER.

1804

138 . i . 455



A SHORT
Exposition of the *Primer* or *Office*
OF THE
BLESSED VIRGIN MARY.

THE Office of our *B. Lady*, is of great antiquity, and was composed by the Church, directed by the Holy Ghost: This Book is called the *Primer*, from the Latin word *PRIMO*, which signifies, first of all, to teach us, that prayer should be the first work of the day. The Office is divided into *Psalms, Hymns, Canticles, Anthems, Versicles, Responsories, and Prayers*, for order, beauty, and variety-sake, and warranted by Scriptures, (*Col. 3. 16.*) Sing you in your hearts to our Lord, in spiritual psalms, hymns, and canticles.

The Office is divided into seven several hours, according to that of the Prophet; *seven times in the day I have praised thee*: And likewise, to represent a daily memorial of the seven principal parts, and of the seven hours of our Saviour's Passion. For our Saviour hung three hours living on the Cross, other three hours he hung dead on the Cross, and the seventh hour was spent in nailing him to, and taking him from the Cross. By the *Matins* and *Lauds*, we commemorate his agony and binding in the garden; by the

Prime, his scoffs and false accusations; by the *third Hour*, his cloathing with purple and crowning with thorns; by the *sixth Hour*, his condemning and nailing to the cross; by the *ninth Hour*, his yielding up the ghost, and the opening of his side; by the *Even-song*, his taking from the Cross: and by the *Complin*, his burial.

Note, that the *Matins* (according to the precise canonical time) begin at midnight, and the *Lauds* are but, as it were, an appendix to the *Matins*; the *Prime* begins at six of the clock in the morning, &c. but these times are not punctually observed, unless in religious houses.

The *Doxology*, or *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.* is said at the beginning of every hour, and at the end of every psalm, to shew that the intention of the office is, in the first place, to give one equal glory to the most blessed Trinity, and to invite all creatures to do the like.

Alleluia is a *Hebrew* word, and signifies *Praise ye our Lord with joy and exultation of heart*, and is the language of the blessed in Heaven, according to *Apoc. 8. 6.* Therefore the Church has forbidden it to be translated into any other language: It is used a great part of the year, especially betwixt *Easter* and *Whitsuntide*, because that is a time of joy for our Saviour's Resurrection and Ascension.

But from *Septuagesima* 'till *Easter*, instead of *Alleluia*, is said, *Praise be to thee, O Lord;*

Office of the B. V. Mary.

King of Eternal Glory, because that is a time of penance, therefore God must be praised, rather with *tears* than *exultation*.

The Invitatory, *Hail Mary full of Grace, our Lord is with thee*, is to congratulate and renew the memory of our blessed Lady's joy, conceived at the Conception of her Son JESUS; and to invite all the communion of the faithful to do the like. And the *five verses* which follow the Invitatory, and begin *Come let us rejoice, &c.* signify the *five wounds* of Christ, from which all our prayers have their force and merit, and in honour of which these five Versicles are said.

The *Hymns* are poetical expressions of the prerogatives and praises of *God*, and our blessed Lady, and were composed, for the most part by St. *Hilary*, St. *Ambrose*, and St. *Thomas of Aquine*; and the use of them is warranted by Scripture (*Matt. 26.*) where it is said, *That our Saviour and his Disciples, after they had recited an Hymn, and went forth.*

The three *Psalms*, in most of the hours, and the three hours allotted to every Canonical hour, are in honour of the blessed Trinity, to whom chiefly the whole Office is directed. The *Absolutions* and *Benedictions*, before the lessons, are short aspirations to beg Divine Assistance, that we may worthily read the lessons following: and the first *Benediction* is in honour of the Father, the second in honour of the Son, the third in honour of the Holy Ghost. The lessons and chapters

The Exposition of the

are taken out of *Holy Writ*, and contain the mystical praise of Christ, and our blessed Lady.

The *Responsories* or *Answers*, are so called, because one alone having sung a lesson, all the *Choir* answers, and sings the *Responsory*, which usually is taken out of the same part of Scripture, as the lesson, or otherwise is composed of certain pious affections towards God, and of sentences correspondent to the nature of that day's office. The letter *R*, usually denotes a *Responsory*, or *Answer*, as the letter *V*. doth a *Versicle*.

An *Anthem* or *Antiphona*, signifies a *Reciprocal Voice*, that is, a voice which one wing of the *Choir* returns to the other, whence it comes; singing it in an exchanged order. Before and after most of the *Psalms*, is placed an *Anthem*, which *Anthem* is said, both before and after the *Psalms* on a double feast-day; and only after on a single feast. St. *Isidore* saith, *These Anthems were first used in the Greek Church, and afterwards introduced into the Latin Church, by St. Ambrose.*

We rise up and stand, whilst we say or sing the Canticles or Songs: *My Soul magnifies our Lord. &c. Blessed be the Lord God of Israel, &c. And, now Lord, let thy Servant depart, &c.* to signify our reverence to the Gospel, out of which those are taken. The *Collect* is the *Prayer* so called, because it collects and gathers together, the sum of all petitions and supplications of the whole Office, and is always ended with these words:

Office of the B. V. Mary.

Through our Lord Jesus Christ, &c. to signify that he is our only mediator of redemption, and principal mediator of intercession, and that we cannot merit any thing by our *prayers*, unless we make them in his name.

The *nocturn* or *night-office*, are so called, because they were wont to be (and in catholic countries still are) said *nocturno tempore*, in the *night-time*, according to that of the prophet, *at midnight I rose to confess to thee.*

The fifteen gradual *psalms*, take their denomination from a custom the *Jews* observed of singing them, as they ascended 15 steps or degrees (in latin *gradus*) towards *Solomon's* temple, singing one *psalm* on every step: And this was a figure of the ascension of the elect, by the degrees of virtue, whereof the *prophet* speaks, *They shall go from virtue to virtue.*

The *penitential psalms* are so called, because they contain many deep expressions of inward sorrow and repentance of sins committed, and many cries or supplications to God for mercy and forgiveness, and therefore are to be said kneeling.

A TABLE

OF ALL THE

FEASTS AND FASTS,

That are observed by the Catholics of
England.

All the *Sundays* in the
year.

JANUARY.

1. The *Circumcision,*
or *New Year's*
Day.
6. The *Epiphany,* or
Twelfth Day.

MARCH.

25. The *Annunciation*
of the B. V. or
Lady Day.

JUNE.

29. * *St. Peter* and
St. Paul.

AUGUST.

15. * The *Assump-*
tion of the B.
Virgin.

NOVEMBER.

1. * *All Saints.*

DECEMBER.

25. * *Christmas Day.*

The eve of the holidays, as distinguished above, thus *, are days of *fasting*, unless any holiday falls on a *Monday*, when the fast is kept on the *Saturday* before.

N. B. The vigils or eves before the suppressed Feasts, are taken off, and the obligation is removed and laid upon the *Wednesdays* and *Fridays* in *Advent*, which, for the future, are to be observed with *Fast* in lieu of those vigils.

TABLE of Moveable FEASTS.

Year of our Lord.	Dominical Letters.	Golden Number.	Septuagesima.	Ash-Wednesday.	Easter-Day.
1804	A G	19	Jan. 29	Feb. 15	Apr. 1
1805	F	1	Feb. 10	Feb. 27	Apr. 14
1806	E	2	Feb. 2	Feb. 19	Apr. 6
1807	D	3	Jan. 25	Feb. 11	Mar. 29
1808	C B	4	Feb. 14	Mar. 3	Apr. 17
1809	A	5	Jan. 29	Feb. 15	Apr. 2
1810	G F	6	Feb. 18	Mar. 7	Apr. 22
1811	F	7	Feb. 10	Feb. 27	Apr. 14
1812	E D	8	Jan. 26	Feb. 12	Mar. 29
1813	C	9	Feb. 14	Mar. 3	Apr. 18
1814	B	10	Feb. 6	Feb. 23	Apr. 10
1815	A	11	Jan. 22	Feb. 8	Mar. 26
1816	G F	12	Feb. 11	Feb. 23	Apr. 14
1817	E	13	Feb. 2	Feb. 19	Apr. 6
1818	D	14	Jan. 18	Feb. 4	Mar. 22
1819	C	15	Feb. 7	Feb. 24	Apr. 11
1820	B A	16	Jan. 30	Feb. 16	Apr. 2
1821	G	17	Feb. 18	Mar. 7	Apr. 22
1822	F	18	Feb. 3	Feb. 20	Apr. 7
1823	E	19	Jan. 26	Feb. 12	Mar. 30
1824	D C	1	Feb. 15	Mar. 4	Apr. 18
1825	B	2	Jan. 30	Feb. 16	Apr. 3
1826	A	3	Jan. 22	Feb. 8	Mar. 26
1827	G	4	Feb. 11	Feb. 23	Apr. 15
1828	F E	5	Feb. 3	Feb. 20	Apr. 5
1829	D	6	Feb. 15	Mar. 4	Apr. 19
1830	C	7	Feb. 7	Feb. 24	Apr. 11
1831	B	8	Jan. 30	Feb. 16	Apr. 3
1832	A G	9	Feb. 19	Mar. 8	Apr. 22
1833	F	10	Feb. 3	Feb. 20	Apr. 7
1834	E	11	Jan. 26	Feb. 12	Mar. 30
1835	D	12	Feb. 15	Mar. 4	Apr. 19
1836	C B	13	Jan. 31	Feb. 17	Apr. 3

TABLE of Moveable FEASTS.

Year of our Lord.	Ascension-day.	Whit-Sunday.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1804	May 10	May 20	May 31	27	Dec. 2
1805	May 23	June 2	June 13	25	Dec. 1
1806	May 15	May 25	June 5	26	Nov. 30
1807	May 7	May 17	May 28	27	Nov. 29
1808	May 26	June 5	June 16	24	Nov. 27
1809	May 11	May 21	June 1	27	Dec. 3
1810	May 31	June 10	June 21	24	Dec. 2
1811	May 23	June 2	June 13	25	Dec. 1
1812	May 7	May 17	May 28	27	Nov. 29
1813	May 27	June 6	June 17	24	Nov. 28
1814	May 19	May 29	June 9	25	Nov. 27
1815	May 4	May 14	May 25	28	Dec. 3
1816	May 23	June 2	June 13	25	Dec. 1
1817	May 15	May 25	June 5	26	Nov. 30
1818	Apr. 30	May 10	May 21	28	Nov. 29
1819	May 20	May 30	June 10	25	Nov. 28
1820	May 11	May 21	June 1	27	Dec. 3
1821	May 31	June 10	June 21	24	Dec. 2
1822	May 16	May 26	June 6	26	Dec. 1
1823	May 8	May 18	May 29	27	Nov. 30
1824	May 27	June 6	June 17	24	Nov. 28
1825	May 12	May 22	June 2	26	Nov. 27
1826	May 4	May 14	May 25	28	Dec. 3
1827	May 24	June 3	June 14	25	Dec. 2
1828	May 15	May 25	June 5	26	Nov. 30
1829	May 28	June 7	June 18	24	Nov. 29
1830	May 20	May 30	June 10	25	Nov. 28
1831	May 12	May 22	June 2	26	Nov. 27
1832	May 31	June 10	June 21	24	Dec. 2
1833	May 16	May 26	June 6	26	Dec. 1
1834	May 8	May 18	May 29	27	Nov. 30
1835	May 28	June 7	June 18	24	Nov. 29
1836	May 12	May 22	June 2	26	Nov. 27

MOVEABLE FEASTS.

Easter Day, with the *Monday* following. *Ascension Day* which is the *Thursday*, forty days after *Easter*. *Whitsunday* seven weeks after *Easter*, and the *Monday* following. *Trinity Sunday*, being the octave of *Whitsunday*. *Corpus Christi*, which is the *Thursday* after *Trinity Sunday*.

Moveable and other Fasting Days.

All *Lent*, except *Sundays*; *Whitsun-ey* the *Ember-day*, at the four seasons, being *Wednesday*, *Friday*, and *Saturday* in the first week of *Lent*; in *Whitsun week*; in the third week of *September*; and in the third week of *Advent*. The eves of holidays as in the table.

Days of abstinence.

The *Sundays* in *Lent*.—All *Fridays* and *Saturdays*. *Rogation days*, being *Monday*, *Tuesday* and *Wednesday* before *Ascension day*. *St. Mark's day*, except it falls in *Easter week*.

If *Christmas-day* falls on a *Friday* or *Saturday*, it is neither feast nor abstinence.

MOVEABLE FEASTS.

The *solemnization of marriage* is forbidden from the *first Sunday* in Advent till after the *Epiphany* and from *Ash Wednesday* till after *Low Sunday* : and to marry within the fourth degree of kindred ; likewise the God-father and God-mother with the child, or with its parents.

THE
S U M
OF
CHRISTIAN DOCTRINE.

The Apostles Creed.

I Believe in God, the Father Almighty, Creator of heaven and earth, and in Jusus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sits at the Right Hand of God the Father Almighty, from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. *Amen.*

Our Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven: Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil. *Amen.*

The Sum of Christian Doctrine.

The Angelical Salutation.

HAIL *Mary*, full of grace, our Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, *Jesus*. Holy *Mary*, mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

The Ten Commandments,
called the Decalogue.

I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

I. **T**HOU shalt not have strange Gods before me: Thou shalt not make to thyself a * graven thing, nor any likeness that is in heaven above, or in the earth below, or of things that are in the water under the earth: Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate me; and shewing mercy to thousands of those that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him innocent, that shall take the name of the Lord his God in vain.

* *The LXXII translate it an Idol, that is the statue of a false God; commonly carved in Wood or stone; and frequently cast in metal to be worshipped.*

The Sum of Christian Doctrine.

III. Remember that you keep holy the sabbath-day.

IV. Honour thy father and mother.

IV. Thou shalt not kill.

IV. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false testimony against thy neighbour.

IX. Thou shalt not covet thy neighbour's house.

X. Thou shalt not covet thy neighbour's wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his.

The Seven Sacraments.

Baptism, confirmation, eucharist, penance extreme unction, holy order, and matrimony.

The theological Virtues.

Faith, hope and charity.

The Cardinal Virtues.

Prudence, temperance, justice, and fortitude.

The Gifts of the Holy Ghost.

Wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of our Lord.

The Fruits of the Holy Ghost.

Charity, joy, peace, patience, benignity, goodness, longanimity, meekness, faith, modesty, continence, and chastity.

The Sum of Christian Doctrine.

The Precepts of Charity.

Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with all thy mind.

Thou shalt love thy neighbour as thy self.

The Precepts of the Church.

1. To keep holy the appointed festival days of the church, in abstaining from servile works, and hearing mass.

2. To fast *lent*, *ember-days*, and *Vigils*, and on *Fridays* and *Saturdays* to abstain from flesh.

3. To confess your sins to your pastor at least once a year : To receive the holy eucharist at *easter*, between *Palm-Sunday* and *Low-Sunday*.

4. Not to solemnize marriage at times forbidden by the church : Nor within certain degrees of kindred ; nor privately without witnesses.

The Spiritual Works of Mercy.

1. To teach the ignorant.
2. To correct the sinner.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. Patiently to suffer injuries.
6. To pardon offences.
7. To pray for the living and the dead, and thy persecutors.

The Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.

The Sum of Christian Doctrine.

3. To harbour the stranger.
4. To cloath the naked.
5. To visit the sick.
6. To visit the imprisoned, and to redeem the captive.
7. To bury the dead.

The Eight Beatitudes.

Blessed are the poor in spirit ; for theirs is the kingdom of God.

Blessed are the meek ; for they shall possess the land.

Blessed are they that mourn ; for they shall be comforted.

Blessed are they that hunger and thirst after justice ; for they shall be filled :

Blessed are the merciful ; for they shall obtain mercy.

Blessed are the clean of heart ; for they shall see God.

Blessed are the peace-makers ; for they shall be called the children of God.

Blessed are they that suffer persecution for justice ; for theirs is the kingdom of heaven.

The Seven Capital sins which are called Deadly.

Pride, covetousness, lust, envy, gluttony, wrath and sloth.

The Four last things to be remembered.

Death, the last judgment, hell, and the kingdom of heaven.

St. John's Gospel.

The Beginning of the Gospel
according to St. JOHN.

Glory be to thee, O Lord.

IN the beginning was the word, and the word was with God, and God was the word. This was in the beginning with God. All things were made by him, and without him was made nothing, which was made: In him was life, and the life was the light of men: and the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for a testimony, to give testimony of the light, that all might believe through him. He was not the light, but to give testimony of the light. It was the true light, which enlightens every man that comes into this world: He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But to as many as received him, he gave power to be made the Sons of God, to those that believe in his name: Who, not of blood, nor of the will of the flesh, nor the will of man, but of God are born: And the *Word was made flesh,*

A Testament of the Soul.

and dwelt among us, (and we saw the glory of him, glory as it were of the only begotten of the Father) full of grace and truth.

Thanks be to God.

A Testament of the Soul, to be made by a good Christian every Day.

In Nomine Domini, Amen.

I Bequeath my soul to God, my body to the earth, rottenness and worms.

I abandon freely all temporal goods, which are but meer vanity.

I repent with all my heart of my sins, and that for the love of God.

I pardon with my heart and soul, all my enemies.

I believe in God, one in essence, and three in persons, Father, Son, and Holy Ghost, Creator, Conservator, and remunerator, all powerful, all good, all bountiful, all wise; that the second Person, who is the Son of God, became man, and died upon the cross to save me; and whatsoever the holy catholic, apostolic, and *Roman* church, doth propose unto me to believe.

I hope by the bounty of God, through the merits of my dear Saviour Jesus Christ, the remission of all my sins and life everlasting.

A Testament of the Soul.

I love God for his own sake alone, with all my heart, with all my soul, and with all my strength.

I resign myself purely, intirely and absolutely, to the disposition of his most holy, and always adorable will, being ready to do and suffer, to be healthy and sick, to live and die, when and after what manner he pleases, his holy will be done. *Amen, Amen.*

I recommend my soul, and all that I am, to the intercession of the glorious virgin *Mary*, my good mother and advocate, to *St. Joseph*, and my angel-guardian, and to all the angels and saints of heaven, whom I most humbly beseech to assist me at the hour of my death.

For my last words, I say in profound humility, and contrition of heart *Jesus Maria*, desiring to die in their blessed arms. And when my tongue cannot pronounce these holy names, I desire to do it with my heart.

If my heart should fail me, with my judgment, I say them now for then, with all affection, and possible submission, *Jesus Maria.*

Nos cum prole pia, benedicat Virgo Maria.

Virgin-mother, I humbly crave,
Thy blessing, and thy Son's to have.

Salutation to all the Parts of Christ, and a recommendation of one's self to him.

HAIL, awful head of our Lord Jesus Christ, to be dreaded by all powers, yet wast crowned with thorns, and cudgelled with a cane for us. Hail most beauteous face of our Saviour the Lord Jesus Christ, disfigured for us with spittle and buffets. Hail most gracious eyes of our Saviour the Lord Jesus Christ, bathed in tears for us. Hail mellifluous mouth and throat of our Lord Jesus Christ, drenched for us with gall and vinegar. Hail most noble ears of our Saviour the Lord Jesus Christ tormented for us with Affronts and reproaches. Hail submissive neck of Jesus Christ, cuffed for us, and his most sacred back, torn for us with scourges. Hail venerable hands and arms of our Lord Jesus Christ, racked for us upon the cross. Hail meekest breast of our Saviour the Lord Jesus Christ, overwhelmed with trouble for us in his passion. Hail glorious side of our Lord Jesus Christ, laid open for us with a soldier's spear. Hail refuge of mercy, the sacred knees of our Saviour the Lord Jesus Christ, bent for us in prayer. Hail adorable feet of our Saviour the Lord Jesus Christ, bored through with nails for us. Hail all the whole body of Jesus Christ, hanged up, wounded, and dead upon the cross, and buried for us. Hail most precious blood, shed for us from the body of our Saviour the Lord Jesus Christ. Hail most holy Soul of our Lord Jesus Christ, recommended

Salutation to all Parts, &c.

into his Father's hands for us upon the cross. With the same recommendation I this day, and every day, do recommend to thee my soul, my life, my heart and body, all my senses and actions; all my friends, benefactors, (children) and relations; the souls of my parents, (brethren and sisters) and of all my friends and enemies: That thou wilt please to protect, deliver, and defend us, from all the deceitful snares of our enemies both visible and invisible, now and for ever.
Amen.

An Universal Prayer.

O My God, I believe in you, but strengthen my faith; I hope in you, but confirm my hope; I love you, but redouble my love; I am sorry that I have offended you, but increase my repentance.

I adore you as the first principle of my being I desire you as my last end; I give you thanks as my perpetual benefactor; I invoke you as my sovereign defender.

My God, vouchsafe to guide me by your wisdom, to restrain me by your justice, to comfort me by your mercy, to protect me by your power.

I consecrate all my thoughts, words actions, and sufferings, to you, to the end

An Universal Prayer.

that henceforward I may think of you, speak of you, act for you, and suffer for you.

Lord, I desire that your will may be done, because it is your will, and in the manner that you will.

I beseech you to enlighten my understanding, to enflame my will, to purify my body, and sanctify my soul.

My God, give me strength to expiate my offences, to overcome my temptations, to correct my predominant passions, and to practise the virtues proper to my state.

Fill my heart with tenderness for your goodness, aversion for my failings, love for my neighbour, and contempt of the world.

Let me remember, O God, to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by sweetness, tepidity by devotion.

My God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in success.

Let me never forget to join attention to my prayers, temperance to my meals,

An Universal Prayer.

exactness to my employments, and constancy to my resolutions.

Lord, inspire me to keep an upright conscience, a modest extollor, an edifying conversation, and a regular conduct.

Grant that I may continually apply myself to overcome nature, to comply with thy grace, to keep thy commandments, and work my salvation.

Discover to me, O God, the nothings of the world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may avoid damnation, and in the end obtain heaven; thro' the merits of our Lord Jesus Christ. Amen.

THE OFFICE

OF

OUR BLESSED LADY.

To be said from the Day after the Purification, till the Even-Song of the Saturday before the first Sunday of Advent; except that on the Day of the Annunciation the Office is said, as in Advent.

At MATTINS.

HAIL *Mary*, full of Grace, our Lord is with thee: Blessed art thou among Women; and blessed is the Fruit of thy Womb, *Jesus*. Holy *Mary*, Mother of God, pray for us Sinners, now, and at the Hour of our Death. *Amen.*

Which is always said in the beginning of all Hours of our Blessed Lady.

V. **L**ORD, open my lips.

R. And my mouth shall declare thy praise.

V. Incline to my aid, O God.

R. O Lord, make haste to help me.

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

B

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

Alleluja is said at all hours, from the Evening of Easter Eve to the Complin of the Saturday before Septuagesima-Sunday. From then till the Even-song of Easter-eve is said, praise be to thee, O Lord, King of eternal glory.

The Invitatory.

Hail *Mary*, full of Grace, our Lord is with thee. *Again repeat, Hail Mary, full of Grace, our Lord is with thee.*

In the time of Easter is added Alleluja, both here, and in the end of the Antbems, Versicles, and Responsaries.

Psaln 94. Venite exultemus.

This psalm without doubt was made by David, since St. Paul cites it as his in the Epistle to the Hebrews. Some think it was made at the time when he carried the Ark to Mount Sion. It contains a lively exhortation to praise God with our heart, our voice, our works, and to submit to his holy laws.

COME let us rejoice to our Lord, let us make joy to God our Saviour; let us approach his presence in confession, and in psalms make joy before him.

Hail *Mary*, full of Grace, our Lord is with thee.

For God is a great Lord, and a great King above all Gods; because our Lord repels not his people; in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

Our Lord is with thee.

The sea is his, he made it, and his hands founded the dry land; come let us adore,

and fall down before God, let us lament before our Lord, that made us, because he is the Lord our God; we are his people, and the sheep of his pasture.

Hail *Mary*, full of Grace, our Lord is with thee.

To day if you shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the desert, where your Fathers tempted me, proved, and saw my works.

Our Lord is with thee.

Forty years was I nigh to this generation; and said, they always err in their heart, and have not known my ways, to whom I fware in my wrath, if they shall enter into my rest.

Hail *Mary*, full of Grace, our Lord is with thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Our Lord is with thee.

Hail *Mary*, full of Grace, our Lord is with thee.

The HYMN. *Quem terra, Pontus, sidera.*

THE Sov'reign God, whose hands sustain
The globe of heav'n, the earth and
main,

Ador'd and prais'd by each degree,
Lies hid, O sacred Maid, in thee.

4 *The Office of our B. Lady,*

He whom the sun and moon obey ;
To whom all creatures homage pay ;
The Judge of Men and Angels doom
Resides within the Virgin Womb.

O happy Parent chose to bear
Thy Maker God's eternal heir ;
Whose fingers span this earthly round,
Whose arms the whole creation bound.

Blest Maid, whom *Gabriel's* voice avows
The sacred Spirit's fruitful spouse :
Thou gav'st the world, by human birth,
The most desir'd of heav'n and earth.

May age to age for ever sing
The Virgin's Son and Angels King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*

These three Psalms following are said on Sundays, Mondays and Thursdays, at the Nocturn.

The Anth. Blessed art thou.

Psalm 8. Domine Dominus noster.

According to the opinion of the most learned Interpreters, which the Scripture seems to affirm, this Psalm principally regards to the Person of Jesus Christ risen from the dead, in whom God did manifest his greatest glory and power. Tho' it may also be applied to other men.

O LORD our Lord, how wonderful is
thy name in the whole earth !

For thy magnificence is lifted up above
the Heavens.

Out of the mouths of infants and suck-
lings thou hast perfected praise, because of
thy enemies, that thou may'st destroy the
enemy and revenger.

For I shall behold the heavens, the works of thy fingers ; the moon and the stars, which thou hast founded.

What is man, that thou art mindful of him, or the Son of Man, that thou dost visit him ?

Thou hast diminished him a little less than Angels ; with glory and honour thou hast crowned him, and appointed him over the works of thy hands.

Thou hast subjected all things under his feet, sheep and oxen ; and also the cattle of the field.

The birds of the air, and fishes of the sea, that walk through the paths of the sea.

O Lord our Lord, how wonderful is thy name in the whole earth !

Glory be to the Father, &c.

The Anth. Blessed art thou among women, and blessed is the Fruit of thy womb.

The Anth. Even as choice myrrh.

Psalms. 18. *Cœli enarrant gloriam.*

This psalm consists of two parts : In the first we are taught that the power and glory of God may be known by contemplating the celestial bodies, and especially the sun. In the second part is described the perfection and efficacy of the Divine Law. The psalm concludes with a prayer for the pardon of hidden sins.

THE heavens shew forth the glory of God, and the firmament declares the works of his hands.

The day publisheth his word to the day, and night discovers the knowledge of him to the night.

There is no language, nor speech, whose voices may not be heard.

Their sound has gone forth into all the earth, and their words to the ends of the earth.

He has put his tabernacle in the sun, and himself as a bridegroom coming forth of his chamber.

He has rejoiced as a giant to run the way : His coming forth is from the highest heaven.

And his course even to the top thereof, neither is there any that can hide himself from his heart.

The law of our Lord is without spot, converting souls ; the testimony of our Lord is faithful, giving wisdom to the little ones.

The justice of our Lord is right, making hearts joyful : the precept of our Lord is full of light, enlightning the eyes.

The fear of our Lord is holy, abiding for ever and ever : the judgments of our Lord are true, justified in themselves.

To be desired above gold, and precious stone ; and more sweet than honey, and the honey-comb.

For thy servant keeps them ; in keeping them is great reward.

Sins who understands ? From my secret sins cleanse me, and from other men's sins spare thy servant.

If they shall not have dominion over me, then shall I be without spot, and be cleansed from the greatest sin.

And the words of my mouth shall be pleasing to thee, and the meditation of my heart be always in thy sight.

O Lord my helper and Redeemer.

Glory be to the Father, &c.

The Anth. Even as choice Myrrh, thou gavest the odour of sweetness, O Holy Mother of God.

The Anth. Before the Bed.

Psalms 23. Domini est terra.

Most believe that David made this Psalm to be sung by the people when the Ark was carried to Mount Sion. But all Interpreters agree, that the holy Prophet had principally in his view the ascension of our Saviour Jesus Christ into Heaven.

THE earth is our Lord's, and the fulness thereof; the whole world, and all that dwell therein.

Because he has founded it on the seas, and on the floods has prepared it.

Who shall ascend into the mount of our Lord: Or who shall stand in his holy place? The innocent of hands and clean of heart, that has not taken his soul in vain nor deceitfully sworn to his neighbour.

He shall receive a blessing of our Lord, and mercy of God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of *Jacob*.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter into.

The Office of our B. Lady,

Who is the King of glory? Our Lord,
strong and mighty, our Lord mighty in battle!

Lift up your gates, ye princes, and be ye
lifted up, O eternal gates, and the King of
Glory shall enter in.

Who is the King of glory? The Lord of
Power, he is the king of glory.

Glory be to the Father, &c.

The Anth. Before the bed of this Virgin
repeat to us sweet songs of measure.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever.

Our Father, &c.

The Absolution. By the prayers and merits,
&c. as followeth, page 17, with the rest.

*These three Psalms following, are said on Tuesday, and
Friday, at the Nocturn.*

The Anth. In thy beauty.

Psalm. 44. Eructavit cor meum.

S. Chrysoſtom, S. Auſtin, and almoſt all the interpreters agree that this psalm is a kind of a ſpiritual epitbalaſium, repreſenting the ſacred union between Jeſus Chriſt and his ſpouſe the church. S. Paul likewise in his epiſtle to the Hebrews, makes uſe of this psalm to ſbew the everlaſting reign of the only Son of the Father over his elect. Some have thought that Solomon is the author, and that it was made upon the occaſion of his marriage with the daughter of Pharaoh, tho' others attribute it to David. But all agree in this that the true ſenſe of it, intended by the Holy Ghoſt, regards the myſtery of the incarnation, and the union of the word with human nature.

MY heart has ſpoke a good word; I tell
my works to the King.

My tongue is the pen of a writer that
writes ſwiftly.

Most beautiful amongst the sons of men,
grace is poured out on thy lips, therefore has
God blessed thee for ever.

Be girded with thy sword upon thy thigh,
O most mighty.

In thy beauty and comeliness go on, ad-
vance prosperously and reign.

Because of thy truth, mildness, and jus-
tice; and the conduct of thy right hand
shall be wonderful.

Thy sharp arrows into the hearts of thy
King's enemies; the people shall fall under
thee.

Thy feat, O God, is for ever and ever;
the rod of thy kingdom is a rod of equity.

Thou hast loved justice, and hated ini-
quity: therefore God, thy God has anointed
thee with the oil of gladness above thy fel-
lows.

Myrrh and aloes, and cassia from thy
garments, from houses of ivory, where the
daughters of kings have delighted thee in
thy honour.

The queen stood on thy right hand in
golden robes set round with variety.

Hear, Daughter, and see, incline thy ear,
and forget thy people, and the house of thy
father.

And the King will be enamour'd with thy
beauty, because he is the Lord thy God, and
they shall adore him.

And the daughters of *Tyre*, and all the rich
of the people, with offerings shall pray to thee

All the glory of the King's daughter is from within; in borders of gold, cloathed about with varieties.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

They shall be brought to joy and rejoicing; they shall be brought into the Temple of the King.

Instead of thy fathers, there are born sons to thee; thou shalt make them princes over all the earth.

They shall be mindful of thy Name from generation to generation.

Therefore shall people praise thee for ever, world without end.

Glory be to the Father, &c.

The Anth. In thy beauty and comeliness, go on, advance prosperously and reign.

The Anth. God will help her.

Psalms 45. Deus noster refugium.

Since almost all the Fathers agree that this Psalm, according to the literal sense, regards the Church persecuted by the Infidels, and delivered from persecution by the assistance of our Lord, we ought rather to adhere to this opinion, than to that of some other Interpreters, who apply this Psalm only to David victorious over his enemies.

OUR God is a refuge and strength, and helper in tribulations, which have fallen upon us in great number.

Therefore we will not fear, when the earth

shall be troubled, and mountains be transported into the midst of the sea.

The waters made a noise, and were troubled; the mountains were troubled in his strength.

The strong current of a river rejoices the city of God; the highest has sanctified his Tabernacle.

God is in the midst thereof, it shall not be moved; God will help it in the morning early.

Nations are troubled, and kingdoms are made to stoop: he raised his voice, and the earth was moved.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Come, and see the works of our Lord, what wonders he has done in the earth, making wars to cease, even to the end of the earth.

He shall destroy the bow, and break weapons, and shields he shall burn with fire.

Attend and see that I am God; I shall be exalted among the *Gentiles*, I shall be exalted in the earth.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Glory be to the Father, &c.

The Anth. God will help her with his countenance: God is in the midst of her, she shall not be moved.

The Anth. A habitation is in thee.

Psalm 86. Fundamenta ejus.

David in this psalm celebrates the praises of the city of Jerufalem, which in the prophetic sense may very well be applied to the church of Christ, of which that city was the figure.

THE foundations thereof in the holy mountains; our Lord loves the gates of *Sion* above all the tabernacles of *Jacob*.

Glorious things are said of thee, O city of God.

I will be mindful of *Rahab*, and *Babylon* knowing me.

Behold the strangers and *Tyre*, and the people of the *Æthiopians*: these were there.

Shall a man say to *Sion*, that a man is born in her, who being the highest founded her?

Our Lord will declare it in the register of those people, and of princes, that have been in her.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

The Anth. A habitation is in thee, as it were of all us, who rejoice, O holy mother of God.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever.

Our Father, &c.

The Absolution. By the prayers and merits, as follows, Page 17, with the rest.

These three Psalms are to be said on Wednesday and Saturday, at the Nocturn.

The Anth. Rejoice, O Virgin Mary.

Psalm 95. Cantate Domino.

Under the literal sense of this psalm, which expresses the greatness of God, raised infinitely above the gods of the nations, and victorious over all the enemies of his people, all interpreters agree, that in the prophetic sense it contains the mystery of the coming of the Messias, and of the establishment of the kingdom of Jesus Christ, which is his church upon the earth.

SING to our Lord a new song, sing to our Lord all the earth.

Sing to our Lord, and bless his name: declare his salvation from day to day.

Declare his glory among the Gentiles, his wonderful works in all nations.

Because our Lord is great, and most worthy of praise, he is terrible above all Gods.

Because all the gods of the Gentiles are devils; but our Lord made the Heavens.

Praise and beauty in his sight, holiness and magnificence in his sanctification.

Bring to our Lord ye countries of Gentiles, bring to our Lord glory and honour; bring to our Lord the glory of his name.

Take sacrifices, and enter into his courts: Adore our Lord in his holy courts.

Let all the earth be moved before his face: say among the Gentiles, our Lord hath reigned.

For he has corrected the whole world which shall not be moved ; he will judge people with equity.

Let the Heavens be glad, and the earth rejoice ; let the sea be moved, and the fullness thereof : The fields shall be glad, and all things that are in them.

Then shall all the Trees of the woods rejoice before the face of our Lord, because he comes to judge the earth.

He will judge the earth in equity, and people in his truth.

Glory be to the Father, &c.

The Anth. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world. *The Anth.* Vouchsafe.

Psalms 96. Dominus regnavit.

It is probable that David made this psalm after some signal victory gained upon his enemies, for which he magnifies the power and mercy of God. At the same time he does very plainly foretell the establishment of the spiritual kingdom of Jesus Christ. And he exhorts all men to prepare themselves for it, by hatred of sin, and love of Justice.

OUR Lord has reigned ; let the earth rejoice, let many islands be glad.

A cloud and darkness is round about him : justice and judgment is the correction of his seat.

Fire shall go before him, and shall burn his enemies round about.

His lightning shined to the whole earth ; the earth saw, and was moved.

The mountains melted as wax before the face of our Lord: before the face of our Lord all the earth.

The heavens have declared his justice, and all people have seen his glory.

Let them all be confounded, that adore graven things, and that glory in their idols.

Adore him all ye his Angels: *Sion* heard and was glad.

And the daughters of *Juda* rejoiced; because of thy judgments, O Lord.

Because thou, Lord, art most high over all the earth: thou art highly exalted above all Gods.

You, who love our Lord, hate evil: our Lord keeps the souls of his faints; out of the hand of the sinner he will deliver them.

Light is risen to the just, and joy to the right of heart.

Be glad ye just in our Lord; and confess to the memory of his sanctification.

Glory be to the Father, &c.

The Anth. Vouchsafe that I may praise thee, O sacred Virgin: give me force against thy enemies.

The Anth. Thou didst remain.

Psalm 97. Cantate Domino.

This psalm seems to have been made upon the same occasion and upon the same subject with the last, and has the same spiritual and prophetic meaning.

SING to our Lord a new song, because he has done wonderful things.

His right hand and his holy arm have wrought salvation to himself.

Our Lord has made known his salvation ; in the fight of the Gentiles, he has revealed his justice.

He has remembered his mercy, and his truth, to the house of *Israel*.

All the ends of the earth have seen the salvation of our God.

Make ye joy to God, all the earth ; sing, and rejoice, and sing psalms.

Sing to our Lord on the harp ; and with voice of psalm, on the trumpet of metal, and with the voice of the trumpet of horn.

Make joy in the fight of the king our Lord ; let the sea be moved, and the fulness thereof, the earth, and they that dwell therein.

The Rivers shall applaud, the mountains likewise shall rejoice at the sight of our Lord, because he comes to judge the earth.

He will judge the earth in justice, and the people in equity.

Glory be to the Father, &c.

The Anth. Thou didst remain an immaculate Virgin after thy child-bearing : O Mother of God, pray for us.

V. Grace is pour'd forth on thy lips.

R. Therefore God has blessed thee for ever.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution.

BY the prayers and merits of the ever blessed Virgin *Mary*, and of all the Saints, may our Lord conduct us to the Kingdom of Heaven. *R.* Amen.

V. Father, vouchsafe us a blessing.

The Blessing. May the Virgin *Mary*, with her pious Son, bless us. *R.* Amen.

The First Lesson. Eccles. 24.

IN all things I sought rest, and I shall abide in the inheritance of our Lord. Then the Creator of all, commanded and said to me, and he that created me, rested in my Tabernacle: And he said to me, inhabit in *Jacob*, and inherit in *Israel*, and take root in my elect. But thou, Lord, have mercy upon us.

V. Thanks be to God. *R.* O holy and immaculate Virginitie, I know not with what praises to extol thee: Because whom the Heavens could not contain, thou hast borne in thy Womb. *V.* Blessed art thou among Women, and blessed is the Fruit of thy Womb. Because whom the Heavens could not contain, thou hast borne in thy Womb.

V. Father vouchsafe us a blessing.

The Blessing. May the Virgin of Virgins make intercession for us to our Lord.

R. Amen.

The Second Lesson.

AND so in *Sion* was I established, and in the sanctified city likewise I rested, and my power was in *Jerusalem*; and I took

root in an honourable people, and in the portion of my God his inheritance: and my abiding is in the full assembly of saints: But thou Lord, have mercy upon us.

R. Thanks be to God.

V. Blessed art thou, O Virgin *Mary*, who hast borne the Lord, Creator of the World: Thou hast brought forth him, that made thee, and ever remainest a Virgin. *V.* Hail *Mary*, full of Grace, our Lord is with thee: Thou hast brought forth him, that made thee, and ever remainest a Virgin.

When Te Deum is said: In the end of this Responsory is said. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost: Thou hast brought forth him, that made thee, and ever remainest a Virgin.

V. Father vouchsafe us a blessing.

The Blessing. May our Lord, through his Virgin Mother's intercession, grant us salvation and peace. *R.* Amen.

The Third Lesson.

I AM exalted as a cedar in *Libanus*, and as a cypress tree in Mount *Sion*. As a palm tree in *Cades* am I exalted. And as a rose plant in *Jericho*, as a fair olive tree in the fields, and as a plane tree by the water, in the streets am I exalted. I gave an odour as cinnamon and aromatical balm, as chosen myrrh have I given the sweetness of odour; but thou, O Lord, have mercy on us. *R.* Thanks be to God.

The Responsory following is to be omitted when Te Deum is said.

R. Thou art truly happy, O sacred Virgin *Mary*, and most worthy all praise; because out of thee is risen the Son of Justice, Christ our God. *V.* Pray for the people; plead in behalf of the clergy; make intercession for the devout female sex: Let all people perceive thy assistance, who celebrate thy holy commemoration: Because out of thee is risen the Son of Justice, Christ our God.

V. Glory be to the Father, and to the Son, &c. Because out of thee is risen, &c.

The Hymn Te Deum, following, may be said, if you please, from Christmas, to Septuagesima Sunday, and from Easter Day, to Advent. And when it is said, the Third Responsory is omitted, and in the Second Responsory, Glory be to the Father, is said as above. But in Advent, and from Septuagesima to Easter, it is not said, except on the Feast of the B. Virgin Mary.

The Hymn of S. Ambrose and S. Augustine.

Te Deum Laudamus.

THEE sov'reign God, our grateful accents praise,
 We own thee, Lord, & bless thy wond'rous ways.
 To thee, Eternal Father, earth's whole frame,
 With loudest trumpets sound immortal fame:
 Lord, God of Hosts! for thee the heav'nly pow'rs
 With sounding *Antbems* fill thy vaulted tow'rs;
 Thy Cherubims thrice holy, holy, holy, cry:
 Thrice holy all the Seraphims reply:
 And thrice returning echo's endless songs reply.
 Both heav'n and earth thy Majesty display:
 They owe their beauty to thy glorious ray.
 Thy praises fill the loud Apostles quire:
 The train of prophets in the song conspire.

Legions of Martyrs in the chorus shine,
 And vocal blood with vocal music join.
 By these thy church inspir'd with heav'nly art,
 Around the world maintains a second part;
 And tunes her sweetest notes, O God, for thee,
 The Father of unbounded Majesty,
 The Son ador'd co-partner of thy seat,
 And equal everlasting paraclete.
 Thou King of Glory, Christ of the most high,
 Thou co-eternal filial Deity:
 Thou, who to save the world's impending doom,
 Vouchsaf'st to dwell within a virgin's womb.
 Old tyrant death disarm'd, before thee flew
 The bolts of heav'n, and back the foldings drew
 To give access and make the faithful way,
 From God's right hand thy filial beams display.
 Thou art to judge the living and the dead:
 Then spare those souls for whom thy veins have bled.
 O take us up amongst the blest above
 To share with them thy everlasting love.
 Preserve, O Lord, thy people, and inhance
 Thy blessing on thy own inheritance.
 For ever raise their hearts and rule their ways:
 Each day we bless thee and proclaim thy praise.
 No age shall fail to celebrate thy name,
 Nor hour neglect thy everlasting fame.
 Preserve our souls, O Lord, this day from ill:
 Have mercy on us, Lord, have mercy still.
 As we have hop'd, do thou reward our pain;
 We've hop'd in thee, let not our hope be vain.

At LAUDS.

INCLINE unto my aid, O God.
 R. O Lord make haste to help me.
 Glory be to the Father, and to the Son,
 &c.

The Anth. Mary is taken up.

Psalms 92. Dominus regnavit.

The author of this psalm represents God's everlasting kingdom, sets forth his power, and the truth of his promises.

OUR Lord has reigned, he has put on beauty: our Lord has put on strength, and girded himself.

For he has established the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from everlasting.

The rivers, O Lord, have lifted up: the rivers have lifted up thy voices.

The rivers have lifted up their waves, from the voice of many waters.

Marvellous are the risings of the sea: marvellous is our Lord on high.

Thy testimonies are made very credible. Holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anth. Mary is taken up into heaven; the Angels rejoice, and with praises bless our Lord.

The Anth. The Virgin Mary.

Psalms 99. Jubilate Deo.

This is a psalm of praise and thanksgiving, which invites all the people of the earth to enter into the holy temple, which mystically and truly is the Church of Christ.

MAKE ye joy to God all the earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God, he made us,
and not we ourselves.

His people, and the sheep of his pasture,
enter into his gates in confession, his courts
with hymns, confess ye to him.

Praise his name, because our Lord is sweet,
his mercy for ever, and his truth, even from
generation to generation.

Glory be to the Father, &c.

The Anth. The Virgin *Mary* is taken up
into the heavenly chamber, where the King
of kings sits on his starry throne.

The Anth. We run after the odour.

Psalms 62. Deus Deus meus, at te de luce
vigilo.

The most part of the Interpreters apply this Psalm to the Time of Saul, and believe that David made it when he fled into the Desert of Siph, to avoid Saul's fury. Though some are of opinion it may have been made in the time of Absalom's revolt, when he was likewise forced to retire into a Desert. He deplores his exile, and his absence from the Tabernacle and the Ark: At the same time considers in a bigger sense his absence from his true country, which is Heaven: And therefore the prayer which he makes is very proper for all the just, who look upon this life but as a banishment.

O GOD my God : to thee I watch from
the morning light.

My soul has thirsted after thee : my flesh
also very many ways.

As in a desert land, and inaccessible, and
without water : so in the holy place have I
appeared to thee, that I might behold thy
strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed ; in the morning I will meditate on thee ; because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee ; thy right hand has taken me under its protection.

But they in vain have fought my soul, they shall enter into the lower parts of the earth ; they shall be delivered into the power of the sword ; they shall be the portion of foxes.

But the King shall rejoice in God, all shall be praised that swear on him ; because the mouth of those that speak wicked things is stopped.

Psalms 66. Deus misereatur nostri.

This Psalm seems to have been made when the Israelites were going, but not gone out of Babylon. All the Interpreters agree, that it represents, in the spiritual sense, that ardent desire which the Prophet had to the coming of the Messiah, and the redemption of mankind, according to what Jesus Christ said to his disciples, that many Prophets and many Kings had desired to see what they saw, but had not seen it.

GOD have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way, on earth, thy salvation, in all nations.

Let people, O God, confes to thee, let all people praise thee.

Let nations be glad, and rejoyce, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confes to thee, let all people praise thee : the earth has yielded her fruit.

May God, our God, blefs us ; may God blefs us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

The Anth. We run after the odour of thy ointments, young virgins have loved thee exceedingly.

The Anth. Thou, daughter art blessed.

The song of the three children, Dan. 3.

ALL the works of our Lord blefs our Lord ; praise and extol him for ever.

Blefs our Lord ye angels of our Lord, ye heavens blefs our Lord.

All waters, that are above the heavens, blefs ye our Lord ; blefs our Lord all ye powers of our Lord.

Sun and moon blefs our Lord : Stars of heaven blefs our Lord.

Showers and dew blefs our Lord : all spirits of God blefs our Lord.

Fire and heat blefs our Lord : Cold and summer blefs our Lord.

Dews and hoary frosts blefs our Lord :
Frofts and cold blefs our Lord.

Ice and ſnow blefs our Lord : Nights and
days blefs our Lord.

Light and darknefs blefs our Lord : Light-
nings and clouds blefs our Lord.

Let the earth blefs our Lord ; let it praife
and extol him for ever.

Mountains and hills blefs our Lord : all
things that ſpring in the earth blefs our
Lord.

Blefs our Lord ye fountains : Seas and
rivers blefs our Lord.

Whales, and all that move in the waters,
blefs our Lord : blefs our Lord all ye fowls
of the air.

All beaſts and cattle blefs our Lord : Sons
of men blefs our Lord.

Let *Iſrael* blefs our Lord : praife and ex-
tol him for ever.

Prieſts of our Lord blefs our Lord : Ser-
vants of our Lord blefs our Lord.

Spirits and ſouls of the juſt blefs our Lord :
ye holy and humble of heart blefs our Lord.

Ananias, Azarias, Miſael, blefs our Lord ;
praife and extol him for ever.

Let us blefs the Father, and the Son, with
the Holy Ghoſt : let us praife and magnify
him for ever.

Bleſſed art thou, Lord, in the firmament
of Heaven, and praized, and glorified, and
extolled for ever.

The Anth. Thou, daughter, art blessed of our Lord : For by thee we have partaken of the fruit of life.

The Anth. Thou art fair.

Pſalm 148. *Laudate dominum de cœlis.*

This pſalm alſo invites all creatures to celebrate the praises of God.

PRAISE our Lord from the heavens, praise him in the highest places.

praise him all his angels : praise him all his powers.

Praise him, sun and moon, praise him all ye stars and light.

Praise him, O heavens of heavens, and let the waters that are above the heavens praise the name of the Lord.

Because he spoke and they were made ; he commanded and they were created.

He established them for ever, world without end : he made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, all depths.

Fire, hail, snow, ice, tempestuous winds, which obey his word.

Mountains and all hills, trees that bear Fruit, and all cedars.

Beasts and all cattle : serpents and winged Fowls.

Kings of the earth, and all people, Princes and all judges of the earth.

Young men and virgins, the old with

the young : let them praise the name of our Lord, because his name alone is exalted.

The confession of him is above Heaven and earth, and he has exalted the horn of his people.

A Hymn to all his saints, to the sons of *Israel*, a people that approaches to him.

Psalm 149.

This Psalm also invites the Israelites to sing the Praises of God, and foretels, that they shall prevail over their Enemies.

SING to our Lord a new Song, let his praise be in the church of saints.

Let *Israel* be joyful in him that made him, and the children of *Sion* rejoice in their King.

Let them praise his name in quire : on timbrel and psalter let them sing to him.

Because our Lord is well pleased with his people, and he will exalt the meek to salvation.

The saints shall rejoice in glory, they shall be joyful in their beds.

The praise of God shall be in their mouths, and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written : this glory is to all his saints.

Psalms 150. *Laudate Dominum in Sanctis.*

This Psalm is upon the same Subject with the former.

PRAISE our Lord in his saints: praise him in the firmament of his strength.

Praise him in his powers: praise him according to the multitude of his greatness.

Praise him in the sound of trumpet: praise him on the psalter and harp.

Praise him on timbrel, and in quire: praise him on strings and organs.

Praise him on well-sounding cymbals: praise him on cymbals of joy: let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Thou art fair and comely, O Daughter of *Jerusalem*, terrible as an army set in order of battle.

The Chapter, Cant. 1.

THE Daughters of *Sion* beheld her, and declared her most blessed, and Queens have praised her.

R. Thanks be to God.

The HYMN. *O gloriosa Virginum.*

OMARY! whilst thy Maker blest
Is nourish'd at thy Virgin Breast,
Such glory shines, that stars less bright,
Behold thy face, and lose their light.

The loss that Man in *Eve* deplores
The fruitful Womb in Christ restores,
And makes the way to Heaven free
For those that mourn to follow thee.

By thee the heavenly gates display
 And shew the light of endless day :
 Sing ransom'd nations, sing and own,
 Your ransom was a Virgin's Son.

May age to age for ever sing
 The Virgin's Son and Angel's King :
 And praise with the celestial host
 The Father, Son, and Holy Ghost. *Amen.*

V. Blessed art thou among women.

R. And blessed is the Fruit of thy Womb.

The Anth. O blessed Mother of God.

In the Time of Easter, Anth. Triumph O Queen.

The Song of Zacharias. Luke 1.

BLESSED be our Lord God of *Israel*,
 because he has visited and wrought the
 redemption of his people.

And raised up a kingdom of salvation to
 us, in the House of *David*, his servant.

As he spoke by the mouth of his holy
 Prophets that are from the beginning.

Salvation from our enemies, and from the
 hand of all that hate us.

To work mercy with our Fathers, and to
 remember his holy covenant.

The oath, which he swore to *Abraham* our
 Father, that he would grant himself to us ;

That without fear, being delivered from
 the hands of our enemies, we may serve
 him,

In holiness and justice before him all our
 days.

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

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. O blessed Mother of God, *Mary*, perpetual Virgin, Temple of our Lord, the Sanctuary of the Holy Ghost, thou alone without example didst please our Lord Jesus Christ: pray for the people, plead in behalf of the clergy, make intercession for the devout female sex.

The Anth. in Time of Easter.

TRIUMPH, O Queen of Heav'n, to see, *Alleluia.*

The sacred Infant born of thee, *Alleluia.*

Return in Glory from the Tomb, *Alleluia.*

And with thy Prayers prevent our Doom, *Alleluia.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. *V.* Lord hear my prayer. *R.* And let my cry come to thee.

Let us Pray.

O God, who wouldst have thy Word take flesh in the womb of the Blessed Virgin *Mary*, according to the declaration of the

Angel; grant us, thy suppliant, that we who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.

For the Saints.

The Anth. All ye Saints of God, vouchsafe to make intercession for the salvation of us, and of all. *V.* Ye Just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right of heart.

Let us Pray.

Protect, O Lord, thy People, and let the confidence we have in the intercession of thy blessed Apostles *Peter* and *Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy Peace in our times, and repel all wickedness from thy Church; prosperously guide the steps, actions and desires of us and all thy servants in the way of salvation: Give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed: Through our Lord Jesus Christ thy Son, &c.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace, *R.* Amen.

If here the Office be ended, that which follows is said; otherwise if any other Hour follows, in the end of the last Hour, say, Our Father, wholly in secret.

V. May our Lord give us his peace.

R. And life-everlasting. *Amen.*

Here (as also at the end of Complin) one of the Anth. following is said kneeling, except on Sundays and in Easter time, when they are said standing, in memory of Christ's Resurrection.

From the Purification to the Complin of Easter Eve,

The Anthem. Ave Regina Cælorum.

HAIL shining Queen of the celestial Train!
 O'er Angel-pow'rs extend thy brighter reign.
 Hail fruitful Root of Life! Hail Orient Gate!
 From whom Earth's better Life derives its date.
 O glorious Maid rejoice: alone possesse,
 The highest Seat of Creatures happiness.
 And crown'd with beauty, thence, implore thy Son
 To grant our Prayers from his indulgent Throne.

V. Vouchsafe that I may praise thee, O sacred Virgin. *R.* Give me force against thy enemies.

Let us Pray.

STRENGTHEN us, O God of Mercy, against all our weakness, and grant that we who celebrate the memory of the Blessed Virgin *Mary*, Mother of our Lord, may by the assistance of her prayers, forsake all our iniquities: Through the same Christ our Lord.

R. Amen.

May the Divine Help always remain with us. *R.* Amen.

From the Complin of Easter Eve to the Ninth Hour of Trinity Eve.

The Anthem.

TRIUMPH, O Queen of Heav'n, to see, *Alleluia.*
The sacred Infant born of thee, *Alleluia.*
Return in glory from the Tomb, *Alleluia,*
And with thy prayers prevent our doom, *Alleluia.*

V. Rejoice and be glad, O Virgin *Mary,*
Alleluia. *R.* Because our Lord is truly risen,
Alleluia.

Let us Pray.

O GOD, who has vouchsafed to rejoice the world by the resurrection of thy Son, our Lord Jesus Christ; Grant we beseech thee, that by the intercession of his Mother the Virgin *Mary,* we may obtain the joys of eternal life: Through the same Christ our Lord. *R.* Amen.

V. May the Divine Help, &c.

From the Complin on Trinity Eve, to Advent.

The Anthem. Salve Regina Mater.

HAIL happy Queen! Thou Mercy's Parent, hail!
Life, hope, and comfort of this earthly vale,
To thee *Eve's* wretched Children raise their cry,
In sighs and tears to thee we Suppliants fly.
Rise glorious Advocate exert thy love,
And let our vows those eyes of pity move.
O sweet, O Pious Maid! for us obtain,
For us who long have in our exile lain,
To see thy Infant Jesus, and with him to reign. }

V. Pray for us, O Holy Mother of God.
R. That we may be made worthy of the Promises of Christ.

Let us Pray.

ALMIGHTY, Eternal God, who, by the co-operation of the Holy Ghost, didst so prepare the body and soul of the glorious Virgin *Mary*, that she might deserve to be made the worthy habitation of thy son: Grant that we, who rejoice in her commemoration, may, by her pious intercession, be delivered from present evils, and everlasting death: Through the same Christ our Lord.
R. Amen.

V. May the Divine Help, &c.

At PRIME.

Hail *Mary*.

INCLINE unto my aid, O God.
R. O Lord, make haste to help me.
 Glory be to the Father, &c.
 As it was in the beginning, &c.

The HYMN, *Memento rerum Conditor.*

REMEMBER, Thou, O gracious Lord,
 The eternal God's co-equal word,
 In Virgin's womb a creature made,
 Our nature wore for nature's aid.
 O happy *Mary*, chose to be
 Mother of grace and clemency!
 Protect us at the hour of death,
 And bear to heaven our parting breath.

May age to age for ever sing.
 The Virgin's Son and Angel's King,
 And praise with the celestial host
 The Father, Son and Holy Ghost. Amen.

The Anth. Mary is taken up.

Pfalm 53. Deus in nomine tuo.

David seeing himself surrounded by the troops of Saul, who was advertised by the inhabitants of Ziph, that David had made his retreat in their country, offered his prayer to God in so extreme danger, out of which the Divine Power could only rescue him.

O God, save me by thy name, and by thy strength judge me.

O God hear my prayer; with thy ears receive the words of my mouth.

Because strangers have risen up against me, and the strong have sought my soul: and they have not set God before their eyes.

For behold, God helps me, and our Lord is the protection of my soul.

Turn away the evils to my enemies, and in thy truth destroy them.

I will freely sacrifice to thee, and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation: and my eyes have looked down upon my enemies.

Glory be to the Father, &c.

Psalm 84. Bene dixisti Domine.

This psalm may be said to contain a double prediction, viz. of the return from the captivity of Babylon, and of the general redemption of mankind, which was to proceed from the incarnation of the Word.

O Lord, thou hast blessed thy land thou hast turned away the captivity of *Jacob.*

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy Indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever? or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shalt quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to his people.

And to his faints, and to them that are converted to the heart.

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other
justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father, &c.

Psalm 116. Laudate Dominum.

This psalm is to be understood of the vocation of the gentiles, and the uniting all the people of the earth, Jews and Gentiles, in one society, viz. The Church of Christ.

PRAISE our Lord all Gentiles, praise him all people.

Because his Mercy is confirmed on us; and his truth remains for ever.

Glory be to the Father, &c.

The Anth. Mary is taken up into heaven; the angels rejoice, and with praises bless our Lord.

The Chapter. Cant. 6.

WHO is she, that comes forth as the morning rising, fair as the moon, elect as the sun, terrible as the front of an army set in order of battle? *R.* Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred virgin.

R. Give me force against thy enemies.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

E

Let us Pray.

O God, who was pleased to make choice of the chaste womb of the Blessed Virgin *Mary*, for thy abode : Grant, we beseech thee, that being protected by the assistance of her intercession, we may celebrate her memory with a spiritual joy : who livest and reignest, &c.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace,

R. Amen.

At the THIRD HOUR.

Hail Mary.

INCLINE to my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER, you O gracious Lord,
The eternal God's co-equal Word,
In virgin's womb a creature made,
Our nature wore for nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency,
Protect us at the hour of death,
And bear to heaven our parting breath.

May age to age for ever sing
The Virgin's Son and Angel's King,
And praise with the celestial host
The Father Son and Holy Ghost. Amen.
The Anth. The Virgin Mary.

Psalm 119. Ad Dominum cum tribulater.

This psalm and fourteen more that follow are called by the title of gradual, though the reason does not appear why they are so called. David seems to have made this psalm in the time of his banishment; he begs of God to deliver him from the treachery of his enemies, and deploras his exile amongst barbarous people.

WHEN I was in tribulation, I cried to
our Lord and he heard me.

Lord deliver my soul from unjust lips, and
from a deceitful tongue.

What will be given, or what recompence
can be made for a deceitful tongue.

The sharp arrows of the mighty, with
coals of desolation.

Woe is me, that my banishment is pro-
longed; I have dwelt with the inhabitants of
Cedar, my soul has been long a stranger.

With them that hated peace, I was peace-
able: when I spoke to them, they opposed
me without cause.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 120. Levavi oculos meos.

The author of this psalm teacheth, that help is only to be expected from God, who always takes care of the safety of his people.

I Have lifted up my eyes to the mountains from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved: nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Glory be to the Father, &c.

Psalm 121, Lætatus sum.

This psalm in the literal sense, expresses the joy of the people of Israel, when they went to offer their sacrifices in Jerusalem; and in the spiritual sense, it ought to be applied to the desire the faithful should have, of entering into the heavenly Jerusalem.

I rejoiced at those things, which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgments, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours, I spoke peace to thee.

For the house of the Lord our God I have sought good things for thee.

Glory be to the Father, &c.

The Anth. The Virgin *Mary* is taken up to the heavenly chamber, in which the King of kings sits on his starry throne.

The chapter. Eccles. 24.

AND so in *Sion* was I established, and in the holy city likewise I rested, and my power was in *Jerusalem*.

R. Thanks be to God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. O Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind, the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy son: who liveth and reigneth, &c.

R. Amen.*V.* Lord, hear my prayer.*R.* And let my cry come to thee.*V.* Bless we our Lord.*R.* Thanks be to God.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

*At the SIXTH HOUR.**Hail Mary.*

INCLINE unto my aid, O God.

R. O Lord make haste to help me.Glory be to the Father, &c. *Alleluia.*The HYMN. *Memento rerum Conditor.*

REMEMBER, you, O gracious Lord,
The eternal God's co-equal Word,
In virgin's womb a creature made,
Our nature wore for nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency:

Protect us at the hour of death,
And bear to heav'n our parting breath.

May age to age for ever sing
The virgin's Son and angel's King,
And praise with the celestial host.
The Father, Son, and Holy Ghost. Amen.

The Anth. We run after..

Psalm 122. Ad te Levavi.

*This psalm contains an excellent prayer made to God by the
Just, when they are oppressed by their enemies.*

TO thee have I lifted up my eyes; who
dwellest in the heavens.

Behold, as the eyes of servants, are on
the hands of their masters;

As the eyes of the hand-maid, on the
hands of her mistress: so are our eyes to our
Lord God, until he have mercy on us, be-
cause we are overwhelmed with contempt.

Because our souls are overwhelmed; being
an object of reproach to such as abound, and
of contempt to the proud.

Glory be to the Father, &c.

Psalm 123. Nifi quia Dominus.

*This psalm appears to be a thanksgiving, which the prophet
put into the mouth of the Jews, after their return from
Babylon.*

BUT that our Lord was with us, let *If-*
rael now say, but that our Lord was
with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul has passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

Psalms 124. Qui confidunt in Domino.

In this Psalm, God declares himself the Protector of his People of Israel, and promiseth to support them against all their enemies, which chiefly is to be understood of the Church, which comprehends the true people of God, and which our Lord has promised to preserve to the end of the world.

THEY that trust in our Lord, are as Mount Sion; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will lead out those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. We run after the odour of thy ointments, young virgin's have loved thee exceedingly.

The Chapter. Ecclef. 24.

I HAVE taken root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. *R.* Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the Fruit of thy Womb.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come unto thee.

Let us Pray.

STRENGTHEN us, O God of mercy, against all our weakness, and grant that we who celebrate the memory of the blessed Virgin *Mary*, mother of our Lord, may by the assistance of her prayers, forsake all our iniquities: Through the same Jesus Christ our Lord, &c.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

*At the NINTH HOUR.**Hail Mary.*

INCLINE unto my aid, O God!
R. O Lord make haste to help me.
 Glory be to the Father, &c. *Alleluia.*

The HYMN. Memento rerum Conditor.

REMEMBER, you, O gracious Lord,
 Th' eternal God's co-equal word,
 In Virgin's womb a creature made,
 Our nature wore for nature's aid :

O happy *Mary*, chose to be
 Mother of grace and clemency !
 Protect us at the hour of death,
 And bear to heav'n our parting breath.

May age to age for ever sing
 The Virgin's son and angel's King,
 And praise with the celestial host
 The Father, Son and Holy Ghost. *Amen.*

The Anth. Thou art fair.*Psalms 125. In convertendo Dominus.*

This Psalm seems to relate to the time, when the Jews were brought back from the first Captivity of Babylon, and therefore the Author congratulates the people upon the greatness of so unexpected a felicity ; after which he prays God to finish the work he has begun, and foretells that happy days are at last to succeed.

WHEN our Lord turned back the captivity of *Sion*, we were made as men comforted.

Then was our mouth replenished with joy,
 and our tongue with joyfulness.

Then shall they say among the *Gentiles*,
the *Lord* has done great things for them.

Our *Lord* has done great things for us, we
are made joyful.

Turn our captivity, O *Lord*, as a torrent
in the South.

They that sow in tears, shall reap in joy-
fulness.

Going out they went, and wept, casting
their seed.

But returning, they shall come with joy-
fulness, carrying their sheaves.

Glory be to the Father, &c.

Psalms 126. Nifi Dominus.

*This Psalm declares that vain are the labours of Men, unless
God gives success to them.*

IF our *Lord* builds not the house, they
have laboured in vain that built it.

If our *Lord* keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light:
rise after ye have sat, you who eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from our
Lord: and the Fruit of the Womb is a
reward.

As arrows in the hand of the mighty, so
are the children of them that are rejected.

Blessed is the man that has filled his desire
of them: he shall not be confounded, when
he shall speak to his enemies in the gate.

Glory be to the Father, &c.

Psalm 127. Beati omnes.

In this psalm the prophet shewes that by fearing God, we become happy even in this life. Figuratively is meant the happiness of the church of Jesus Christ.

BLESSED are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem* all the days of thy life.

Mayest thou also see thy children's children peace on *Israel*.

Glory be to the Father, &c.

The Anth. Thou art fair and comely, O daughter of *Jerusalem*; terrible as the front of an army set in order of battle.

The Obapter. Eccles. 24.

IGave an odour of cinnamon, and as aromatic balm in the streets: as chosen myrrh have I given the sweetness of odour.

R. Thanks be to God.

V. Thou didst remain an inviolate virgin after thy child-bearing.

R. O Mother of God, make intercession for us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

O Lord, we beseech thee, forgive the offences of thy servants, that we, who are not able to please thee, by our own acts, may be saved by the intercession of the mother of thy son our Lord: Through the same Jesus Christ thy son our Lord, who liveth and reigneth one God with thee, and the Holy Ghost, world without end, Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

R. May the souls of the faithful, through the mercy of God, rest in peace. Amen.

At EVENING SONG.

Hail Mary.

INCLINE unto my aid, O God.

R. Lord make haste to help me.

Glory be to the Father, &c. *Alleluia.*

The Anth. Whilst the king was.

F

Pfalm 109. Dixit Dominus.

This prophetic psalm both by the title, and by what our Saviour himself said of it, is certainly of David's making: It contains a prophecy concerning the Messias, as the Jews themselves did own, when our Saviour confuted them out of it. It declares, that the Messias, shall sit at the right hand of God, and shall reign amongst the nations: That his priesthood shall be eternal, That kings shall fall before him, and that all shall be overcome by him.

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy foot-stool.

Our Lord will send forth the scepter of thy power from *Sion*, rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the faints: from the womb, before the day-star, I begat thee.

Our Lord swore, and he will not repent: thou art a priest for ever, according to the Order of *Melchisedech*.

Our Lord on the right hand, hath broken kings in the day of his wrath.

He shall judge in nations, he shall fill ruins, he shall crush the heads of the land of many.

Of the torrent in the way he shall drink, therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. While the king was on his bed, my sweet ointment did give an odour of sweetness.

The Anth. His left hand.

Psalms 112. Laudate pueri Dominum.

This Psalm contains an exhortation, to praise God for his greatness and glory, and above all for his goodness towards the sons of men, in taking care even of the meanest amongst them, and raising them sometimes to the degree of Princes, as it happened in the Person of David himself.

PRAISE our Lord ye children, praise the Name of our Lord.

The name of our Lord be blessed from henceforth, now, and for ever.

From the rising of the sun, to its going down, the name of our Lord is worthy of praise.

Our Lord is high above all nations, and his glory above the heavens.

Who is like the Lord our God, that dwells on high, and beholds the humble things in heaven and earth.

Raising up the needy from the earth, and lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of her children.

Glory be to the Father, &c.

The Anth. His left hand is under my head, and his right hand shall embrace me.

The Anth. I am black.

Psalms 121. Lætatus sum.

I REJOICED at those things, which were said to me; we shall go into the house of the Lord.

Our feet was standing in thy courts, O
Jerusalem.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours: I spoke of peace to thee.

For the house of the Lord our God: I have sought good things for thee.

Glory be to the Father, &c.

The Anth. I am black, but beautiful, O daughters of *Jerusalem*: therefore the King has loved me, and brought me into his chamber.

The Anth. Winter is now past.

Psalms 126. Nisi Dominus.

IF our Lord builds not the house, they have laboured in vain that build it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved, behold children are an inheritance from our Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them: he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

The Anth. Winter is now past, the rain is gone and departed: Arise my Love, and come.

The Anth. Thou art made fair.

Psalms 147. Lauda Jerusalein.

This Psalm was made when the Jews had rebuilt the walls of Jerusalem, in praise of God's providence over all his creatures, and of his particular mercy towards the Israelites.

O Jerusalem, praise the Lord: praise thy God, O Sion.

Because he has strengthened the locks of thy gates, he has established thy children in thee.

Who has set thy borders in peace: and fills thee with the fat of corn.

Who sends forth his speech to the earth: his word runs swiftly.

Who gives snow as wool: scatters mist as ashes.

He casts this crystal as morsels: before the face of his cold who shall abide?

He shall send forth his word, and shall

melt them : his spirit shall breathe, and the waters shall flow.

Who declares his word to *Jacob*, his justice and judgments to *Israel*.

He has not done so to any nation : and his judgments he has not made manifest to them.

Glory be to the Father. &c.

The Anth. Thou art made fair and sweet in thy delicateness, O holy mother of God.

The Chapter. Eccles. 24.

FROM the beginning, and before the world was I created, and unto the world to come I shall not cease : and in the holy habitation have I ministered before him.

R. Thanks be to God.

The HYMN. *Ave Maris Stella.*

BRIGHT Mother of our Maker, hail
 Thou Virgin ever blest,
 The ocean's star, by which we sail
 And gain the port of rest.
 Whilst we this *Ave* thus to thee
 From *Gabriel's* mouth rehearse ;
 Prevail that peace our lot may be
 And *Eva's* name reverse.
 Release our long entangled mind,
 From all the snares of ill ;
 With heav'nly light instruct the blind,
 And all our vows fulfil.
 Exert for us a mother's care,
 And us thy children own :

Prevail with him to hear our pray'r
Who chose to be thy son.

O spotless maid ! whose virtues shine
With brightest purity :

Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstain'd with ill
In this infectious way ;

That heav'n alone our souls may fill
With joys that ne'er decay.

To God the Father endless praise ;
To God the son the same ;

And Holy Ghost whose equal rays
One equal glory claim. *Amen.*

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever.

The Anth. O blessed mother.

In the time of Easter, Anth. Triumph O Queen.

The Song of the B. Virgin Mary. Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced in God my
favour.

Because he has regarded the meanness of
his handmaid : for behold, from henceforth
all generations shall call me blessed.

Because he that is mighty has done great
things to me : and holy is his name.

And his mercy from generation to genera-
tions, is on them that fear him.

He has shewed strength in his arm, he has
dispersed the proud in the imagination of
their hearts.

He has depofed the mighty from their feat and exalted the humble.

The hungry he has filled with good things, and the rich he has fent away empty.

He has received *Israel* his child, being mindful of his mercy.

(As he fpoke to our fathers ;) to *Abraham*, and his feed for ever.

Glory be to the Father, &c.

The Anth. O blefled mother, and ever virgin, glorious queen of the world, make interceffion for us to our Lord.

In the time of Eaſter, Anth. Triumph O Queen,
&c. page 33.

Lord have mercy on us.

Chriſt have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

LORD God, we beſeech thee, grant that we thy ſervants may enjoy perpetual health of mind and body: and that by the glorious interceffion of the ever-blefled virgin *Mary*, we may paſs from this preſentorrow to the enjoyment of everlaſting gladneſs: Through our Lord, &c. Amen.

For the Saints.

The Anth. All ye ſaints of God, vouchaſe to make interceffion for the ſalvation of us,

and of us all. *V.* Ye just rejoice in our Lord, and be exceeding glad. *R.* And glory all ye right in heart.

Let us Pray.

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed apostles *Peter* and *Paul*, and of thy other apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the steps, actions and desires of us, and of all thy servants, in the way of salvation: Give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed. Through our Lord Jesus Christ thy Son, &c. *R.* Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

At COMPLAIN.

Hail *Mary.*

CONVERT us, O God our Saviour.
R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the father, &c. *Alleluia.*

Psalm 128. Sæpe expugnauerunt.

This psalm foretells the banishments which shall fall upon those who persecute the just.

OFTEN have they assaulted me from my youth; let *Israel* now say.

Often have they assaulted me from my youth, but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward that hate *Sion*.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, The blessing of the Lord be upon you: we have blessed you in the name of our Lord.

Glory be to the Father, &c.

Psalm 129. De profundis.

This psalm is an excellent model for sinners that implore the mercy of the Lord: And it is particularly applied by the church to beg his mercy for the dead as well as for the Living.

FROM the deep I have cried to thee, O Lord; Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord : Lord, who shall bear it ?

Because with thee there is mercy : and because by thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

Psalm 130. Domine non est exaltatum.

It is generally believed that David made this psalm when he was accused by Saul and his courtiers of ambitious designs to make himself king : He appeals to God, that he was unjustly accused, and that his heart was free from any such ambition,

LORD, my heart is not exalted, nor are my eyes lofty,

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul ;

As the weaned child is for his mother : so let it be with my soul ;

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER, you, O gracious Lord,
Th' eternal God's co-equal Word,
In virgin's womb a creature made,
Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to heav'n our parting breath.

May age to age for ever sing
The virgin's son and angel's King,
And praise with the celestial host
The Father, Son, and Holy Ghost. *Amen.*

The Chapter. Eccles. 24,

I AM the mother of beautiful love, and
of fear, and of knowledge, and of holy
hope.

R. Thanks be to God.

V. Pray for us, mother of God.

R. That we may be made worthy the promises of Christ.

The Anth. Under thy aid.

In the time of Easter. Anth. Triumph O Queen.

The Song of Simeon. Luke 2.

NOW, Lord, let thy servant depart in
peace according to thy word.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face
of all people.

A light to enlighten the Gentiles: and for
the glory of the people of *Israel.*

Glory be to the Father, &c.

The Anth. Under thy protection we take our refuge, O holy mother of God: despise not our petitions in our necessities, but ever deliver us from all dangers, O glorious and blessed Virgin.

The Anth. in Easter Time.

TRIUMPH, O Queen of heav'n, to see, *Alleluia.*
 The sacred Infant born of thee, *Alleluia.*
 Return in glory from the tomb, *Alleluia.*
 And with thy prayers prevent our doom, *Alleluia.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

WE beseech thee, O Lord, that the glorious intercession of the ever-blessed and glorious Virgin *Mary*, may protect us, and bring us to life everlasting: Through our Lord Jesus Christ, thy son, who, &c.

R. Amen.

V. O Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and keep us. *R.* Amen.

This being done, one of the respective Anthems after Lauds is to be said kneeling, with the Versicle and Prayer in p. 32. and the Versicle: May the divine help, being said, Our Father, Hail Mary, and the Creed are to be said in secret.

The Office of our B. Lady.

To be said from the even-song of the Saturday before the first Sunday in Advent, till the even-song of Christmas-eve; and on the day of the Annunciation of our B. Lady.

At MATINS.

Hail Mary.

V. **L**ORD open my lips.
R. And my mouth shall declare thy praise.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

The Invitatory.

Hail *Mary* full of grace, our Lord is with thee. *Again repeat, Hail Mary, full of grace our Lord is with thee.*

Psalms 94. Venite exultemus.

COME let us rejoice to our Lord, let us make joy to God our Saviour, let us approach his presence in confession, and in psalms make joy before him.

Hail *Mary*, full of Grace, our Lord is with thee.

For God is a great Lord, and a great King above all Gods; because our Lord repels not his people; in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

Our Lord is with thee.

The sea is his, he made it, and his hands founded the dry land; come let us adore, and fall down before God; let us lament before our Lord, that made us, because he is the Lord our God; we are his people, and the sheep of his pasture.

Hail *Mary*, full of grace, our Lord is with thee.

To day if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the desert, where your fathers tempted me, proved and saw my works.

Our Lord is with thee.

Forty years was I offended with that generation; and said, these always err in their heart, and have not known my ways, to whom I swore in my wrath, that they should not enter into my rest.

Hail *Mary*, full of grace, our Lord is with thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Our Lord is with thee.

Hail *Mary*, full of grace, our Lord is with thee.

The HYMN. Quem terra, Pontus, sidera.

THE Sovereign God, whose hands sustain the globe of heaven, the earth & main.

Ador'd and prais'd by each degree,
Lies hid, O sacred Maid, in thee.

He whom the sun and moon obey;
To whom all creatures homage pay;
The judge of men and angel's doom
Resides within thy virgin womb.

O happy parent chose to bear
Thy Maker God's eternal heir;
Whose fingers span this earthly round,
Whose arms the whole creation bound.

Blest Maid, whom *Gabriel's* voice avows
The sacred spirit's fruitful spouse:
Thou gav'st the world, by human birth,
The most desir'd of heav'n and earth.

May age to age for ever sing
The virgin's son and angel's King,
And praise with the celestial host
The Father, Son and Holy Ghost. Amen.

*These three psalms following are said on Sundays, Mondays
and Thursdays, at the Nocturn.*

The Anth. Blessed art thou.

Psalms 8. Domine Dominus noster.

O Lord our Lord, how wonderful is thy
name in the whole earth!

For thy magnificence is lifted up above the
heavens.

Out of the mouths of infants and sucklings
thou hast perfected praise, because of thy
enemies, that thou mayest destroy the enemy
and revenger.

For I shall behold the heavens, the works

of thy fingers ; the moon and the stars, which thou hast founded.

What is man, that thou art mindful of him, or the son of man, that thou dost visit him ?

Thou hast diminished him a little less than angels ; with glory and honour thou hast crowned him, and appointed him over the works of thy hands.

Thou hast subjected all things under his feet ; all sheep and oxen , and also the cattle of the field.

The birds of the air, and fishes of the sea, that walk through the paths of the sea.

O Lord our Lord, how wonderful is thy name in the whole earth !

Glory be to the Father, &c.

The Anth. Blessed art thou among women, and blessed is the fruit of thy womb.

The Anth. Even as choice myrrh.

Psaln 18. Cœli enarrant Gloriam.

THE heavens set forth the glory of God, and the firmament declares the works of his hands.

The day publishes his word to the day, and night discovers the knowledge of him to the night.

It is not language, nor speech, whose voices may not be heard.

Their sound has gone forth into all the earth, and their words to the ends of the earth.

He has put his tabernacle in the sun, and himself as a bridegroom coming forth of his chamber.

He has rejoiced as a giant to run the way : His coming forth is from the highest heaven.

And his course even to the top thereof, nor is there any thing that can hide himself from his heat.

The law of our Lord is without spot, converting souls ; the testimony of our Lord is faithful, giving wisdom to the little ones.

The justice of our Lord is right making hearts joyful ; the precept of our Lord is full of light, enlightening the eyes.

The fear of our Lord is holy, abiding for ever and ever : the judgments of our Lord are true, justified in themselves.

To be desired above gold and precious stone ; and more sweet than honey, and the honey-comb.

For thy servant keeps them : in keeping them there is great reward.

Sins who understands ? From my secret sins cleanse me, and from other men's sins spare thy servant.

If they shall not have dominion over me then shall I be without spot, and be cleansed from the greatest sin.

And the words of my mouth shall be pleasing to thee, and the meditation of my heart be always in thy sight.

O Lord my helper and redeemer.

Glory be to the Father, &c.

The Anth. Even as choice myrrh thou

gavest odour and sweetness, O holy mother of God.

The Anth. Before the bed.

Psalm 23. Domini est terra.

THE earth is our *Lord's*, and the fulness thereof; the whole world, and all that dwell therein.

Because he has founded it on the seas, and on the floods has prepared it.

Who shall ascend into the mount of our *Lord*! Or who shall stand in his holy place? The innocent of hands, and clean of heart, that has not taken his soul in vain, nor deceitfully sworn to his neighbour.

He shall receive a blessing of our *Lord*, and mercy of God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of *Jacob*.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in.

Who is the King of glory? our *Lord*, strong and mighty, our *Lord* mighty in battle.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in.

Who is the King of glory? The *Lord* of power, he is the King of glory.

Glory be to the Father, &c.

The Anth. Before the bed of this virgin repeat to us sweet songs of measure.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever. Our Father, &c.

The Absolution. By the prayers and merits, &c. as followeth page 75, with the rest.

These three Psalms following are said on Tuesday and Friday, at the Nocturn.

The Anth. In thy beauty.

Psalms 44. Eructavit Cor meum.

MY heart has spoke a good word ; I tell my works to the King.

My tongue is the pen of a writer, that writes swiftly.

Most beautiful amongst the sons of men, grace is poured out on thy lips, therefore has God blessed thee for ever.

• Be girded with thy sword upon thy thigh, O most mighty.

In thy beauty and comeliness go on, advance prosperously, and reign.

Because of thy truth, mildness, and justice ; and the conduct of thy right hand shall be wonderful.

Thy sharp arrows into the hearts of the King's enemies ; the people shall fall under thee.

Thy feat, O God, is for ever and ever ; the rod of thy kingdom is a rod of equity.

Thou hast loved justice, and hated iniquity : therefore God, thy God, has annointed

thee with the oil of gladness above thy fellows.

Myrrh and aloes, and Cassia from thy garments, from houses of ivory, where the daughters of kings have delighted thee in thy honour.

The Queen stood on thy right hand in golden robes, set round with variety.

Hear daughter, and see, incline thy ear, and forget thy people, and the house of thy Father.

And the King will be enamoured with thy beauty, because he is the Lord thy God, and they shall adore him.

And the daughters of *Tyre*, all the rich of the people, with offerings shall pray to thee.

All the glory of the King's daughter is from within; in borders of gold, clothed about with varieties.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

They shall be brought in joy and rejoicing; they shall be brought into the temple of the King.

Instead of thy fathers, there are born sons to thee; thou shalt make them princes over all the earth.

They shall be mindful of thy name from generation to generation.

Therefore shall people praise thee for ever, world without end.

Glory be to the Father, &c.

The Anth. In thy beauty and comeliness,
go on, advance prosperously and reign.

The Anth. God will help her.

Pfalm 45. Deus noster refugium.

OUR God is a refuge and strength, a helper in the tribulations, which have fallen upon us in a great number.

Therefore we will not fear, when the earth shall be troubled, and mountains be transported into the midst of the sea.

The waters made a noise, and were troubled; the mountains were troubled in his strength.

The strong current of a river rejoices the city of God; the highest has sanctified his tabernacle.

God is in the midst thereof, it shall not be moved, God will help it in the morning early.

Nations are troubled, and kingdoms are made to stoop: he raised his voice, and the earth was moved.

The Lord of hosts is with us, the God of *Jacob* is our defender.

Come, and see the works of our Lord, what wonders he has done in the earth, making wars to cease, even to the end of the earth.

He shall destroy the bow and break weapons, and shields he shall burn with fire.

Attend and see that I am God ; I shall be exalted among the *Gentiles*, I shall be exalted in the earth.

The Lord of Hosts is with us, the God of *Jacob* is our defender.

Glory be to the Father, &c.

The Anth. God will help her with his countenance : God is in the midst of her, she shall not be moved.

The Anth. A habitation is in thee.

Psalms 86. *Fundamenta ejus.*

THE foundation thereof in the holy mountains : our Lord loves the gates of *Sion* above all the tabernacles of *Jacob*.

Glorious things are said of thee, O city of God.

I will be mindful of *Rahab* and *Babylon*, knowing me.

Behold the strangers and *Tyre*, and the people of the *Æthiopians* : these were there.

Shall a man say to *Sion*, that a man is born in her, who being the highest founded her ?

Our Lord will declare it in the register of those people, and of princes, that have been in her.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

The Anth. A habitation is in thee, as it were of all us, who rejoice, O holy mother of God.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever.

Our Father, &c.

The Absolution. By prayers and merits, as follows page 75, with the rest.

These three psalms are to be said on Wednesday and Saturday at the Nocturn.

The Anth. Rejoice, O Virgin *Mary.*

Psalm 95. Cantate Domino.

SING to our Lord, a new song, sing to our Lord all the earth.

Sing to our Lord, and bless his name; declare his salvation from day to day.

Declare his glory among the Gentiles, his wonderful works in all nations.

Because our Lord is great, and most worthy of praise; he is terrible above all Gods.

Because all the gods of the Gentiles are devils; but our Lord made the heavens.

Praise and beauty in his sight, holiness and magnificence in his sanctification.

Bring to our Lord ye countries of Gentiles, bring to our Lord glory and honour, bring to our Lord the glory of his name.

Take sacrifices, and enter into his courts: adore our Lord in his holy courts.

Let all the earth be moved before his face, say among the Gentiles, our Lord hath reigned.

For he has corrected the whole world which shall not be moved; he will judge people with equity.

Let the heavens be glad, and the earth rejoice; let the sea be moved, and the fulness thereof. The fields shall be glad, and all things that are in them.

Then shall all the trees of the woods rejoice before the face of our Lord, because he comes; because he comes to judge the earth.

He will judge the earth in equity, and people in his truth.

Glory be to the Father, &c.

The Anth. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world. *The Anth.* Vouchsafe.

Psalms 96. Dominus regnavit.

OUR Lord has reigned; let the earth rejoice, let many islands be glad.

A cloud and darkness is round about him: justice and judgment is the correction of his seat.

Fire shall go before him, and shall burn his enemies round about.

His lightning shined to the whole earth; the earth saw, and was moved.

The mountains melted as wax before the face of our Lord: before the face of our Lord all the earth.

The heavens have declared his justice, and all people have seen his glory.

Let them all be confounded, that adore graven things; and that glory in their idols.

Adore him all ye his angels, *Sion* heard and was glad.

And the daughters of *Juda* rejoiced; because of thy judgments, O Lord.

Because thou, Lord, art most high over all the earth: thou art highly exalted above all gods.

You, who love our Lord, hate evil; our Lord keeps the souls of his saints; out of the hand of the finner he will deliver them.

Light is risen to the just, and joy to the right of heart.

Be glad ye just in our Lord; and confess to the memory of his sanctification.

Glory be to the Father, &c.

The Anth. Vouchsafe that I may praise thee, O sacred virgin: give me force against thy enemies.

The Anth.. The angel of our Lord.

Psalm 97. Cantate Domino.

SING to our Lord a new song, because he has done wonderful things.

His right hand and his holy arm have wrought salvation to himself.

Our Lord has made known his salvation; in the fight of the Gentiles he has revealed his justice.

He has remembered his mercy, and his truth to the house of *Israel*.

All the ends of the earth have seen the salvation of our God.

Make ye joy to God, all the earth ; sing, and rejoyce, and sing psalms.

Sing to our Lord on the harp, on the harp, and with the voice of psalm, on trumpets of metal, and with the voice of the trumpet of horn.

Make joy in the sight of the King our Lord ; let the sea be moved, and the fulness thereof, the earth, and they that dwell therein

The rivers shall applaud, the mountains likewise shall rejoyce at the sight of our Lord, because he comes to judge the earth.

He will judge the earth in justice, and the people in equity.

Glory be to the Father, &c.

The Anth. The angel of our Lord declared unto *Mary*, and she conceived by the Holy Ghost, *Alleluia*.

V. Grace is poured forth on thy lips.

R. Therefore God has blessed thee for ever, Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

The Absolution.

BY the prayers and merits of the ever-blessed Virgin *Mary*, and of all the saints, may our Lord conduct us to the kingdom of heaven. *R.* Amen.

V. Father, vouchsafe us a blessing.

The Blessing. May the Virgin *Mary*, with her pious Son, bless us. *R.* Amen.

The First Lesson, Luke 1.

THE Angel *Gabriel* was sent of God, into a city of *Galilee*, called *Nazareth*, to a virgin espoused to a man, whose name was *Joseph*, of the house of *David*; and the virgin's name was *Mary*: And the angel being entered in, said to her, Hail *Mary* full of Grace, our Lord is with thee, blessed art thou among Women. But thou, O Lord, have mercy on us. *R.* Thanks be to God.

R. The Angel *Gabriel* was sent to *Mary*, a Virgin espoused to *Joseph*, shewing to her the word: And the virgin is surprized at the sight: Fear not, *Mary*, thou hast found grace with our Lord: behold, thou shalt conceive, and bring forth, and he shall be called the son of the Most High.

V. Our Lord will give him the seat of *David* his father, and he shall reign in the house of *Jacob* for ever. Behold, thou shalt conceive, and bring forth and he shall be called the son of the Most High.

V. Father vouchsafe us a blessing.

The Blessing. May the Virgin of virgins make intercession for us to our Lord.

R. Amen.

The Second Lesson.

WHO having heard, was troubled at his saying, and thought what manner of salutation this should be. And the Angel said to her, fear not *Mary*, for thou hast found grace with God, behold thou shalt

conceive in thy womb, and shalt bear a son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High: And our Lord God will give him the seat of *David* his father, and he shall reign in the house of *Jacob* for ever; and of his kingdom there shall be no end. But thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Hail *Mary*, full of Grace, our Lord is with thee. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; For that, which of thee shall be born holy, shall be called the Son of God. *V.* How shall this be done because I know not man? and the Angel answering, said to her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; For that, which of thee shall be born holy, shall be called the Son of God.

V. Father vouchsafe us a blessing.

The Blessing. May our Lord, through his virgin mother's intercession, grant us salvation and peace. *R.* Amen.

The Third Lesson.

AND *Mary* said to the Angel, how shall this be done, because I know not man? And the Angel answering said to her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also that, which of thee

shall be born holy, shall be called the Son of God. And, behold *Elizabeth* thy cousin, she also has conceived a son in her old age; and this month is the sixth to her that is called barren, because there shall not be any word impossible to God. And *Mary* said, behold the handmaid of our Lord, be it done to me according to thy word. But thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Receive, O Virgin *Mary*, the word, which is brought to thee from our Lord, by the Angel: Thou shalt conceive and bring forth, both God, and likewise man, that thou mayest be called blessed art thou among all women.

V. Thou shalt bring forth a son, and suffer no detriment of thy virginity; thou shalt become with child, and be a mother, ever untouched, that thou mayest be called blessed among Women.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called blessed among all Women.

At LAUDS.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c. *Alleluia.*

The Anth. The Angel.

Psalms 92. Dominus regnavit.

OUR Lord has reigned, he has put on beauty: our Lord has put on strength, and girded himself.

For he has established the globe of the earth which shall not be moved.

From that time was thy seat prepared, thou art from eternity.

The rivers, O Lord, have lifted up: the rivers have lifted up their voice.

The rivers have lifted up their waves, from the voice of many waters.

Marvellous are the risings of the sea: marvellous is our Lord on high.

Thy testimonies are made very credible: holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anth. The Angel *Gabriel* was sent to Mary, a virgin espoused to Joseph.

The Anth. Hail Mary.

Psalms 99. Jubilate Deo.

MAKE ye joy to God all the earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God, he made us, and not we ourselves.

His people, and the sheep of his pasture, enter into his gates in confession, his courts with hymns, confess ye to him.

Praise his name, because our Lord is sweet, his mercy for ever, and his truth, even from generation to generation.

Glory be to the Father, &c.

The Anth. Hail Mary full of Grace, our Lord is with thee; Blessed art thou among Women. *Alleluia.*

The Anth. Fear not Mary.

Psalms 62. Deus Deus meus, ad te de luce vigilo.

O GOD my God : to thee I watch from the morning light.

My soul has thirsted after thee : my flesh also very many ways.

As in a desert land, and inaccessible, and without water : so in the holy place have I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So I will bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed ; in the morning I will meditate on thee ; because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee ; thy right hand has taken me under its protection.

But they in vain have sought my soul, they

shall enter into the lower parts of the earth : they shall be delivered into the power of the sword ; they shall be the portions of foxes.

But the king shall rejoice in God, all shall be praised that swear on him ; because the mouth of those that speak wicked things is stopped.

Pfalm 66. Deus misereatur nostri.

GOD have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way, on earth thy salvation, in all nations.

Let people, O God, confesse to thee ; let all people praise thee.

Let nations be glad, and rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confesse to thee : Let all people praise thee : The earth has yielded her fruit.

May God, our God, bless us ; may God bless us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

The Anth. Fear not *Mary*, thou hast found grace with our Lord : behold, thou shalt conceive and bring forth a son. *Alleluia.*

The Anth. Our Lord.

The Song of the three Children, Dan. 3.

ALL the works of our Lord bless our Lord ; praise and extol him for ever.

Bless our Lord ye angels of our Lord : ye heavens bless our Lord.

All waters that are above the heavens, bless ye our Lord : bless our Lord all ye powers of our Lord.

Sun and moon bless our Lord : Stars of heaven bless our Lord.

Showers and dew bless our Lord : all spirits of God bless our Lord.

Fire and heat bless our Lord : Cold and summer bless our Lord.

Dews and hoary frost bless our Lord : frost and cold bless our Lord.

Ice and snow bless our Lord : Nights and days bless our Lord.

Light and darkness bless our Lord : lightnings and clouds bless our Lord.

Let the earth bless our Lord : let it praise and extol him for ever.

Mountains and hills bless our Lord : all things that spring in the earth bless our Lord.

Bless our Lord ye fountains : Seas and rivers bless our Lord.

Whales, and all that move in the waters, bless our Lord : bless our Lord all ye fowls of the air.

All beasts and cattle bless our Lord : Sons of men bless our Lord.

Let *Israel* bless our Lord : praise and extol him for ever.

Priests of our Lord bless our Lord : Servants of our Lord bless our Lord.

Spirits and souls of the just bless our Lord :
ye holy and humble of heart bless our Lord.

Ananias, Azarias, Misael, bless our Lord :
praise and extol him for ever.

Let us bless the Father, and the Son, with
the Holy Ghost ; let us praise and magnify
him for ever.

Blessed art thou, Lord, in the firmament
of heaven ; and praised, and glorified, and
extolled for ever.

The Anth. Our Lord will give him the
seat of *David* his father ; and he shall reign
for ever.

The Anth. Behold the handmaid of our
Lord.

Psalms 148. Laudate Dominum de Cœlis.

PRAISE our Lord from the heavens,
praise him in the high places.

Praise him all his angels, praise him all his
powers.

Praise him sun and moon, praise him all ye
stars and light.

Praise him O heavens of heavens, and let
the waters, that are above the heavens, praise
the name of our Lord.

Because he spoke, and they were made ;
he commanded, and they were created.

He established them for ever, world with-
out end : He made a precept, and it shall not
be annulled.

Praise our Lord from the earth, ye dragons,
and all depths.

Fire Hail snow, ice, tempestuous winds,
which obey his word.

Mountains and all hills, trees that bear
fruit, and all cedars,

Beasts and all cattle : Serpents and winged
fowls.

Kings of the earth, and all people, princes,
and all judges of the earth.

Young men and virgins, the old with the
young; let them praise the name of our
Lord, because his name alone is exalted.

The confession of him is above heaven and
earth, and he has exalted the horn of his
people.

A hymn to all his saints, to the fons of
Israel, a people that approaches to him.

Psalm 149.

SING to our Lord a new song, let his
praise be in the church of saints.

Let *Israel* be joyful in him that made him,
and the children of *Sion* rejoice in their
King.

Let them praise his name in quire : on
timbrel and psalter let them sing to him.

Because our lord is well pleased with his
people, and he will exalt the meek to sal-
vation.

The saints shall rejoice in glory, they shall
be joyful in their beds.

The praise of God shall be in their mouths,
and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written : this glory is to all his saints.

Psalm 150. Laudate Dominum in sanctis.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on psalter and harp.

Praise him on timbrel, and in quire, praise him on string and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy, let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Behold the handmaid of our Lord ; be it done unto me, according to thy word.

The Chapter, Isaiah 11,

A ROD shall come forth from the root of *Jesse*, and a flower shall rise up out of his root, and the spirit of our Lord shall rest upon him.

R. Thanks be to God.

The HYMN, *O Gloriosa Virginum.*

O MARY ! whilst thy Maker blest
Is nourish'd at thy Virgin's breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The loss that man in *Eve* deplores
Thy fruitful womb in Christ restores,
And makes the way to heaven free
For them that mourn, to follow thee.

By thee the heavenly gates display
And shew the light of endless day :
Sing ransom'd nations, sing and own,
Your ransom was a Virgin's Son.

May age to age for ever sing
The Virgin's Son and Angel's King ;
And praise with the celestial host
The Father, Son and Holy Ghost. *Amen.*

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

The Anth. The Holy Ghost.

The Song of Zachary. Luke 1.

BLESSED be our Lord God of *Israel*,
because he has visited and wrought the
redemption of his people.

And raised up a kingdom of salvation to
us, in the house of *David*, his Servant.

As he spoke by the mouth of his holy
prophets, that are from the beginning.

Salvation from our enemies, and from the
hand of all that hate us,

To work mercy with our fathers, and to remember his holy covenant.

The oath which he swore to *Abraham* our father, that he would give himself to us.

That without fear, being delivered from the hand of our enemies, we may serve him.

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of our Lord and prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall descend upon thee, O *Mary*; fear not, thou shalt have in thy womb the son of God. *Alleluiah*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. *V.* Lord hear my prayer. *R.* And let my cry come to thee.

Let us pray.

O God, who wouldst have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the

angel; grant us, thy suppliant, that we, who truly believe her to be the mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord. Amen.

For the saints at Lauds and at Even-song only.

The Anth. Behold our Lord shall come, and all his saints with him, and there shall be in that day a great light. *Alleluia.*

V. Behold our Lord shall appear on a white cloud.

R. And with him thousands of saints.

Let us pray.

PURIFY, O Lord, we beseech thee, our consciences by thy visit; that at the arrival of our Lord Jesus Christ with all his saints, he may find in us a dwelling ready for his reception: Who liveth and reigneth one God with thee, and the Holy Ghost, world without end.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

If the office ends here, the Anthem, Versicle and Prayer following are to be said: else, if another hour follows in the end of the last hour, say, Our Father, wholly in secret.

V. May the Lord give us his peace. *R.*
And life everlasting. Amen.

That done, the Anthem following is to be said kneeling.

The Anthem. *Alma Redemptoris Mater.*

BRIGHT parent of our Lord, whose prayers display
The heav'nly gates: whose light directs our way &
Bright ocean's star, with sacred influence guide
Our straggling course in spite of nature's tide.

Thou in whom nature stood amaz'd to see
Both God and man, thy Maker born of thee &
In whom alone the maid and mother meet,
Remember sinners at thy infant's feet.

V. The angel of the Lord declared to
Mary.

R. And she conceived by the Holy Ghost.

Let us pray.

O Lord we beseech thee, pour forth into
our hearts thy grace; that we, who by
the message of the angel, have known the
incarnation of thy Son Christ, may, by his
passion and cross, be brought to the glory
of his resurrection: Through the same Christ
our Lord. *R.* Amen.

V. May the Divine help always remain
with us. *R.* Amen.

At PRIME.

Hail *Mary.*

INCLINE unto my aid, O God:

R. O Lord make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER, you, O gracious Lord,
Th' eternal God's co-equal word,
In virgin's womb a creature made
Our nature wore for nature's aid.

'O happy *Mary* chose to be
Mother of grace and clemency!
Protect us at the hour of death.
And bear to heaven our parting breath.

May age to age for ever sing
The virgin's Son and angel's King,
And praise with the celestial host
The Father, Son, and Holy Ghost. Amen.

The Anth. The Angel Gabriel.

Psalms 53. Deus in Nomine tuo.

O God save me by thy name, and by thy
strength judge me.

O God, hear my prayer; with thy ears
receive the words of my mouth.

Because strangers have risen up against me,
and the strong have fought my soul: and
they have not set God before their eyes.

For behold, God helps me, and our Lord
is the protector of my soul.

Turn away the evils to my enemies, and
in thy truth destroy them.

I will freely sacrifice to thee, and will
confess to thy name, O Lord, because it is
good.

Because thou hast delivered me out of all

• Tribulation : and my eyes have looked down upon my enemies.

• *Psalms 84. Bene dixisti Domine.*

O Lord, thou hast blessed thy Land : thou hast turned away the captivity of *Jacob.*

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever ? Or wilt thou extend thy wrath from generation to generation ?

O God, thou being reconciled, shalt quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to this people.

And to his saints, and to them that are converted to the heart.

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father, &c.

Pfalm 116. Laudate Dominum.

PRAISE our Lord all Gentiles, praise him all people.

Because his mercy is confirmed on us; and his truth remains for ever.

Glory be to the Father, &c.

The Anth. The Angel *Gabriel* was sent to *Mary*, a virgin espoused to *Joseph*.

The Chapter, Isai. 7.

BEHOLD a virgin shall conceive and bring forth a son, and his name shall be called *Emmanuel*; he shall eat butter and honey, that he may know to refuse evil, and chuse good. *R.* Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred virgin.

R. Give me force against thy enemies.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O GOD, who wouldst have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the angel: grant us thy suppliants, that we,

who truly believe her to be the mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord,

R. Amen.

V. O Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

At the THIRD HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal Word.

In virgin's womb a creature made

Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency!

Protect us at the hour of death,

And bear to heaven our parting breath.

May age to age for ever sing

The Virgin's Son and Angel's King,

And praise with the celestial host

The Father, Son, and Holy Ghost. Amen.

The Anth. *Hail Mary.*

Pſalm 119. Ad Dominum cum tribulater.

WHEN I was in tribulation, I cried to our Lord, and he heard me.

Lord, deliver my ſoul from unjuſt lips, and from a deceitful tongue.

What will be given, or what recompence can be made for a deceitful tongue?

The ſharp arrows of the mighty, with coals of deſolation.

Woe is me, that my baniſhment is prolonged; I have dwelt with the inhabitants of *Cedar*, my ſoul has been long a ſtranger.

With them that hated peace, I was peaceable: when I ſpoke to them, they oppoſed me without cauſe.

Glory be to the Father, &c.

Pſalm 120. Levavi oculos meos.

IHAVE liſted up my eyes to the mountains, from whence help ſhall come to me.

My help is from our Lord, who made heaven and earth.

Let him not ſuffer thy foot to be moved, nor let him ſlumber that keeps thee.

Lo, he ſhall not ſlumber nor ſleep, that keeps *Iſrael*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the ſun ſhall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy ſoul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now and for ever.

Glory be to the Father, &c.

Psalm 121. Lætatus sum.

I REJOICED at those things which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem.*

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the Tribes ascend, the Tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David.*

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours: I spoke peace of thee.

For the house of the Lord our God: I have sought good things for thee.

Glory be to the Father, &c.

The Anth. Hail *Mary*, full of Grace, our Lord is with thee, blessed art thou among women. *Alleluia.*

The Chapter, Isai. 11.

A ROD shall come forth of the root of *Jesse*, and a flower shall rise up out of his root, and the spirit of our Lord shall rest upon him.

R. Thanks be to God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. O Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldst have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the angel: grant us thy suppliants, that we, who truly believe her to be the Mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. Amen.

At the SIXTH HOUR.

Hail *Mary*.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The HYMN. *Memento rerum Conditor.*

REMEMBER, you, O gracious Lord,
Th' eternal God's co-equal Word,
In Virgin's womb a creature made
Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency !
Protect us at the hour of death,
And bear to heaven our parting breath.

May age to age for ever sing
The virgin's Son and angels King,
And praise with the celestial host
The Father Son and holy Ghost. Amen.

The Anth. Fear not *Mary*.

Psalms 122. Ad te levavi.

TO thee have I lifted up my eyes, who
dwellest in the heavens.

Behold, as the eyes of servants are on the
hands of their masters.

As the eyes of the handmaid on the hands
of her mistress; so are our eyes to our Lord
God, until he have mercy on us.

Have mercy on us, O Lord, have mercy
on us, because we are overwhelmed with con-
tempt.

Because our Soul is overwhelmed; being an object of reproach to such as abound, and of contempt to the proud.

Glory be to the Father, &c.

Psalm 123. Nisi quia Dominus.

BUT that our Lord was with us, let *Israel* now say, but that our Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was railed against us, perhaps the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul has passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

Psalm 123. Qui confidunt in Domino.

THEY that trust in our Lord, are as Mount *Sion*; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod of

finners on the lot of the just, that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. Fear not *Mary*, thou hast found grace with our Lord: Behold, thou shalt conceive, and bring forth a Son. Alleluia.

The Chapter, Luke 1.

OUR Lord God will give him the seat of *David* his father, and he shall reign in the house of *Jacob* for ever, and of his kingdom shall be no end.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb. Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer. *R.* And let my cry come to thee.

Let us pray.

O God who wouldst have thy word take flesh in the womb of the blessed *Virgin Mary*, according to the declaration of the angel: grant us, thy suppliants, that we, who truly believe her to be the mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord. *R. Amen.*

V. O Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord. *R.* Thanks be to God.

V. May the Souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

At the NINTH HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal Word.

In virgin's womb a creature made
Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to heaven our parting breath.

May age to age for ever sing
The Virgin's Son and Angel's King,
And praise with the celestial host
The Father, Son, and Holy Ghost. Amen.

Anth. Behold the Handmaid.

Psalms 125. In convertendo Dominus.

WHEN our Lord turned back the captivity of *Sion*, we were made as men comforted.

Then was our mouth replenished with joy,
and our tongue with joyfulness.

Then shall they say among the Gentiles,
the Lord has done great things for them.

Our Lord has done great things for us, we
are made joyful.

Turn our captivity, O Lord, as a torrent
in the south.

They that sow in tears, shall reap in joy-
fulness.

Going out they went, and wept, casting
their seed.

But returning they shall come with joyfulness,
carrying their sheaves.

Glory be to the Father, &c.

Psalms 126. *Nisi Dominus.*

IF our Lord builds not the house, they
have laboured in vain that build it.

If our Lord keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light:
rise after ye have sat, you that eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from our
Lord: And the Fruit of the Womb is a
reward.

As arrows in the hand of the Mighty, so
are the children of them that are rejected.

Blessed is the man that has filled his desire
of them: he shall not be confounded, when
he shall speak to his enemies in the gate.

Glory be to the Father, &c.

Psalm 127. Beati omnes.

BLESSED are all that fear the Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands: Blessed art thou, and it shall be well with thee.

Thy wife as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem* all the days of thy life.

Mayest thou also see thy children's children, peace on *Israel*.

Glory be to the Father, &c.

The Anth. Behold the handmaid of our Lord: Be it to me according to thy word.

The Chapter, Ifai. 7.

BEHOLD a virgin shall conceive and bring forth a son, and his name shall be called *Emmanuel*; he shall eat butter and honey, that he may know to refuse evil, and chuse good.

R. Thanks be to God.

V. The angel of our Lord declared unto *Mary*.

R. And she conceived by the Holy Ghost.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldst have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the angel: Grant us thy suppliants, that we, who truly believe her to be the mother of God; may find favour with thee, by her intercession. Through the same Christ our Lord.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

R. May the souls of the faithful, through the mercy of God, rest in peace. Amen.

At EVEN-SONG.

Hail Mary.

INCLINE unto my aid, O God:

R. O Lord make haste to help me.

Glory be to the father, &c. Alleluia.

The Anth. The Angel *Gabriel*.

Psalms 109. Dixit Dominus.

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy foot-stool.

Our Lord will send forth the sceptre of thy power from *Sion*; rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the saints: from the womb, before the day-star, I begat thee.

Our Lord swore, and he will not repent: thou art a priest for ever, according to the order *Melchisedech*.

Our Lord on thy right hand, hath broken kings in the day of his wrath.

He shall judge in nations, he shall fill ruins, he shall crush the heads in the land of many.

Of the torrent in the way he shall drink, therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. The angel *Gabriel* was sent to *Mary*, a virgin espoused to *Joseph*.

The Anth. Hail *Mary*.

Psalms 112. Laudate pueri Dominum.

PRAISE our Lord ye children, praise the name of our Lord.

The name of our Lord be blessed from henceforth, now, and for ever.

From the rising of the sun, to its going down, the name of our Lord is worthy of praise.

Our Lord is high above all nations, and his glory above the heavens.

Who is like the Lord our God, that dwells on high, and beholds the humble things in heaven and earth.

Raising up the needy from the earth, and lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of children.

Glory be to the Father, &c.

The Anth. Hail *Mary*, full of grace, our Lord is with thee, blessed art thou among women. *Alleluia.*

The Anth. Fear not *Mary.*

Psalms 121. *Lætatus sum.*

I Rejoiced at those things which were said to me ; we shall go into the house of the Lord,

Our feet were standing in thy Courts, O *Jerusalem.*

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel* ; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David.*

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours : I spoke peace of thee.

For the house of the Lord our God : I have sought good things for thee.

Glory be to the Father, &c.

The Anth. Fear not, *Mary*, for thou hast found grace with our Lord : Behold, thou shalt conceive and bring forth a son. *Alleluia.*

The Anth. Our Lord will give.

Psalms 126. Nisi Dominus.

IF our Lord builds not the house, they have laboured in vain that build it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light : rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved, behold children are an inheritance from our Lord, and the fruit of the womb is a reward.

As arrows in the hands of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them : he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

The Anth. Our Lord will give him the seat of his Father *David*, and he shall reign for ever.

The Anth. Behold the handmaid.

Pſalm 147. Lauda Jeruſalem.

O *Jeruſalem*, praise our Lord : praise thy God, O *Sion*.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Who has set thy borders in peace : and fills thee with the fat of corn.

Who sends forth his speech to the earth : his word runs swiftly.

Who gives snow as wool ; scatters mist as ashes.

He casts his crystal as morsels : before the face of his cold who shall abide ?

He shall send forth his word, and shall melt them : his spirit shall breath, and the waters shall flow.

Who declares his word to *Jacob*, his justice and judgment to *Israel*.

He has not done so at any nation : and his judgments he has not made manifest to them.

Glory be to the Father, &c.

The Anth. Behold the hand-maid of our Lord, be it to me according to thy word.

The Chapter. *Isaiah 11.*

A Rod shall come forth of the root of *Jesse*, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him.

R. Thanks be to God.

The HYMN. *Ave Maris Stella.*

BRIGHT Mother of our Maker, hail
 Thou Virgin ever blest,
 The ocean's star, by which we sail
 And gain the port of rest.
 Whilst we this Ave thus to thee
 From *Gabriel's* mouth rehearse;
 Prevail that peace our lot may be
 And *Eva's* name reverse.
 Release our long entangled mind
 From all the snares of ill;
 With heav'nly light instruct the blind,
 And all our vows fulfil.
 Exert for us a mother's care,
 And us thy children own:
 Prevail with him to hear our pray'r
 Who chose to be thy son.
 O spotless Maid! whose virtues shine
 With brightest purity:
 Each action of our lives refine,
 And make us pure like thee.
 Preserve our lives unstain'd with ill
 In this infectious way;
 That heav'n alone our souls may fill
 With joys that ne'er decay.
 To God the Father endless praise;
 To God the son the same;
 And Holy Ghost whose equal rays
 One equal glory claim. Amen.
V. Grace is poured forth on thy lips.
R. Therefore God has blessed thee for ever.
 The Anth. The Holy Ghost.

The Song of the B. Virgin Mary. Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced with God
my Saviour.

Because he has regarded the meanness of
his handmaid : for behold, from henceforth
all generations shall call me blessed.

Because he that is mighty has done great
things to me : and holy is his name.

And his mercy from generation to genera-
tion is on them that fear him.

He has shewed strength in his arm ; he
has dispersed the proud in the imagination of
their hearts.

He has deposed the mighty from their seat,
and exalted the humble.

The hungry he has filled with good things,
and the rich he has sent empty away.

He has received *Israel* his child, being
mindful of his mercy.

As he spoke to our fathers, to *Abraham*
and his seed for ever.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall come
upon thee; *Mary*, fear not, thou shalt have in
thy womb the Son of God. *Alleluia.*

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

L

Let us pray.

O God, who wouldst have thy word take flesh in the womb of the blessed Virgin *Mary*, according to the declaration of the angel, grant us, thy suppliants, that we, who truly believe her to be the mother of God, may find favour with thee, by her intercession: Through the same Christ our Lord.
R. Amen.

For the Saints.

The Anth. Behold, our Lord shall come, and all his saints with him, and there shall be in that day a great light. Alleluia.

V. Behold, our Lord shall appear on a white cloud.

R. And with him thousands of saints.

Let us Pray.

PURIFY, O Lord, we beseech thee, our consciences by thy visit: that at the arrival of our Lord Jesus Christ with all his saints, he may find us in a dwelling ready for his reception: who liveth and reigneth one God, &c. *R.* Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

At *COMPLIN.*

Hail *Mary.*

CONVERT us, O God, our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

Psalms 128. Sæpe expugnauerunt.

OFTEN have they assaulted me from my youth, let *Israel* now say,

Often have they assaulted me from my youth, but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate *Sion*.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, say not, The blessing of the Lord be upon you: We have blessed you in the name of the Lord.

Glory be to the Father, &c.

Psalms 129. De profundis.

FROM the deep I have cried to thee, O Lord; Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord: Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

Psalm 130. *Domine, non est exaltatum.*

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul;

As the weaned child is for his mother; so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN, *Memento rerum Conditor.*

REMEMBER, You O gracious Lord,
Th' eternal God's co-equal Word.

In Virgin's womb a creature made
Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to heaven our parting breath.

May age to age for ever sing
The virgin's Son and angel's King,
And praise with the celestial host
The Father Son and holy Ghost. Amen.

The Chapter, Isai. 7.

BEHOLD a virgin shall conceive and
bring forth a son, and his name shall be
called *Emmanuel*; he shall eat butter and
honey, that he may know to refuse evil, and
chuse good.

R. Thanks be to God.

V. The angel of our Lord declared unto
Mary.

R. And she conceived by the Holy Ghost.

The Anth. The Holy Ghost.

The Song of Simeon. Luke 2.

NOW, Lord, let thy servant depart in
peace, according to thy word.

Because my eyes have seen thy salvation:
which thou hast prepared before the face of
all people.

A light to enlighten the Gentiles: and
for the glory of thy people *Israel.*

Glory be to the Father, &c.

The Anth. The Holy Ghost shall come upon thee, O *Mary*; fear not, thou shalt have in thy womb the son of God. Alleluia.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who wouldst have thy Word take flesh in the womb of the blessed *Virgin Mary*, according to the declaration of the angel: Grant us thy suppliants, that we, who truly believe her to be the mother of God, may find favour with thee, by her intercession. Through the same Christ our Lord.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the Almighty and merciful Lord; Father, Son, and Holy Ghost, bless and keep us. *R.* Amen.

This being done, the Anthem, Bright Parent of our Lord, &c. is said kneeling, as in page 89, and the V. May the divine Help, being said, Our Father, Hail Mary, and the Creed, are to be said in secret.

The Office of our B. Lady.

To be said from the Even-Song of Christmas-Eve, to the Feast of the Purification inclusive.

At MATTINS.

All is to be said as before Advent, page 1.

At LAUDS.

INCLINE unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c. Alleluia.

The Anth. O admirable intercourse!

Psalm 92. Dominus regnavit.

OUR Lord has reigned, he has put on beauty: our Lord has put on strength, and girded himself.

For he has established the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from eternity.

The rivers, O Lord, have lifted up: the rivers have lifted up their voices.

The rivers have lifted up their waves, from the voice of many waters.

Marvellous are the risings of the sea: marvellous is our Lord on high.

Thy testimonies are made very credible: Holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

The Anth. O admirable intercourse ! the creator of mankind, taking a living body, vouchsafe to be born of a virgin : and coming forth man, without seed, has given to us his Godhead.

The Anth. When thou wast unspeakably.

Psalms 99, *Jubilare Deo.*

MAKE ye joy to God all the earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know, that the Lord is God, he made us, and not we ourselves.

His people, and the sheep of his pasture, enter into his gates in confession, his courts with hymns, confess ye to him.

Praise his name, because our Lord is sweet, his mercy for ever and his truth, even from generation to generation.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a virgin, then were the scriptures fulfilled ; tho didst descend like rain into the fleece, that thou mightest save mankind ; We praise thee our God.

The Anth. The Bush which *Moses* saw.

Psalms 62. *Deus Deus meus, ad te luce vigilo.*

O GOD my God, to thee I watch from the morning light.

My soul has thirsted after thee : my flesh also very many ways.

As in a defart land, and inaccessible, and without water : so in the holy place have I appeared to thee, that I might behold thy strength and thy glory,

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed ; in the morning I will meditate on thee ; because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee ; thy right hand has taken me under its protection.

But they in vain have fought my soul, they shall enter into the lower parts of the earth : they shall be delivered into the power of the sword ; they shall be the portions of foxes.

But the King shall rejoice in God, all shall be praised that swear on him ; because the mouth of those that speak wicked things is stopped.

Psalms 66. Deus misereatur nostri.

GOD have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy way, on earth, thy salvation, in all nations.

Let people, O God, confes to thee, let all people praise thee.

Let nations be glad, and rejoyce, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confes to thee: let all people praise thee: the earth has yielded her fruit.

May God, our God, bless us; may God bless us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw burn, without consuming, we acknowledge thy laudable virginity preserved; O mother of God, make intercession for us.

The Anth. The root of *Jesse* has budded.

The Song of the Three Children, Dan. 3.

ALL the works of our Lord bless our Lord; praise and extol him for ever.

Bless our Lord ye angels of our Lord; ye heavens bless our Lord.

All waters, that are above the heavens, bless ye our Lord; bless our Lord all ye powers of our Lord.

Sun and moon bless our Lord: Stars of heaven bless our Lord.

Showers and dew bless our Lord: all spirits of God bless our Lord.

Fire and heat bless our Lord: cold and summer bless our Lord.

Dews and hoary frost blefs our Lord :
Frost and cold blefs our Lord.

Ice and ſnow blefs our Lord : Nights and
days blefs our Lord.

Light and darkneſs blefs our Lord : Light-
nings and clouds blefs our Lord.

Let the earth blefs our Lord ; let it praiſe
and extol him for ever.

Mountains and hills blefs our Lord : all
things that ſpring in the earth blefs our
Lord.

Blefs our Lord ye fountains : Seas and Ri-
vers blefs our Lord.

Whales, and all that move in the waters,
blefs our Lord : blefs our Lord all ye fowls
of the air.

All beaſts and cattle blefs our Lord : Sons
of men blefs our Lord.

Let *Iſrael* blefs our Lord ; praiſe and extol
him for ever.

Prieſts of our Lord blefs our Lord : Ser-
vants of our Lord blefs our Lord.

Spirits and ſouls of the juſt blefs our Lord :
ye holy and humble of heart blefs our Lord.

Ananias, Azarias, Miſael, blefs our Lord ;
praiſe and extol him for ever.

Let us blefs the Father, and the Son, with
the Holy Ghoſt : let us praiſe and magnify
him for ever.

Bleſſed art thou, Lord, in the firmament
of heaven ; and praiſed, and glorified, and
extolled for ever.

The Anth. The root of *Jesse* has budded out, a star is risen from *Jacob*, a virgin hath brought forth a Saviour: We praise thee our God.

The Anth. Behold *Mary*.

Psalms 148. Laudate Dominum de Cœlis.

PRAISE our Lord from the heavens,
praise him in the high places.

Praise him all his angels, praise him all his powers.

Praise him, sun and moon, praise him all ye stars and light.

Praise him, O heavens of heavens, and let the waters, that are above the heavens, praise the name of our Lord.

Because he spake, and they were made; he commanded, and they were created.

He established them for ever, world without end: He made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, and all depths.

Fire, hail, snow, ice, tempestuous winds which obey his word.

Mountains and hills, trees that bear fruit, and all cedars.

Beasts and all cattle: Serpents and winged fowls.

Kings of the earth, and all people, princes, and all judges of the earth.

Young men and virgins, the old with the

young; let them praise the name of our Lord, because his name alone is exalted.

The confession of him is above heaven and earth, and he has exalted the horn of his people.

A hymn to all his saints, to the sons of *Israel*, a people that approaches to him.

Psalm 149.

SING to our Lord a new Song, let his praise be in the church of saints.

Let *Israel* be joyful in him that made him, and the children of *Sion* rejoice in their King

Let them praise his name in quire: on timbrel and psalter let them sing to him.

Because our Lord is well pleased with his people, and he will exalt the meek to salvation.

The saints shall rejoice in glory, they shall be joyful in their beds.

The praise of God shall be in their mouths, and two-edged swords in their hands.

To execute revenge on the nations, chastisements among the people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written: this glory is to all his saints.

Psalm 150. Laudate Dominum in Sanctis.

PRAISE our Lord in his saints, praise him in the firmament of his strength.

M

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on psalter and harp.

Praise him on timbrel, and in quire, praise him on string and organs.

Praise him on well-founding cymbals, praise him on cymbals of joy, let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Behold, *Mary* has brought forth to us a Saviour, whom *John* seeing cried out, saying, behold the lamb of God, behold him, who takes away the sins of the world. Alleluia.

The Chapter. Cant. 1.

THE daughters of *Sion* beheld her, and declared her most blessed, and queens did praise her.

R. Thanks be to God.

The HYMN. *O Gloriosa Virginum.*

O *Mary*! whilst thy Maker blest
Is nourish'd at thy Virgin Breast,
Such glory shines, that stars less bright
Behold thy face, and lose their light.

The loss that man in *Eve* deplores
Thy fruitful womb in Christ restores,
And makes the way to heaven free.
For them that mourn, to follow thee.

By thee the heav'nly gates display
And shew the light of endless day:

Sing ransom'd nations, sing and own,
Your ransom was a virgin's son.

May age to age for ever sing
The virgin's Son and angel's King ;
And praise with the celestial host
The Father, Son and Holy Ghost. Amen.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

The Anth. A wonderful mystery.

The Song of Zach. Luke 1.

BLESSED be our Lord God of *Israel*,
because he has visited and wrought re-
demption of his people.

And raised up a kingdom of salvation to
us, in the house of *David*, his servant.

As he spoke by the mouth of his holy
prophets, that are from the beginning.

Salvation from our enemies, and from the
hand of all that hate us.

To work mercy with our fathers, and to
remember his holy covenant.

The oath which he swore to *Abraham* our
father, that he would give himself to us.

That without fear, being delivered from
the hands of our enemies, we may serve
him.

In holiness and justice before him all our
days.

And thou child, shalt be called the prophet
of the Highest : for thou shalt go before the
face of our Lord to prepare his ways.

To give knowledge of falvation to his people, for remiffion of their fins.

Through the bowels of the mercy of our God : in which the rifing fun from on high has vifited us.

To enlighten them that fit in darknefs, and in the fhadow of death : to direct our feet in the way of peace.

Glory be to the Father, &c.

The Anth. A wonderful myftery is declared this day : Natures are renewed, God is made man ; he remained what he was, and affumed what he was not, fuffering neither mixture nor divifion.

Lord have mercy on us.

Chrift have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, who by the fruitful virginity of the blefled Virgin *Mary*, haft given to mankind the rewards of eternal falvation : Grant, we befeech thee, that we may be fenfible of the benefit of her interceffion, by whom we have received the Author of Life, our Lord Jefus Chrift thy fon, who liveth and reigneth one God with thee, &c.

R. Amen.

For the Saints.

The Anth. All ye faints of God, vouchsafe to make interceffion for the falvation of

us and of all. *V.* Ye just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right in heart.

Let us Pray.

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed Apostles, *Peter* and *Paul*, and of thy other Apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection : grant us thy peace in our times, and repel all wickedness from thy church ; prosperously guide the steps, actions and desires of us, and of all thy servants, in the way of salvation : give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed : Through our Lord Jesus Christ thy Son, &c.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

This being done, the Anthem following is to be said kneeling.

The Anthem. *Alma Redemptoris Mater.*

BRIGHT parent of our Lord, whose prayers display
The heav'nly gates : whose light directs our way ;
Bright ocean's star, with sacred influence guide
Our straggling course in spite of nature's tide.

Thou in whom nature stood amaz'd to see
Both God and man, thy Maker born of thee?
In whom alone the maid and mother meet,
Remember sinners at thy infant's feet.

V. Thou didst remain an inviolate virgin
after thy child-bearing.

R. O Mother of God, make intercession
for us.

Let us Pray.

O GOD, who by the fruitful virginity,
as before. *R.* Amen.

V. May the Divine Help ever remain
with us. *R.* Amen.

*The aforesaid Anth. is said in the end of Complin till the
Day of the Purification inclusive.*

The Anthem. *Ave Regina Cælorum.*

HAIL shining queen of the celestial train,
O'er angel-pow'rs extend thy brighter reign.
Hail fruitful root of life: Hail orient gate.
From whom earth's better light derives its date.
O glorious maid rejoice: alone possess
The highest seat of creatures happiness.
And crown'd with beauty, thence, implore thy Son,
To grant our prayers from his indulgent throne.

V. Vouchsafe that I may praise thee, O
sacred Virgin. *R.* Give me force against
thy enemies.

Let us Pray.

STRENGTHEN us, O God of mercy,
against all our weakness, and grant that
we who celebrate the memory of the blessed
virgin *Mary* Mother of our Lord, may by

the assistance of her prayers, forsake all our iniquities: Through the same Christ our Lord. *R.* Amen.

V. May the Divine Help always remain with us. *R.* Amen.

At PRIME.

Hail *Mary*.

INCLINE unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal Word.

In virgin's womb a creature made

Our nature wore for nature's aid.

O happy *Mary* chose to be
Mother of grace and clemency!

Protect us at the hour of death,
And bear to heaven our parting breath.

May age to age for ever sing
The Virgin's Son and Angel's King,
And praise with the celestial host
The Father, Son, and Holy Ghost. Amen.

The Anth. O admirable intercourse!

Psalms 53. Deus in nomine tuo.

O GOD, save me by thy name, and by
thy strength judge me.

O God, hear my prayer; with thy ears receive the words of my mouth.

Because strangers have risen up against me, and the strong have sought my soul: and they have not set God before their eyes.

For behold, God helps me, and our Lord is the protector of my soul.

Turn away the evils to my enemies, and in thy truth destroy them.

I will freely sacrifice to thee, and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation: and my eyes have looked down upon my enemies.

Glory be to the Father, &c.

Psalms 84. Benedixisti Domine.

O LORD, thou hast blessed thy land: thou hast turned away the captivity of *Jacob*.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God our Saviour, and turn away thy anger from us.

Wilt thou be angry with us for ever: Or wilt thou extend thy wrath from generation to generation?

O God, thou being reconciled, shalt

quicken us, and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy, and give us thy salvation.

I will hear what our Lord God shall speak in me, because he will speak peace to his people.

And to his saints, and to them that are converted to the heart.

But his salvation is near to them that fear him, that glory may inhabit our land.

Mercy and truth have met each other, justice and peace have kissed.

Truth is risen out of the earth, and justice has looked down from heaven.

For our Lord will give plenty, and our land shall yield its fruit.

Justice shall walk before him, and set her steps in the way.

Glory be to the Father, &c.

Psalm 116. Laudate Dominum.

PRAISE our Lord all Gentiles, praise him all people.

Because his mercy is confirmed on us : and his truth remains for ever.

Glory be to the Father, &c.

The Anth. O admirable intercourse ! the creator of mankind, taking a living body, vouchsafed to be born of a virgin ; and coming forth man, without seed, has given to us his Godhead.

The Chapter. Cant. 6.

WHO is she that comes forth as the morning rising, fair as the moon, elect as the sun, terrible as the front of an army set in order of battle.

R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred virgin

R. Give me force against thy enemies.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God who by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy son, who liveth, &c.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the soul of the faithful through the mercy of God, rest in peace.

R. Amen.

At the THIRD HOUR.

Hail *Mary*.

INCLINE unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the father, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal word,
In virgin's womb a creature made
Our nature wore for nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to heav'n our parting breath.

May age to age for ever sing.
The virgin's Son and angel's King,
And praise with the celestial host
The Father, Son, and holy Ghost. Amen.

The Anth. When thou wast unspeakably.

Psalms 119. Ad Dominum cum tribulater.

WHEN I was in tribulation, I cried to
our Lord, and he heard me.

Lord, deliver my soul from unjust lips;
and from a deceitful tongue.

What will be given, or what recompence
can be made for a deceitful tongue?

The sharp arrows of the mighty, with
coals of desolation.

Wo is me, that my banishment is prolonged ; I have dwelt with the inhabitants of *Cedar*, my soul has been long a stranger.

With them that hated peace, I was peaceable : when I spoke to them, they opposed me without cause.

Glory be to the Father, &c.

Psalms 120 Levavi oculos meos.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to be moved : nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out ; from henceforth, now, and for ever.

Glory be to the Father, &c.

Psalms 121. Lætatus sum.

I REJOICED at those things, which were said to me ; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the Tribes ascend, the Tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

As the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a virgin, then were the scriptures fulfilled; thou didst descend like rain into the fleece, that thou mightest save mankind: We praise thee our God.

The Chapter. Ecclef. 24.

AND so in *Sion* was I established, and in the sanctified city likewise I rested, and my power was in *Jerusalem*.

R. Thanks be to God.

V. Grace is poured out on thy lips.

R. Therefore God has blessed thee for ever. Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

N

V. O Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God who by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth, one God with thee, &c.

R. Amen.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God, rest in peace.

R. Amen.

At the SIXTH HOUR.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal word,
In virgin's womb a creature made
Our nature wore for nature's aid.

O happy *Mary*, chose to be
Mother of grace and clemency !
Protect us at the hour of death,
And bear to heav'n our parting breath.

May age to age for ever sing.
The virgin's Son and angel's King,
And praise with the celestial host
The Father, Son, and holy Ghost. Amen.

The Anth. The Bush which *Moses* saw.

Psalms 122. Ad te levavi.

TO thee have I lifted up my eyes : who
dwellest in the heavens.

Behold as the eyes of servants are on the
hands of their masters.

As the eyes of the handmaid on the hands
of her mistress ; so are our eyes to our Lord
God, until he have mercy on us.

Have mercy on us, O Lord, have mercy
on us, because we are overwhelmed with
contempt.

Because our soul is overwhelmed ; being
an object of reproach to such as abound, and
of contempt to the proud.

Glory be to the Father, &c.

Psalms 123. Nisi quia Dominus

BUT that our Lord was with us, let *Israel*
now say, but that our Lord was with us.

When men rose up against us, perhaps
they had swallowed us alive.

When their fury was raised against us,
perhaps the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul has passed through an intolerable water.

Blessed be our Lord, who has not given us for a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

Psalms 124. Qui confidunt in Domino.

THEY that trust in our Lord, are as Mount *Sion*; he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now, and for ever.

Because our Lord will not leave the rod of sinners on the lot of the just, that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw burn, without consuming, we acknowledge thy laudable virginity preserved; O mother of God, make intercession for us.

The Chapter. Ecclef. 24.

I Have taken root in an honourable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, who by the fruitful virginity, of the Blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth and reigneth one God with thee, &c.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in Peace. *R.* Amen.

*At the NINTH HOUR.*Hail *Mary*.**I**NCLINE unto my aid, O God.*R.* O Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

The HYMN. *Memento rerum Conditor.***R**EMEMBER you, O gracious Lord,
Th' eternal God's co-equal Word.

In virgin's womb a creature made

Our nature wore for nature's aid.

O happy *Mary* chose to be

Mother of grace and clemency!

Protect us at the hour of death,

And bear to heaven our parting breath.

May age to age for ever sing

The Virgin's Son and Angel's King,

And praise with the celestial host

The Father, Son, and Holy Ghost. Amen.

The Anth. Behold *Mary*.*Psalms* 125. In convertendo Dominus.**W**HEN our Lord turned back the cap-
tivity of *Sion*, we were made as men
comforted.Then was our mouth replenished with joy,
and our tongue with joyfulness.Then shall they say among the Gentiles,
tho Lord has done great things for them.Our Lord has done great things for us, we
are made joyful.

Turn our captivity, O Lord as a torrent in the south.

They that sow in tears, shall reap in joyfulness.

Going out they went, and wept; casting their seed.

But returning they shall come in joyfulness, carrying their sheaves.

Glory be to the Father, &c.

Psalms 126. *Nisi Dominus.*

IF our Lord builds not the house, they have laboured in vain that build it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved, behold children are an inheritance from our Lord: And the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them: he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

Psalms 127. *Beati omnes.*

BLESSED are all that fear our Lord, that walk in his ways.

Because thou shalt eat the labours of thy

hands : Blessed art thou, and it shall be well with thee.

Thy wife as a plentiful vine on the sides of thy house.

Thy children, as young plants of olive-trees, round about thy table.

Behold so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem* all the days of thy life.

Mayest thou also see thy childrens children, peace on *Israel*.

Glory be to the Father, &c.

The Anth. Behold *Mary* has brought forth to us a Saviour, whom *John* seeing, cried out : saying, behold the Lamb of God, behold him who takes away the sins of the world.

The Chapter. Eccles. 24.

I Gave an odour as cinnamon, and as aromatic balm in the streets, and as chosen myrrh have I given thee sweetness of odour.

R. Thanks be to God.

V. Thou didst remain an inviolate virgin after child-bearing.

R. Mother of God make intercession for us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, who by the fruitful virginity of the blessed Virgin *Mary*, &c. as before page 138.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

At EVEN-SONG.

Hail Mary.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

The Anth. O admirable intercourse!

Psalms 109. Dixit Dominus.

OUR Lord said to my Lord, sit on my right hand.

Until I make thy enemies thy foot-stool.

Our Lord will send forth the scepter of thy power from *Sion*; rule thou in the midst of thy enemies.

The beginning with thee in the day of thy strength, in the brightness of the saints: from the womb, before the day-star, I begat thee.

Our Lord swore, and he will not repent :
Thou art a priest for ever according to the
order of *Melchisedech*.

Our Lord on the right hand, hath broken
kings in the days of his wrath.

He shall judge in nations, he shall fill
ruins, he shall crush the heads of the land of
many.

Of the torrent in the way he shall drink
therefore shall he lift up his head.

Glory be to the Father, &c.

The Anth. O admirable intercourse ! the
Creator of mankind, taking a living body,
vouchsafed to be born of a virgin, and com-
ing forth man, without seed, has given to us
his God-head.

The Anth. When thou wast.

Psalms 112. Laudate pueri Dominum.

PRAISE our Lord ye children, praise the
name of our Lord.

The name of our Lord be blessed from
henceforth, now, and for ever.

From the rising of the sun, to its going
down, the name of our Lord is worthy of
praise.

Our Lord is high above all nations, and
his glory above the heavens.

Who is like the Lord our God, that dwells
on high, and beholds the humble things in
heaven and earth.

Raising up the needy from the earth, and
lifting up the poor out of the dung.

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in her house, a joyful mother of children.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably born of a virgin, then were the scriptures fulfilled, thou didst descend like rain into the fleece, that thou mightest save mankind; we praise thee our God.

The Anth. The bush which *Moses* saw.

Psalms 121. Lætatus sum.

I Rejoiced at those things which were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city, whose inhabitants are united together.

For thither did the tribes ascend, the tribes of our Lord, the testimony of *Israel*; to praise the name of our Lord.

Because seats sat there in judgment, seats upon the house of *David*.

Ask the things that are for the peace of *Jerusalem*, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours: I spoke peace of thee.

For the house of the Lord our God : I have sought good things for thee.

Glory be to the Father, &c.

The Anth. The bush which *Moses* saw burn, without consuming, we acknowledge thy laudable virginity preserved ; O mother of God make intercession for us.

The Anth. The root of *Jesse*.

Psalm 126. Nisi Dominus.

IF our Lord builds not the House, they have laboured in vain that build it.

If our Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light : rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved, behold children are an inheritance from our Lord, and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them : he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

The Anth. The root of *Jesse* has budded, a star hath sprung out of *Jacob* ; a virgin has brought forth a Saviour : We praise thee our God.

The Anth. Behold, *Mary*.

Psalms 147. Lauda Jerufalem.

O *Jerufalem*, praise our Lord : praise thy God, O *Sion*.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Who has set thy borders in peace : and fills thee with the fat of corn.

Who sends forth his speech to the earth ; his word runs swiftly.

Who gives snow as wool ; scatters mist as ashes.

He casts his crystal as morsels : before the face of his cold, who shall abide ?

He shall send forth his word, and shall melt them : his spirit shall breath, and the waters shall flow.

Who declares his word to *Jacob*, his justice and judgment to *Israel*.

He has not done so to any nation : and his judgments he has not made manifest to them.

Glory be to the Father, &c.

The Anth. Behold, *Mary* has brought forth to us a Saviour, whom *John* seeing, cried out, saying, Behold the Lamb of God, behold him that takes away the sins of the world. Alleluia.

The Chapter. Eccles. 24,

FROM the beginning, and before the world, was I created, and to the world to come, I shall not cease : And in the holy habitation have I ministered before him.

R. Thanks be to God.

O

The HYMN. *Ave Maris Stella.*

BRIGHT Mother of our Maker, hail
 Thou Virgin ever blest,
 The ocean's star, by which we sail
 And gain the port of rest.
 Whilst we this Ave thus to thee
 From *Gabriel's* mouth rehearse;
 Prevail that peace our lot may be
 And *Eva's* name reverse.
 Release our long entangled mind
 From all the snares of ill;
 With heav'nly light instruct the blind,
 And all our vows fulfil.
 Exert for us a mother's care,
 And us thy children own:
 Prevail with him to hear our pray'r
 Who chose to be thy son.
 O spotless Maid! whose virtues shine
 With brightest purity:
 Each action of our lives refine,
 And make us pure like thee.
 Preserve our lives unstain'd with ill
 In this infectious way;
 That heav'n alone our souls may fill
 With joys that ne'er decay.
 To God the Father endless praise;
 To God the son the same;
 And Holy Ghost whose equal rays
 One equal glory claim. Amen.
V. Grace is poured forth on thy lips.
R. Therefore God has blessed thee for ever.
 The Anth. A great Mystery.

The Song of the B. Virgin Mary. Luke 1.

MY Soul does magnify our Lord.
And my spirit has rejoiced in God my Saviour.

Because he has regarded the humility of his handmaid : for behold, from henceforth all generations shall call me blessed.

Because he that is mighty has done great things to me : and holy is his name.

And his mercy from generation to generation, is on them that fear him.

He has shewed strength in his arm ; he has dispersed the proud in the imagination of their hearts.

He has deposed the mighty from their seat, and exalted the humble.

The hungry he has filled with good things, and the rich he has sent away empty.

He has received *Israel* his child, being mindful of his mercy.

As he spoke to our Fathers ; to *Abraham*, and his seed for ever.

Glory be to the Father, &c.

The Anth. A great mystery of inheritance! the womb that never knew man, is made the temple of the Holy Ghost : He is not polluted by taking flesh of her : All nations shall come, saying, Glory be to thee, O Lord.

Lord have mercy on us.

Christ have mercy on us.

148. *The Office of our B. Lady,*

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God who by the fruitful virginity of the blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth, one God with thee, &c.

R. Amen.

For the Saints.

The Anth. All ye saints of God, vouchsafe to make intercession for the salvation of us, and of all.

V. Ye just rejoice in our Lord, and be exceeding glad.

R. And glory all ye right of heart.

Let us pray.

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of the blessed apostles, *Peter* and *Paul*, and of thy other apostles, prevail with thee, to preserve and defend us for ever.

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: grant us thy peace in our times: and repel all wickedness from thy

church; prosperously guide the steps, actions and desires of us, and of all thy servants, in the way of salvation: give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed: Through our Lord Jesus Christ thy Son, &c.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God, rest in peace.

R. Amen.

At COMPLIN.

Hail Mary.

CONVERT us, O God our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

Psalm 128. Sæpe expugnaverunt.

OFTEN have they assaulted me from my youth; let *Israel* now say:

Often have they assaulted me from my youth, but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners: let all be confounded, and turned backward, that hate *Sion*.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you: We have blessed you in the name of the Lord.

Glory be to the Father, &c.

Psalm 129. De profundis.

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord: Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

after Advent, at Complin.

And he shall redeem *Israel* from all iniquities.

Glory be to the Father, &c.

Psalms 130. Domine non est exaltatum.

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble-minded, but exalted my soul.

As the weaned child is for his mother; so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

The HYMN. *Memento rerum Conditor.*

REMEMBER you, O gracious Lord,
Th' eternal God's co-equal Word.

In virgin's womb a creature made

Our nature wore for nature's aid.

O happy *Mary* chose to be

Mother of grace and clemency!

Protect us at the hour of death,

And bear to heaven our parting breath.

May age to age for ever sing

The Virgin's Son and Angel's King,

And praise with the celestial host

The Father, Son, and Holy Ghost. Amen.

The Anth. Behold *Mary*.

The Chapter. Eccles. 24.

I Am the Mother of beautiful love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Pray for us, mother of God.

R. That we may be made worthy the promises of Christ.

The Anth. A great mystery.

The Song of Simeon. Luke 2.

NOW, Lord, let thy servant depart in peace, according to thy word.

Because my eyes have seen thy salvation :
Which thou hast prepared before the face
of all people.

A light to enlighten the Gentiles : and
for the glory of thy people *Israel*.

Glory be to the Father, &c.

The Anth. A great mystery of inheritance !
the womb that never knew man, is made the
temple of the Holy Ghost : He is not pol-
luted by taking flesh of her : all nations
shall come, saying, Glory be to thee, O
Lord.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, who by the fruitful virginity, of the Blessed Virgin *Mary*, hast given to mankind the rewards of eternal salvation: Grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth, &c.

R. Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Blessing. May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and keep us. *R.* Amen.

This being done, and the V. May the Divine Help, being said, Our Father, Hail Mary, and the Creed, are to be said in secret.

THE
OFFICE

For the Dead.

To be said with the Invitatory and three Nocturns, and the Anthems doubled, as well at Even-Song as at Mattins, on the day of all the faithful departed, on the day of the departure, and on the Anniversary of any one deceased, with one only prayer, as follows; and then at Even-Song the Psalm, Praise our Lord, is to be omitted, and at the Lauds, the Psalm, From the Deep. At other times the Office is said, as it is here set down.

Even-Song is begun with the Anth. I will please.

Psalm 114. Dilexi quoniam.

The Prophet in this Psalm gives thanks to God for having delivered him from an imminent danger; and promiseth sacrifices of Praise to God for his mercy shewn to him.

I Have loved, because our Lord will hear the voice of my prayer.

Because he has inclined his ear to me, and in my days I will call upon him.

The sorrows of death have encompassed me, and the perils of hell have found me.

I have found tribulation and sorrow, and I called upon the name of our Lord.

O Lord, deliver my soul: our Lord is merciful and just; and our God does mercy.

Our Lord keeps little ones: I was humbled, and he has delivered me,

Turn, O my soul, into thy rest, because our Lord has done good things to thee.

Because he has delivered my soul from death: my eyes from tears, my feet from slipping.

I will please our Lord in the country of the living.

In the end of all the Psalms, is to be said.

Give them, O Lord, eternal rest: and let thy light shine upon them for ever.

The Anth. I will please our Lord in the land of the living.

The Anth. Wo is me.

Psalms 119. Ad Dominum cum tribulater.

ARGUMENT, *as before in page 39.*

WHEN I was in tribulation, I cried to our Lord, and he heard me.

Lord, deliver my soul from unjust lips; and from a deceitful tongue.

What will be given, or what recompence can be made for a deceitful tongue?

The sharp arrows of the mighty, with coals of desolation,

Wo is me, that my banishment is prolonged; I have dwelt with the inhabitants of Cedar, my soul has been long a stranger.

With them that hated peace, I was peaceable: when I spoke to them, they opposed me without cause.

Give them, O Lord, &c. *as before.*

The Anth. Wo is me, O Lord, that my abode is prolonged.

The Anth. Our Lord.

Psalms 120. Levavi oculos meos.

ARGUMENT, *as before in page 40.*

I Have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from our Lord, who made heaven and earth.

Let him not suffer thy foot to moved: nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps *Israel*.

Our Lord keeps thee, our Lord is thy protection, on thy right hand.

By day the sun shall not burn thee, nor the moon by night.

Our Lord keeps thee, from all evil, may our Lord keep thy soul.

Let our Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Give them, &c.

The Anth. Our Lord keeps thee from all evil, may our Lord keep thy soul.

The Anth. If thou, O Lord.

Psalm 129. De profundis.

ARGUMENT, *as before in page 58.*

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thouregardest iniquities, O Lord: Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Give them, &c.

The Anth. If thou, O Lord,regardest iniquities, Lord, who shall be able to bear it?

The Anth. Despise not.

Psalm 137. Confitebor tibi Domine.

In this psalm David thanks God for all the benefits received from him, and expresseth his assurance in the Divine assistance for the future.

I Will confess to thee, O Lord, with my whole heart, because thou hast heard the words of my mouth.

P

In the sight of the angels I will sing to thee, I will adore towards thy holy temple, and confess to thy name.

For thy mercy and thy truth; because thou hast magnified thy holy name, above every thing.

In what day soever I shall call upon thee, hear me: Thou wilt multiply strength in my soul.

Let all the kings of the earth, O Lord, confess to thee; because they have heard all the words of thy mouth.

And let them sing in the ways of our Lord; because the glory of our Lord is great.

Because our Lord is high, and he beholds humble things, and high things he knows far off.

If I shall walk in the midst of tribulations, thou wilt quicken me; and upon the wrath of my enemies thou hast extended thy hand, and thy right hand has saved me.

Our Lord will repay for me; O Lord, thy mercy is for ever, despise not the works of thy hands.

Give them, &c.

The Anth. Despise not, O Lord, the works of thy hands.

V. I heard a voice from heaven, saying unto me.

R. Blessed are the dead, who die in our Lord.

The Anth. All that my Father.

The Song of the B. Virgin Mary. Luke 1.

MY soul does magnify our Lord.
And my spirit has rejoiced in God my
Saviour.

Because he has regarded the Humility of
his handmaid : for behold, from henceforth
all generations shall call me blessed.

Because he that is mighty has done great
things to me : and holy is his name.

And his mercy from generation to genera-
tion, is on him that fear him.

He has shewed strength in his arm, he has
dispersed the proud in the imagination of
their hearts.

He has deposed the mighty from their seat,
and exalted the humble.

The hungry he has filled with good things,
and the rich he has sent away empty.

He has received *Israel* his child, being
mindful of his mercy.

As he spoke to our fathers ; to *Abraham*
and his seed for ever.

Give them, &c.

The Anth. All that my father gives me,
shall come to me ; and him that comes to
me, I will not cast forth.

*The prayers following are said kneeling. Our Father, in
secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalms 145. Lauda anima mea.

In this psalm are commemorated the benefits of God bestowed upon men, and it declares that we ought to put our trust in him alone.

PRAISE our Lord, O my soul; I will praise our Lord in my life: I will sing to my God, as long as I shall have a being.

Put not confidence in princes; in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return into his earth; in that day all their thoughts shall perish.

Blessed is he, whose helper is the God of *Jacob*, his hope is in the Lord his God, who made heaven and earth, the sea, and all things that are in them.

Who keeps truth for ever, executes judgment for them that suffer wrong; gives food to the hungry.

Our Lord looses the fettered, our Lord enlightens the blind.

Our Lord lifts up the bruised; our Lord loves the just.

Our Lord keeps the strangers; the fatherless and widow he will receive; and the way of sinners he will destroy.

Our Lord shall reign for ever; thy God, O *Sion*; for generation and generation.

Give them, &c.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord hear my prayer.

R. And let my cry come to thee.

Let us pray.

GRANT, we beseech thee, O God, that such of thy servants, as thou hast placed amongst thy apostolical priests, indued with either pontifical or priestly dignity, may also be united with thy apostles in one society for ever.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency through the intercession of the ever blessed Virgin *Mary*, and of all the saints, to admit the brethren of our congregation, relations, and benefactors departed out of this world, to the fellowship of eternal bliss!

O God, the creator and redeemer of all the faithful, give to the souls of thy servants the remission of all their sins; that by pious supplications, they may obtain the pardon they ever wished for: who livest and reignest one God, with the Father and the Holy Ghost, world without end.

R. Amen.

V. Give them, O Lord, eternal rest.

R. And let thy light shine upon them for ever.

V. May they rest in peace.

R. Amen.

At MATTINS.

The Invitatory following, is said on All-Souls day. and as often as the three Nocturns are said, as before, page 154. At other Times it is omitted, and the office is begun at the Anth. of the Psalms of the Nocturn, and one only Nocturn, with the Lauds, it is said in this order: On Monday and Thursday the first Nocturn: on Tuesday and Friday, the second Nocturn: on Wednesday and Saturday, the third Nocturn.

The Invitatory.

Come let us adore the King to whom all things live.

Psalms 94. Venite exultemus,

ARGUMENT, *as before in page 2.*

COME let us rejoice to our Lord, let us make joy to God our Saviour; let us approach his presence in confession, and in psalms make joy before him.

Come let us adore the king, to whom all things live.

For God is a great Lord, and a great king above all Gods; because our Lord repels not his people; in his hand are the bounds of the earth, and he beholds the heights of the mountains.

The King, to whom all things live.

The sea is his, and he made it, and his hands formed the dry land; come let us adore, and fall down before God; let us lament before our Lord, that made us, because he is the Lord our God; we are his people, and the sheep of his pasture.

Come, let us adore the King, to whom all things live.

To day if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me, proved, and saw my works.

The King to whom all things live.

Forty years was I nigh to this generation; and said, they always err in their heart, and have not known my ways, to whom I swore in my wrath, if they shall enter into my rest.

Come let us adore the King, to whom all things live.

Give them, O Lord, eternal rest; and let thy light shine upon them for ever.

The King, to whom all things live.

Come let us adore the King, to whom all things live.

In the FIRST NOCTURN.

On Monday and Thursday.

The Anth. Direct, O Lord.

Psalms 5. Verba mea auribus.

This psalm seems to have been made by David when he was set upon by the wicked. He begs of God to hear his prayers; he imprecates the impious, wishing them deserved punishments, and comforts the pious and the just with the hope of reward.

RECEIVE, O Lord, my words with thy ears; understand my cry.

Attend to the voice of my prayer, my King, and my God.

Because I will pray to thee; O Lord, in the morning, thou wilt hear my voice.

In the morning I will stand by thee, and will see; because thou art not a God that is pleased with iniquity.

Neither shall the wicked dwell near thee; nor the unjust abide before thy eyes.

Thou hatest all that work iniquity; thou wilt destroy all that speak lies.

Our Lord will abhor the bloody man, and the deceitful. But I in the multitude of thy mercies,

Will enter into thy house; I will adore at thy holy temple, in thy fear.

Lord, conduct me in thy justice; because of my enemies, direct my way in thy fight.

Because there is no truth in their mouth; their heart is vain.

Their throat is an open sepulchre, they did deceitfully with their tongues; judge them, O God.

Let them fail in their designs, according to the multitude of their iniquities, expel them; because they have provoked thee, O Lord.

And let all be glad, that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all that love thy name, shall glory in thee; because thou wilt bless the just.

Lord, thou hast crowned us, as with the shield of thy good will.

Give them, &c.

The Anth. Direct, O Lord my God, my way in thy fight.

The Anth. Turn, O God.

Psalm 6. Domine ne in furore.

In this psalm, David first sets forth the violence of his sickness. In the next place, he begs of God to free him from it, and lastly, he describes the consternation of his enemies upon his prayers being heard, and his health restored to him.

LORD, rebuke me not in thy fury; nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am infirm; heal me, O Lord, because my bones are disordered.

And my soul very much is troubled: but thou, Lord, how long.

Turn, O Lord, and deliver my soul; save me for thy mercies sake.

Because there is none in death, that is mindful of thee; and in hell, who shall confess to thee?

I have been tired with groans: I will every night wash my bed: I will water my couch with my tears.

My eye is troubled with fury, I am grown among all my enemies.

Depart from me, all you that work iniquity; because our Lord has heard the voice of my weeping.

Our Lord has heard my supplication ; our Lord has received my prayer.

Let all my enemies blush, and be very much troubled ; let them be turned back, and ashamed very quickly.

Give them, &c.

The Anth. Turn, O Lord, and deliver my soul : because that in death, none is mindful of thee.

The Anth. Left at any time.

Psalms 7. Domine Deus meus.

This psalm was made by David, as most interpreters believe, in the time of his persecution under Saul : It contains excellent instructions for repenting sinners.

O Lord my God, I have hoped in thee ; save me from all that persecute me, and deliver me.

Left at any time he, as a lion snatch away my soul ; whilst there is none to redeem, nor to save.

O Lord my God, if I have done this ; if there be iniquity in my hands.

If I have repaid to them that rendered me evils, let deservedly fall empty before my enemies.

Let the enemy persecute my soul, and seize it, and tread down my life on the earth ; and bring down my glory into the dust.

Arise, Lord, in thy wrath, and be exalted in the confines of my enemies.

And arise, O Lord my God, in the precept

which thou hast commanded ; and an assembly of people shall encompass thee.

And for this return on high ; our Lord judges the people.

Judge me, O Lord, according to my justice, and according to my innocence upon me.

The wickedness of sinners shall be consumed, and thou shalt direct the just : who searchest the hearts and reins, O God.

My just help is from our Lord, who saves the right of heart.

God is a just judge, strong and patient : is he angry every day ?

If you will not be converted, he will shake his sword ; he has bent his bow, and prepared it.

And in it he has prepared the instruments of death, he has made his arrows with burning coals.

Behold, he has been big with injustice, he has conceived pain, and brought forth iniquity.

He has opened a pit, and digged it up ; and is fallen into the ditch, which he made.

His sorrow shall be turned upon him, and his iniquity shall fall upon his own head.

I will confess to our Lord according to his justice ; and sing to the name of our Lord most high.

Give them, &c.

The Anth. Left at any time he snatch

away my soul, as a lion, whilst there is none to rescue, nor to save me.

V. From the gates of hell.

R. Deliver O Lord, their souls.

Our Father, *all in secret.*

The First Lesson. Job 7.

SPARE me, Lord, for my days are nothing. What is man, that thou magnifiest him? Or, Why set'st thou thy heart towards him? Thou dost visit him early, and suddenly thou provest him. How long dost thou not spare me, nor suffer me to swallow my spittle? I have sinned; What shall I do to thee, O Keeper of men? Why hast thou set me contrary to thee, and I am become burthenfome to myself? Why dost thou not take away my iniquity? Behold, now I shall sleep in the dust, and if thou seek me in the morning I shall not be.

R. I believe my Redeemer lives, and that in the last day, I shall rise from the earth, and in my flesh shall see God my Saviour.

V. Whom I myself shall see, and not another, and my eyes shall behold: and in my flesh I shall see God my Saviour.

The Second Lesson. Job. 10.

MY soul is weary of my life, I will let loose my speech against myself: I will speak in the bitterness of my soul; I will say to God, condemn me not, tell why thou judgest me so? Does it seem good to

thee, if thou calumniate me, and oppress me, the work of thy hands, and help the design of the impious? Hast thou eyes of flesh, or as a man sees shalt thou also see? Are thy days, as the days of a man? And are thy years as the times of men, that thou shouldst seek my iniquity, and search my sin? And know, that I have done no impious things: whereas there is none that can deliver out of thy hand.

R. Thou, who didst raise *Lazarus* stinking from the grave: Thou, O Lord, grant them rest, and the place of indulgence.

V. Who art to come to judge the living and the dead, and the world by fire: Thou O Lord, grant them rest, and the place of indulgence.

The Third Lesson. Job. 10.

THY hands, O Lord, have made me, and framed me wholly round about; and dost thou so suddenly cast me down headlong? Remember, I beseech thee, that, as clay, thou madest me, and into dust thou wilt bring me again. Hast thou not milked me like milk, and curded me as cheese? With skin and flesh thou hast clothed me, with bones and sinews thou hast set me together. Life and mercy thou hast given me, and thy visitation has kept my spirit.

R. Lord, when thou shalt come to judge the earth, where shall I hide me from the

face of thy wrath? For I have sinned exceedingly in my life.

V. I dread my evil actions, and blush before thee: Do not condemn me when thou shalt come to judgment: For I have sinned exceedingly in my life.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever. For I have sinned exceedingly in my life.

At the Lauds as hereafter, page 186:

At the SECOND NOCTURN.

For Tuesday and Friday.

The Anth. In a place of pasture.

Psalms 23. Dominus regit me.

David under the similitude of a Shepherd leading his Flock, shews what care God has had over him, and what great benefits he had received from the Divine Majesty.

OUR Lord rules me, and nothing shall be wanting to me; in a place of pasture there he has put me.

Upon the refreshing waters he has brought me up, he has converted my soul.

He has conducted me in the paths of justice, for the glory of his name.

For though I shall walk in the midst of the shadow of death, I will not fear evils, because thou art with me.

Thy rod and thy staff, they have comforted me.

Thou hast prepared in my sight a table against them that trouble me.

Thou hast poured forth oil on my head, and the wine of my chalice, how goodly is it!

And thy mercy shall follow me all the days of my life.

That I may for ever dwell in the house of our Lord.

Give them, &c.

The Anth. Remember not.

Psalms 24. Ad te Domine levavi.

It is probable that David made this Psalm in the time of the Rebellion of Absalom. It contains the Prayer of a Man in great Strait, begging the assistance of God against his Enemies, and the Pardon of his Sins.

TO thee, Lord, I have lifted up my soul :
my God, in thee is my confidence, let me not be ashamed.

Neither let my enemies insult over me ;
for all that hope in thee, shall not be confounded.

Let all be confounded, who vainly do unjust things.

Lord, shew me thy ways, and teach me thy paths.

Direct me in thy truth, and teach me ;
because thou art God my Saviour, and thee have I expected all the day.

Remember, O Lord, thy compassion; and thy mercies, that are from the beginning of the world.

The sins of my youth and my ignorance, do not remember.

According to thy mercy, remember me, for thy goodness, O Lord.

Our Lord is sweet and righteous; for this cause, he will give law to them, that sin in the way.

He will direct the mild in judgment, he will teach the meek his ways.

All the ways of our Lord, are mercy and truth; to them that seek his covenant, and his testimonies.

For thy name, O Lord, thou wilt be propitious to my sin, because it is great.

Who is the man that fears our Lord? He appoints him a law in the way he has chosen.

His soul shall abide in good things, and his seed inherit the land.

Our Lord is a support to them that fear him: and his testament, that it may be made manifest to them.

My eyes are always to our Lord, because he will deliver my feet out of the snare.

Have regard to me, and shew mercy to me, because I am alone, and poor.

The tribulations of my heart are multiplied, deliver me from my necessities.

See my humiliations, and my labour, and forgive all my sins.

Behold my enemies, for they are multi-

plied, and with unjust hatred they have pursued me.

Keep my soul and deliver me; I shall not be confounded, because I have hoped in thee.

The innocent and righteous have cleaved to me, because I expected thee.

Deliver *Israel*, O God, out of all his tribulations.

Give them, &c. *The Anth.* Remember not, O Lord, the offences of my youth, and my ignorance.

The Anth. I believe.

Psalm 26. Dominus illuminatio mea.

In this Psalm, David mentions the dangers which by God's assistance he has overcome, and the assurance he has of being protected for the future; he also begs of our Lord that he may without disturbance, serve him night and day in the tabernacle.

OUR Lord is my light, and my salvation, whom shall I fear.

Our Lord is the protector of my life, of whom shall I be afraid?

While the wicked approach to me, to eat my flesh.

My enemies that trouble me, themselves are weakened, and are fallen.

If camps stand against me, my heart shall not fear.

If battles rise up against me, this shall raise my hope.

One thing I have asked of our Lord, this

will I seek; that I may dwell in the house of
our Lord, all the days of my life.

That I may see the delights of our Lord,
and visit his temple.

Because he has hid me in his tabernacle;
in the day of evils he has protected me in
the secret of his tabernacle.

In a rock he has exalted me, and now he
has raised my head above my enemies.

I have gone about, and offered in his
tabernacle a sacrifice of praise: I will sing,
and repeat a psalm to our Lord.

Hear, O Lord, my voice, wherewith I
have cried to thee; have mercy on me, and
hear me.

My heart has spoke to thee, my face has
sought thee out; thy face, O Lord, I will
seek.

Hide not thy face from me; turn not
away in wrath from thy servant.

Be thou my Helper, forsake me not; nei-
ther despise me, O God my Saviour.

Because my father and mother have for-
saken me: but our Lord has received me.

Give me a law, O Lord, in thy way; and
direct me in the right path, because of my
enemies.

Deliver me not to the souls of them that
persecute me; because unjust witnessers have
risen up against me, and iniquity has lied
against itself.

I believe I shall see the good things of our
Lord, in the land of the living.

Wait on our Lord, do manfully, and let thy heart take courage; wait thou on our Lord.

Give them, &c.

The Anth. I believe I shall see the good things of our Lord, in the land of the living.

V. May our Lord place them with princes.

R. With the princes of the people.

Our Father, all in secret.

The Fourth Lesson. Job 13.

ANSWER me, how great are my iniquities and sins: my wicked deeds and my offences shew me. Why hidest thou thy face, and thinkest me thy enemy? Against a leaf, that is carried away with the wind, thou shewest thy might, and persecutest dry stubble. For thou wroughest bitterness against me, and wilt consume me with the sins of my youth. Thou hast put my feet in a string, and hast observed all my paths, and considered the steps of my feet; who am to be consumed, as rottenness, and as a garment that is eaten by the moth.

R. O God, be mindful of me, because my life is but wind; nor may the sight of man behold me.

V. From the deep, I cried to thee, O Lord, Lord, hear my voice. Nor may the sight of man behold me.

The Fifth Lesson. Job. 14.

MAN born of a woman, living a short time, is replenished with many miseries; who as a flower comes forth, and is destroyed, and flies away like a shadow, and never abides in the same state. And dost thou count it a worthy thing, to open thy eyes on such a one, and to bring him with thee into judgment? Who can make clean one that is conceived of unclean seed? Is it not thou, who only art? The days of man are short, the number of his months is with thee: Thou hast appointed his limits, which cannot be passed. Depart a little from him, that he may rest, till his wished for day comes, as that of the hired man.

R. I grieve, O Lord, because I have sinned exceeding in my life: O wretch, what shall I do, whither shall I fly but to thee, my God? Have mercy on me, when thou comest at the latter day.

V. My soul is greatly troubled, but thou O Lord, come to its relief. Have mercy on me, when thou comest at the latter day.

The sixth Lesson. Job. 14.

WHO will grant me this, that in hell thou protect me, and hide me till thy fury pass away, and appoint me a time wherein thou wilt remember me: Shall a man that is dead, thinkest thou, live again? All the days, in which I am now in war, I expect till my change comes. Thou shalt

call me, and I shall answer thee; to the work of thy hands thou shalt reach forth thy right hand. Thou indeed hast numbered my steps, but spare my sins.

R. Remember not, O Lord, my sins, when thou shalt come to judge the world by fire.

V. Direct, O Lord my God, my way in thy fight. When thou shalt come to judge the world by fire. *V.* Give them, O Lord, eternal rest, &c. When thou shalt come to judge the world by fire.

At the Lauds, as hereafter, page 186.

At the THIRD NOCTURN.

For Wednesday and Saturday.

The Anth. May it please thee.

Psalms 39. Expectans expectavi.

Interpreters say, that this Psalm contains two different senses, the one, which regards the person of David persecuted by Absalom, and the other which regards the person of the Son of God, born according to the flesh, of the race of David. Thus it is applyed by St. Paul, in his Epistle to the Hebrews; David thanks God for having delivered him from so many dangers, and begs his further assistance in that which he at this time was in. Jesus Christ, in the name of all his Members, gives thanks to God his Father for the many benefits they have received from him, and sometimes he speaks in his own Name, clearly denoting the mystery of his Incarnation, which has made cease all the Sacrifices of the old Law.

EXPECTING I expected our Lord: and he has heard me.

He heard my prayers, and brought me out of the lake of misery, and from the filth of dregs.

And has set my feet upon a rock, and has directed my steps.

And he has put a new song into my mouth, a song to our God.

Many shall see, and shall fear; and they shall hope in our Lord.

Blessed is the man, whose hope is the name of our Lord; and has not had regard to vanities, and false madnes.

Thou hast done many marvellous things, **O Lord** my God; and in thy cogitations there is none that may be like to thee.

I have declared, and have spoken, they are multiplied above number.

Sacrifice and oblation thou wouldst not; but ears thou hast perfected to me.

Holocaust, and for sin thou didst not require: then said I, behold I come.

In the head of the book, it is writ of me, that I should do thy will: my God, I would; and thy law is in the midst of my heart.

I have declared thy justice in the great assembly, I will not stay my lips: Lord thou hast known it.

Thy justice I have not hid in my heart: thy truth and thy salvation I have spoke.

I have not hid thy mercy and thy truth, from the great council.

But thou, Lord, remove not thy mercy far

from me : thy mercy and thy truth, have always received me,

Because evils have compassed me, which have no number : my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head : and my heart has forsaken me.

May it please thee, O Lord, to deliver me : Lord have regard to help me.

Let them be confounded, and ashamed, who seek my soul ; to take it away.

Let them be turned backward, and be ashamed, who desire evils to me.

Let them forthwith receive their confusion, who say to me, well, well.

Let all that seek thee, rejoice and be glad in thee : and let those that love thy salvation, say always, our Lord be magnified.

But I am poor and needy ; our Lord is careful of me.

Thou art my helper and my protector ; my God, delay not to help me.

Give them, &c.

The Anth. May it please thee, O Lord, to deliver me, Lord, have regard to help me.

The Anth. Heal, O Lord, my Soul.

Psalm 40. Beatus qui intelligit.

David in the time of his affliction falls sick, and has recourse to God. All the Fathers have applied this Psalm to Jesus Christ, and with a great deal of reason, since our Saviour himself cites one of the Verses of it, as predicting the reason of Judas. So that David in being persecuted by his son, betrayed and abandoned by his friends, was a plain figure of Jesus Christ in the time of his passion, when the Jews, who were the people of God, and called his children, rose up against him. And when his children, rose up against him. And when his Apostles abandoned him, and one betrayed him.

BLESSED is the man that considers of the needy and poor: in the evil day our Lord will deliver him.

Our Lord preserve him, and give him life, and make him blessed in the land, and deliver him not to the will of his enemies.

Our Lord will help him on the bed of his sorrow: thou hast turned all his couch in his infirmity.

I said, Lord have mercy on me; heal my soul, because I have sinned against thee.

My enemies have spoke evils to me; when shall he die, and his name perish;

And if he came in to see, he spoke vain things; his heart is full of iniquity.

He went forth; and spoke to others.

All my enemies whispered against me, they contrived evils against me.

They have come to an unjust resolution against me; but shall not he, that sleeps, rise up again?

For the man also of my peace, in whom I hoped, who did eat my bread, has gloried in treading me under foot.

But thou, Lord have mercy on me, and raise me up again, and I will repay them.

By this I have known, that thou hast consented to me; because my enemy shall not rejoice over me.

But thou hast received me, because of my innocence, and thou hast confirmed me in thy fight for ever.

Blessed be our Lord the God of *Israel*, from the beginning of the world, and for ever more. *Amen. Amen.*

Give them, &c.

The Anth. Heal, O Lord, my soul, because I have sinned against thee.

The Anth. My soul has thirsted.

Psalms 41. *Quemadmodum desiderat cervus.*

Some doubt whether David be the Author of this Psalm: but nothing hinders why we may not follow the opinion of some others who believe, that this Psalm agrees perfectly with the time of David's exile, whether it be applied to the time when he was absent from the Tabernacle, and suffering persecution, or to the whole time of his life, which he looked upon as a true banishment, in regard to which he aspired with all his heart; and this last sense is looked upon by Bellarmin (a learned Author) to be the true literal sense of the Psalm.

EVEN as the heart desires the fountains of water; so my soul thirsts after thee, O God.

My soul has thirsted after God, powerful

R

and living; when shall I come, and appear before the face of God?

My tears have been my bread day and night, whilst it is said to me daily, where is thy God?

These things have I remembered, and have poured out my soul in me; because I shall pass to the place of a wonderful tabernacle, even to the house of God.

In the voice of joy and thanksgiving; the sound of one who is feasting.

Why art thou sorrowful my soul: and why dost thou trouble me.

Hope in God, because yet I will praise him; the salvation of my countenance, and my God.

My soul is troubled within myself, therefore will I be mindful of thee, from the land of *Jordan* and *Hermonum*, from the little mountain.

Depth calls on depths in the voice of thy flood-gates.

All thy high things, and thy waves have passed over me.

In the day our Lord has recommended his mercy, and in the night a song to him.

With me is prayer to the God of my life, I will say to God, Thou art my defender.

Why hast thou forgot me, and why go I sorrowful, whilst my enemy afflicts me?

Whilst my bones are broken, my enemies that trouble me, have insulted over me?

Whilst they say day by day, Where is thy God? Why art thou heavy my soul, and why dost thou trouble me?

Hope in God, because yet will I praise him? the salvation of my countenance, and my God.

Give them, &c.

The Anth. My soul has thirsted after God, the powerful and the living, when shall I come, and appear before the face of our Lord?

V. Deliver not to beasts the souls who confess to thee.

R. And forget not for ever the souls of thy poor.

Our Father, *in secret.*

The Seventh Lesson. Job. 17.

MY spirit shall be extenuated, my days shall be shortened, and the grave only remains for me. I have not sinned, and my eye abides in bitterness. Deliver me, O Lord, and set me beside thee, and let any one's hand fight against me. My days are passed, my thoughts are dissipated, tormenting my heart. They have turned night into day, and again after darkness I hope for light. If I shall expect, hell is my house, and in darkness I have made my bed; I have said to rottenness, thou art my father; my mother, and my sister, to the worms. Where then is now my expectation, and who considers my patience?

R. The fear of death troubles me, finning daily, and not repenting, because in hell there is no redemption; have mercy on me, O God, and save me.

V. O God, in thy name, save me, and in thy power, deliver me. Because in hell there is no redemption; have mercy on me, O God, save me.

The Eight Lesson. Job 19.

MY flesh being consumed, my bone has cleaved to my skin, and there are left only lips about my teeth. Have mercy on me, have mercy on me, at least you my friends; because the hand of our Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me, that my words may be written? Who will grant me, that they may be drawn in a book, with an iron pen, and a plate of lead; or else be graven with steel on a flint? For I know, that my Redeemer lives, and that in the last day I shall rise out of the earth. And I shall be encompassed again with my skin, and in my flesh I shall see God my Saviour, whom I myself shall see, and my eyes shall behold, and not another: This my hope is laid up in my bosom.

R. Judge me not, O Lord, according to my deeds; for I have done nothing that is fit in thy sight; therefore I beseech thy Majesty, that thou, O God, wilt blot out my iniquity.

V. Wash me, O Lord, still more from my injustice, and from my sin cleanse me; that thou, O God, wilt blot out my iniquity.

The Ninth Lesson. Job 10.

WHY didst thou bring me forth out of the womb? I wish I had been consumed, that eye might not see me. I had been, as if I were not; transferred from the womb to the grave. Shall not the fewness of my days be shortly ended? Suffer me then to lament my sorrow a little while before I go, not to return, unto the dark land, that is covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror inhabits.

R. Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and has visited hell, and given them light to behold thee; who were in the pains of darkness.

R. Crying, and saying, Thou art come, O our Redeemer. Who were in the pains of darkness.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever; who were in the pains of darkness.

Which is always said in the Week-day Office.

The Responsory following is only said on All-souls-Day, and when the three Nocturns are said together; as above, page 154.

R. Deliver me, O Lord, from eternal death, at that dreadful day, when the heavens and earth are to be moved; when thou shalt come to judge the world by fire.

V. I tremble; and I dread the day of account, and of thy wrath to come: when the heavens and earth are to be moved.

R. That day, is the day of anger, of calamity and misery, the great and most bitter day: when thou shalt come to judge the world by fire.

V. Give them, O Lord, eternal rest, and let thy light shine upon them for ever.

R. Deliver me, O Lord, from eternal death, at that dreadful day, when the heavens and earth are to be moved; when thou shalt come to judge the world by fire.

At LAUDS.

The Anth. The humble Bones.

Psalms 50. Miserere mei Deus.

This Psalm contains an excellent prayer of a penitent Prince, made to God to ask pardon of his crime, and to beg his grace to preserve him from the like temptation. And it contains not only the sentiments of his own penitence, but also admirable rules, which the Holy Ghost gives by his mouth to all sinners.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquities.

Wash me still more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always against me.

To thee only have I sinned, and done evil in thy sight, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities, and my mother conceived me in sins.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and thy Holy Spirit take not from me.

Restore to me the joy of thy salvation, and confirm me with thy perfect Spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God the God of my salvation, and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, I had verily given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God, is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourable, O Lord, in thy goodwill with *Sion*; that the walls of *Jerusalem* may be built up.

Then shalt thou accept a sacrifice of justice, oblations and whole burnt-offerings: then shall they lave calves upon thy altar.

Give them, &c.

The Anth. The humble bones shall rejoice to our Lord.

The Anth. Hear, O Lord.

Psalms 64. Te decet hymnus Deus.

This Psalm according to the letter of it, seems to be made about the time of the Israelites going out of Babylon, and returning to Jerusalem: It is to be applyed in the spiritual sense, to the church delivered from the captivity of the devil, by the death of our Saviour Jesus Christ.

A Hymn, O God, becomes thee in *Sion*, and a vow shall be rendered to thee in *Jerusalem*.

Hear my prayer; all flesh shall come to thee.

The words of the wicked have prevailed on us, and thou wilt shew mercy to our iniquities.

Blessed is he whom thou hast made choice of and taken : he shall dwell in thy courts.

We shall be replenished in the goods of thy house ; Holy is thy temple, wonderful in equity.

Hear us, O God our Saviour ; the hope of all the ends of the earth, and of the remotest part of the sea.

Preparing mountains in thy strength, girded with might ; who troublest the depth of the sea, and the found of its waves.

The Gentiles shall be troubled, and they that inhabit the borders shall be afraid of thy signs : The east and the west thou shalt delight.

Thou hast visited the earth, and made it drink in rain, thou hast enriched with plenty.

The river of God is replenished with waters ; thou hast prepared their meat ; because it is to be prepared.

Make her rivers swell, multiply her fruits. In thy influence, she shall rejoice, and abound.

Thou wilt bless the circle of the year with thy goodness, and thy fields shall be replenished with plenty.

The beautiful places of the desert shall be fat, and the little hills encompassed with joy.

The rams of the sheep are cloathed, and the vallies shall abound with corn ; they will cry out and rejoice in a hymn.

Give them, &c.

The Anth. Hear, O Lord, my prayer, all flesh shall come to thee.

The Anth. Thy right hand.

Pfalm 62. Deus Deus meus, ad te de luce vigilo.

ARGUMENT, *as before in page 22.*

O God my God : to thee I watch from the morning light.

My soul has thirsted after thee : my flesh also very many ways.

As in a desert land, and inaccessible, and without water : so in the holy place have I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee; because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy Right Hand has taken me under its protection.

But they in vain have fought my soul, they shall enter into the lower parts of the

earth : they shall be delivered into the power of the sword ; they shall be the portions of foxes.

But the king shall rejoice in God, all shall be praised that swear on him ; because the mouth of those that speak wicked things is stopped.

Psalms 66. Deus misereatur nostri.

ARGUMENT, as before in page 23.

GOD have mercy on us, and bless us, cause his countenance to shine upon us, and have mercy on us.

That we may know thy ways on earth, thy salvation, in all nations.

Let people, O God, confess to thee, let all people praise thee.

Let nations be glad, and rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confess to thee : let all people praise thee : the earth has yielded her fruit.

May God, our God, bless us ; may God bless us, and may all the ends of the earth fear him.

Give them, &c.

The Anth. Thy Right Hand, O Lord, has received me,

The Anth. From the gate of hell.

The Song of Ezechias. Isaiah 38.

I Have said : In the midst of my days, I shall go to the gates of hell.

I have sought the residue of my years ; I have said, I shall not see our Lord God in the land of the living.

I shall behold man no more ; nor him that dwells at rest.

My generation is taken away, and is at once snatched from me, as the tent of shepherds.

My life is cut off, as by a weaver ; whilst I yet began to cut me off ; from morning till night thou wilt make an end of me.

I hope until the morning ; as a lion, so has he broken all my bones.

From the morning till evening, thou wilt make an end of me ; as a young swallow, so will I cry ; I will meditate on thee, as a dove.

My eyes are weakened, looking up on high.

Lord, I suffer violence, answer for me : what shall I say, or what shall he answer me, whereas himself has done it ?

I will rehearse to thee all my years, in the bitterness of my soul.

Lord, if man's life be such, and the life of my spirit in such things, thou shalt chastise me, and shalt quicken me, behold in peace is my greatest bitterness.

But thou hast delivered my soul, that it should not perish, thou hast cast all my sins behind thy back.

Because hell shall not confess to thee,

neither shall death praise thee; they that go down into the lake shall not expect thy truth.

The living, the living shall confess to thee, as I also this day; the father shall make thy truth known to his children.

Lord save me; and we shall sing our psalms all the days of our life in the house of our Lord.

Give them, &c.

The Anth. From the gate of hell deliver my soul, O Lord.

The Anth. Let every spirit.

Psalms 148. *Laudate Dominum de Cœlis.*

ARGUMENT, *as before in page 26.*

PRAISE our Lord, from the heavens praise him in the high places.

Praise him all his angels, praise him all his powers.

Praise him sun and moon, praise him all ye stars and light.

Praise him, O heavens of heavens, and let the waters, that are above the heavens, praise the name of our Lord.

Because he spoke, and they were made; he commanded and they were created.

He established them for ever, world without end: He made a precept, and it shall not be annulled.

Praise our Lord from the earth, ye dragons, and all depths.

Fire, hail, snow, ice, tempestuous winds,
which obey his word.

Mountains and all hills, trees that bear
fruit, and all cedars.

Beasts and all cattle : Serpents and wing-
ed fowls.

Kings of the earth, and all people, prin-
ces, and all judges of the earth.

Young men and virgins, the old with the
young ; let them praise the name of our
Lord, because his name alone is exalted.

The confession of him is above heaven
and earth, and he has exalted the horn of
his people.

A hymn to all his saints, to the sons of
Israel, a people that approaches to him.

Psalm 149.

ARGUMENT, *as before in page 27.*

SING to our Lord a new song, let his
praise be in the church of saints.

Let *Israel* be joyful in him that made him,
and the children of *Sion* rejoice in their
King.

Let them praise his name in quire : on
timbrel and psalter let them sing to him.

Because our Lord is well pleased with his
people, and he will exalt the meek to salva-
tion.

The saints shall rejoice in glory, they shall
be joyful in their beds.

The praise of God shall be in their mouths,
and two-edged swords in their hands.

To execute revenge on the nations, chastisements among their people.

To bind their kings in fetters, and their nobles in chains of iron.

That they may execute on them the judgment that is written : this glory is to all his faints.

Psalms 150. *Laudate Dominum in sanctis.*

ARGUMENT, *as before in page 28.*

PRAISE our Lord in his faints, praise him in the firmament of his strength.

Praise him in his powers, praise him according to the multitude of his greatness.

Praise him in the sound of trumpet, praise him on psalter and harp.

Praise him on timbrel, and in quire, praise him on strings and organs.

Praise him on well-sounding cymbals, praise him on cymbals of joy, let every spirit praise our Lord.

Give them, &c.

The Anth. Let every spirit praise our Lord.

V. I heard a voice from heaven, saying to me.

R. Blessed are the dead, that die in our Lord.

The Anth. I am.

The Song of Zacharias. Luke 1.

BLESSED be our Lord God of *Israel*, because he has visited and wrought the redemption of his people.

And raised up a kingdom of salvation to us, in the house of *David*, his servant.

As he spoke by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy covenant.

The oath, which he swore to *Abraham* our father, that he would grant to us.

That without fear, being delivered from the hand of our enemies, we may serve him,

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of our Lord to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins.

Through the bowels of the mercy of our God; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

Give them, &c.

The Anth. I am resurrection and life; he that believes in me, although he be dead, shall live: and every one that lives, and believes in me, shall not die for ever.

The Prayers following, are said kneeling.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 129. De profundis.

ARGUMENT, *as before in page 58.*

FROM the deep I have cried to thee, O Lord, Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thouregardest iniquities, O Lord : Lord, who shall bear it ?

Because with thee there is mercy : and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Give them, *Ec.*

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace. *R.* Amen.

V. Lord hear my prayer.

R. And let my cry come to thee,

Let us Pray.

GRANT, we beseech thee, O God, *Ec.*
As before, page 162.

O God, the giver of pardon, and lover of,
Ec. As before, page 161.

O God the creator and redeemer of all the
 faithful, *Ec. As before, page 161.*

Who livest and reignest, world without end.
R. Amen.

V. Give them, O Lord, eternal rest.

*R. And let thy light shine upon them for
 ever.*

V. May they rest in peace. R. Amen.

*On the Day of the Commemoration of all the Dead, this
 Prayer is said.*

O God, the creator and redeemer of all the
 faithful, *Ec. And in the end, Who*
 livest and reignest, one God, with the Father
 and the Holy Ghost, world without end.
R. Amen.

V. Give them, Ec.

A Prayer on the Day of the Departure of a Man or Woman,

RELEASE, O Lord, we beseech thee,
 the soul of thy servant, from all the
 chains of sin, that being dead to the world
(he or she) may live to thee: and whatever
 sins *(he or she)* has committed in this life
 through human frailty, do thou of thy most
 merciful goodness forgive: Through our
 Lord.

A Prayer for a deceased Bishop.

O God, of thy mercy grant, that thy
 Servant whom thou hast placed amongst
 thy apostolical priests, indued with the *pon-*

tifical dignity, may also be united with thy apostles in one society for ever: Through our Lord.

For a Priest deceased, the same Prayer is said, but instead of Pontifical dignity, say Priestly dignity.

A Prayer for one's Father deceased:

O God who hast commanded us to honour our father and mother, have mercy on the soul of my father: forgive him his sins, and grant that we may meet in the joys of eternal glory: through our Lord.

For one's Mother departed, the same Prayer is also said, saying, for the Soul of my Father, the Soul of my Mother, and Her instead of His.

A Prayer for Father and Mother,

O God, who hast commanded us to honour our parents, have mercy on the souls of my father and mother: forgive them their sins, and grant that we may meet in the joys of eternal glory: through our Lord.

A Prayer for a Man departed.

INCLINE, O Lord, thy ear to the prayers we humbly offer up to thy mercy: that it may please thee to grant the soul of thy servant, which thou hast caused to depart this world, a place amongst thy saints in the region of peace and light: through our Lord.

A Prayer for a Woman departed.

WE beseech thee, O Lord, of thy goodness, have mercy on the soul of thy servant, and being delivered from the cor-

ruption of this life, restore her to the portion of everlasting salvation: through our Lord.

A Prayer on an Anniversary.

O God the Lord of mercy, give to the souls of thy servants departed, whose anniversary we celebrate, the seats of refreshment, the happiness of repose, and brightness of eternal light: through our Lord.

If the Anniversary Day be for one Person only then the Prayer is to be said in the singular number.

A Prayer for our Brethren, Relations, and Benefactors, Dead.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency through the intercession of the ever blessed Virgin *Mary*, and of all the Saints, to admit the brethren of our congregation, relations and benefactors departed out of this world, to the fellowship of eternal bliss!

A Prayer for the Dead in general.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants the remission of all their sins; that by pious supplications, they may obtain the pardon they ever wished for: Who livest and reignest world without end.

R. Amen.

THE
GRADUAL PSALMS.

The first five Psalms are to be said without Glory be to the Father; and in the end of the last Psalm, is to be said Give them, O Lord, &c.

Psalm 119. Ad dominum cum tribulater.

ARGUMENT, *as before in page 39.*

WHEN I was in tribulation, I cried to
our Lord, and he heard me.

Lord, deliver my soul from unjust lips;
and from a deceitful tongue.

What will be given, or what recompence
can be made for a deceitful tongue.

The sharp arrows of the mighty, with
coals of desolation.

Wo is me, that my banishment is prolonged;
I have dwelt with the inhabitants of
Cedar, my soul has been long a stranger.

With them that hated peace, I was peace-
able: when I spoke to them, they opposed
me without cause.

Psalm 120. Levavi oculos meos.

ARGUMENT *as before in page 49.*

I Have lifted up my eyes to the mountains,
from whence help shall come to me.

My help is from our Lord, who made hea-
ven and earth.

Let him not suffer thy Foot to be moved :
nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that
keeps *Israel*.

Our Lord keeps thee, our Lord is thy pro-
tection, on thy right hand.

By day the sun shall not burn thee, nor
the moon by night.

Our Lord keeps thee, from all evil, may
our Lord keep thy soul.

Let our Lord keep thy coming in, and
thy going out ; from henceforth, now, and
for ever.

Psalms 121. Lætatus sum.

ARGUMENT *as before in page 40.*

I Rejoiced at those things, which were said
to me ; we shall go into the house of the
Lord.

Our feet were standing in thy courts, O *Je-
rusalem*.

Jerusalem, which is built as a City, whose
inhabitants are united together.

For thither did the tribes ascend, the
tribes of our Lord, the testimony of *Israel*,
to praise the name of our Lord.

Because seats sat there in judgment, seats
upon the house of *David*.

Ask the things that are for the peace of
Jerusalem, and abundance to them that love
thee.

Let peace be made in thy strength, and
abundance in thy towers.

For my brethren, and my neighbours, I spoke peace of thee.

For the house of the Lord our God, I have sought good things for thee.

Psalm 122. Ad te Levavi.

ARGUMENT, *as before in page 43.*

TO thee I have lifted up my eyes; who dwellest in the heavens.

Behold, as the eyes of servants are on the hands of their masters;

As the eyes of the handmaid on the hands of her mistress: so are our eyes to our Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, because we are overwhelmed with contempt.

Because our soul is overwhelmed; being an object of reproach to such as abound, and of contempt to the proud.

Psalm 123. Nifi quia Dominus.

ARGUMENT, *as before in page 43.*

BUT that our Lord was with us, let *Israel* now say, but that our Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps the waters had swallowed us up.

Our soul has passed through a torrent, per-

haps our soul has passed through an intolerable water.

Blessed be our Lord, who has not given us a prey to their teeth.

Our soul, as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Give them, O Lord, eternal rest, and let thy light shine upon them for ever.

Then say kneeling.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace. *R.* Amen.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

RELEASE, O Lord, we beseech thee, the souls of thy servants, and of all the faithful departed, from all the chains of sin; that in the glory of the resurrection amongst thy saints and elect, they may rise again to everlasting life: through Christ our Lord.

R. Amen.

*After each of the following Gradual Psalms is said,
Glory be to the Father, &c.*

Psalm 124. Qui confidunt in Domino.

ARGUMENT *as before in page 44.*

THEY that trust in our Lord, are as Mount *Sion*, he shall not be moved for ever that dwells in *Jerusalem*.

Mountains round about it, and our Lord round about his people, from henceforth, now and for ever.

Because our Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But our Lord will bring those that decline to perverse ways, with them that work iniquity, that peace may be upon *Israel*.

Glory be to the father, and to the son, and to the Holy Ghost.

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

Psalm 125. In convertendo Dominus.

ARGUMENT *as before in page 46.*

WHEN our Lord turned back the captivity of *Sion*, we were made as men comforted.

Then was our mouth replenished with joy, and our tongue with joyfulness.

Then shall they say among the *Gentiles*, the Lord has done great things for them.

T

Our Lord has done great things for us,
we are made joyful.

Turn our captivity, O Lord, as a torrent
in the fouth.

They that sow in tears, shall reap in joyful-
ness.

Going out they went, and wept; casting
their seed,

But returning they shall come with joy-
fulness, carrying their sheaves.

Glory be to the Father, &c.

Psalm 126. Nifi Dominus.

IF our Lord builds not the house, they
have laboured in vain that build it.

If our Lord keeps not the city, he watches
in vain that keeps it.

It is in vain for you to rise before light:
rise after ye have sat, you that eat the bread
of sorrow.

When he shall give sleep to his beloved,
behold children are an inheritance from
our Lord, and the Fruit of the Womb is a
reward.

As arrows in the hand of the mighty,
so are the children of them that are re-
jected.

Blessed is the man that has filled his
desire of them: he shall not be confounded,
when he shall speak to his enemies in the
gate.

Glory be to the Father, &c.

Psalm 127. Beati omnes.

ARGUMENT, *as before in page 48.*

BLESSED are all that fear our Lord,
that walk in his ways.

Because thou shalt eat the labours of thy hands : blessed art thou, and it shall be well with thee.

Thy wife, as a plentiful vine on the sides thy house.

Thy children, as young plants of olive trees, round about thy table.

Behold, so shall the man be blessed, that fears our Lord.

Let our Lord bless thee out of *Sion*, and mayest thou see the good things of *Jerusalem* all the days of thy life.

Mayest thou also see thy children's children, peace on *Israel*.

Glory be to the Father, &c.

Psalm 128. Sæpe expugnauerunt.

ARGUMENT, *as before in page 58.*

OFTEN have they assaulted me from my youth ; let *Israel* now say.

Often have they assaulted me from my youth, but they have not prevailed against me.

Sinners have beaten on my back, as an anvil ; they have prolonged their iniquity.

Our just Lord will cut the necks of sinners : let all be confounded, and turned backward, that hate *Sion*.

Let them be made as hay on the tops of houses: which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, The blessing of the Lord be upon you: We have blessed you in the name of our Lord.

Glory be to the Father, &c.

Then say kneeling.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. Be mindful of thy congregation.

R. Which thou hast possessed from the beginning.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O GOD, whose property it is always to have mercy, and to spare, receive our petition, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved: Through Christ our Lord. *Amen.*

Psalms 129. De profundis.

ARGUMENT, *as before in page 58.*

FROM the deep I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord: Lord, who shall bear it?

Because with thee there is mercy: and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

Psalms. 130. Domine non est exaltatum.

ARGUMENT, *as before in page 59.*

LORD, my heart is not exalted, nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above.

If I was not humble minded, but exalted my soul.

As the weaned child for his mother; so let it be with my soul.

Let *Israel* hope in our Lord, from henceforth, now, and for ever.

Glory be to the Father, &c.

Psalms 131. Memento Domine David.

Some say that this Psalm was made by David, when he translated the Ark to Mount Sion; others that it was made by Solomon, when it was translated into the Temple which he built.

REMEMBER *David*, O Lord, and all his meekness:

As he swore to our Lord, and vowed a vow to the God of *Jacob*.

If I shall enter into the tabernacle of my house: if I shall ascend into my bed.

If I shall give sleep to my eyes, and slumbering to my eyelids.

And rest to my head, until I find a place for our Lord, a tabernacle for the God of *Jacob*.

Behold, we have heard of it being in *Ephrata*; we found in the fields of the wood.

We will enter into his tabernacle; we will adore in the place where his feet stood.

Arise, Lord, into thy rest; thou, and the ark of thy sanctification.

Let thy priests be clothed with justice and thy saints rejoice.

For *David* thy servant's sake, turn not away the face of thy Christ.

Our Lord hath sworn truth to *David*, and

he will not make it void: Of the Fruit of thy Womb, I will set upon thy throne.

If thy children shall keep my covenant, and these my precepts, which I will teach them;

Their children also for ever, shall sit upon thy throne.

Because our Lord has made choice of *Sion*, he hath chosen it for his abode.

This is my rest for ever and ever, here will I dwell, because I have chosen it.

Blessing, I will bless her widow: her poor, I will fill with bread.

Her priests I will cloath with salvation, and her saints shall be transported with joy.

There will I make appear the power of *David*; there I have prepared a lamb for my Christ.

His enemies I will cover with confusion, but upon him shall my sanctification flourish.

Glory be to the Father, &c.

Psalms 132. *Ecce quam bonum.*

This Psalm declares the happiness of Unity amongst the Faithful.

BEHOLD how good and pleasant it is, for brethren to dwell in unity.

As ointment on the head, which ran down upon the beard, the beard of *Aaron*:

Which ran down to the hem of his garment: As the dew of *Hermon*, which falls down upon *Mount Sion*.

Because there has our Lord commanded blessing, and life even for ever.

Glory be to the Father, &c.

Psalm 133. Ecce nunc benedicite.

All those who serve God, are exhorted to pray to him, and bless him by day and by night.

BEHOLD now, bless our Lord, all the servants of our Lord.

Who stand in the house of our Lord, in the courts of the house of our God.

In the nights lift up your hands to the sanctuary, and bless our Lord.

Let our Lord out of *Sion* bless thee, who made heaven and earth.

Glory be to the Father. &c.

Then say kneeling

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from all evil.

V. Save thy servants.

R. Trusting in thee, O my God.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

STRETCH forth, O Lord, the right-hand of thy heavenly assistance, to thy servants, that they may seek thee with their whole hearts, and obtain what they earnestly require: Through Christ our Lord.

R. Amen.

The Seven Penitential PSALMS, with the Litanies, are to be said kneeling.

The Anth. Remember not.

Psalms 6. Domine ne in furore.

ARGUMENT *as before in page 165.*

LORD, rebuke me not in thy fury : nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am infirm ; heal me, O Lord, because my bones are disordered,

And my soul is very much troubled ; but thou, Lord, how long.

Turn, O Lord, and deliver my soul ; save me for thy mercies sake.

Because there is none in death, that is mindful of thee ; and in hell, who shall confess to thee ?

I have been tired with my groans : I will every night wash my bed : I will water my couch with my tears.

My eye is troubled with fury, I am grown old among all my enemies.

Depart from me all you that work iniquity ; because our Lord has heard the voice of my weeping.

Our Lord has heard my supplication ; our Lord has received my prayer.

Let all my enemies blush, and be very much troubled ; let them be turned back, and ashamed very quickly.

Glory be to the Father, &c.

Psalm 31. Beati quorum remissæ.

David declares those Men to be happy, whose sins are forgiven. He invites all by his own example, to have recourse to the mercy of God.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom our Lord has not imputed sin; neither is there deceit in his mouth.

Because I held my peace, my bones are waxed old; whilst I cried all the day.

Because, day and night, thy hand is made heavy upon me; I am converted in my anguish, whilst the thorn is fastened in me.

I have made my sin known to thee, and my injustice I have not hid.

I said, against myself I will confess my injustice to our Lord: and thou hast forgiven the impiety of my sin.

For this shall every holy one, pray to thee in a seasonable time.

Certainly in the deluge of many waters, they shall not approach to him.

Thou art my refuge from the tribulation, which has compassed me; my joy deliver me from those that assault me on every side.

I will give thee understanding, and instruct thee in the way that thou shalt go: I will fasten my eyes upon thee.

Do not become as the horse and mule, which have no understanding.

In bit and bridle bind fast their jaws, who approach not to thee.

Many are the scourges of a finner, but mercy shall encompass him, that hopes in our Lord.

Be joyful in our Lord, and rejoice ye just, and glory all ye right of heart.

Glory be to the Father, &c.

Psalms 37. Domine ne in furore.

All agree that this penitential Psalm was made by David after the two crimes of Adultery and Murder, which he had committed. It contains the true and just sentiments of a penitent heart.

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.

Because thy arrows are fastened in me, and thy hand has been heavy upon me.

There is no health in my flesh in regard of thy anger, my bones have no peace in regard to my sins.

Because my iniquities are gone over my head; and as a heavy burthen, are become heavy upon me.

My sores are putrified and corrupted, because of my folly.

I am become miserable, and bowed down, even to extremity: I went sorrowful all the day.

Because my loins are filled with illusions, and there is no health in my flesh.

I am afflicted, and humbled very much: I roared out from the anguish of my heart.

Lord, before thee is all my desire : and my groans are not hid from thee.

My heart is troubled, my strength has forsaken me, and the light of my eyes is gone from me.

My friends and neighbours have approached and stood against me.

And they that were near me, stood afar off ; and they did violence, who fought my soul.

And, they that fought my hurt, spoke falsities, and studied deceits all the day.

But I, as one deaf, did not hear ; and as one dumb, not opening his mouth.

And I became as a man that does not hear, and as not having reprehension in his mouth.

Because in thee, Lord, have I hoped ; thou shalt hear me, O Lord my God.

For I have said ; lest at any time my enemies rejoice over me ; because whilst my feet are moved, they speak terrible things of me.

Because I am ready for scourges, and my grief is always in my sight.

Because I will declare my iniquity, and I will think of my sin.

But my enemies live, and are strengthened over me, and they are multiplied that hate me unjustly.

They that repay evil for good, slandered me, because I followed goodness.

Forsake me not, O Lord, my God, depart not from me.

Incline to my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

Psalm 50. Misere mei Deus.

ARGUMENT, *as before in page 186.*

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquities.

Wash me still more from my iniquity, and cleanse me from sin.

Because I know my iniquity, and my sin is always against me.

To thee only I have sinned, and done evil in thy sight, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities; and my mother conceived me in sins.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and thy holy spirit take not from me.

Restore to me the joy of thy salvation, and confirm me with thy perfect spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation, and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall declare thy praise.

Because if thou wouldest have had sacrifice, I had verily given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God, is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy goodwill with *Sion*; that the walls of *Jerusalem* may be built up.

Then shalt thou accept a sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Glory be to the Father, &c.

Psalms 101. Domine exaudi.

Whoever was the Author of this Psalm, about which the Interpreters do not agree, certain it is that it contains an excellent Prayer, which is proper in general for all those, who are under any great affliction, either spiritual or corporal: in the figurative sense, the fathers apply it to Jesus Christ, following the example of St. Paul, who accordingly explicates some verses in it.

LORD, hear my prayer, and let my cry
come to thee.

Turn not away thy face from me ; in what
day soever I am in tribulation, incline thy
ear to me.

In what day soever I shall call upon thee,
hear me speedily.

For my days are vanished as smoke, and
my bones are withered as a thing that is
burnt.

I am struck as grass, and my heart is wi-
thered ; for I have forgot to eat my bread.

Through the voice of my groaning, my
bones have cleaved to my skin.

I am become like a pelican of the wilder-
ness ; I am become as a night-crow in the
house.

I have watched, and am become as a soli-
tary sparrow in the house-top.

All the day my enemies upbraided me,
and they that praised me, swore against me.

For I did eat ashes as bread, and mingled
my drink with tears.

Because of thy wrath and indignation ; for
that lifting me up, thou hast thrown me
down.

My days are declined as a shadow, and I
am withered as grass.

But thou, O Lord, abidest for ever ; and
thy remembrance from generation to genera-
tion.

Thou rising up shalt have mercy on *Sion* ;

because it is time to have mercy on it, for the time is come.

Because the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord ; and all the kings of the earth, thy glory.

For our Lord has built *Sion*, and he shall be seen in his glory.

He has had regard to the prayer of the humble, and he has not despised their petition.

Let these things be writ for another generation, and the people that shall be created, shall praise our Lord.

Because he has looked forth from his high sanctuary ; our Lord from heaven has looked upon the earth.

That he might hear the groanings of such as are in fetters ; that he might unbind the children of them that are slain.

That they may set forth the name of our Lord in *Sion*, and his praise in *Jerusalem*.

In the assembling of the people together in one, and kings to serve our Lord.

He answered him in the way of his strength ; shew me the fewness of my days.

Call me not back in the midst of my days : thy years are from generation to generation.

In the beginning, O Lord, thou laidest

the foundation of the earth, and the heavens are the works of thy hands.

They shall perish, but thou remainest ; and they shall all wax old as a garment.

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

The children of thy servants shall inhabit, and their seed shall be directed for ever.

Glory be to the Father, &c.

Psalm 129. De profundis.

ARGUMENT *as before in page 58.*

FROM the deep I have cried to thee, O Lord ; Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord : Lord, who shall bear it ?

Because with thee there is mercy : and because of thy law, I have waited for thee, O Lord.

My soul has trusted in his word, my soul has hoped in our Lord.

From the morning watch even till night, let *Israel* hope in our Lord.

Because with our Lord there is mercy, and with him plentiful rededemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

Psalms 142. Domine exaudi.

This Psalm David made when God punished him by the Rebellion of his Son Abalom, for his former sins of Adultery and Murder. He humbles himself before God, And begs his pardon and Mercy; and by his Example teaches all sinners how they ought to humble themselves before God for their Sins.

LORD, hear my prayer, give ear to my petition, according to thy truth: hear me in thy justice.

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

For the enemy has persecuted my soul, he has humbled my life in the earth.

He has set me in darkness, as those who have been long dead; and my spirit is in anguish for myself; my heart is troubled within me.

I was mindful of old days, I have meditated on all thy works: on the deeds of thy hands did I meditate.

I have stretched forth my hands to thee; my soul is as earth without water unto thee.

Hear me quickly, O Lord; my spirit hath fainted.

Turn not away thy face from me; lest I be like unto them that descend into the lake.

Make me hear thy mercy in the morning, because I have hoped in thee.

Make the way known to me, wherein I

may walk ; because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled ; teach me to do thy will, because thou art my God.

Thy good spirit will conduct me into the right way ; for thy name's sake, O Lord, thou wilt quicken me in thy equity.

Thou wilt bring my soul out of tribulation, and in thy mercy thou wilt destroy my enemies.

And thou wilt destroy all that afflict my soul ; because I am thy servant.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Anth. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

The LITANIES.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us. Christ hear us.

Christ graciously hear us.

God the Father of heaven, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Saint Michael,
 Saint Gabriel,
 Saint Raphael,
 All ye holy Angels and Archangels,
 All ye holy Orders of Blessed Spirits,
 Saint John Baptist,
 Saint Joseph,
 All ye holy Patriarchs and Prophets,
 Saint Peter,
 Saint Paul,
 Saint Andrew,
 Saint James,
 Saint John,
 Saint Thomas,
 Saint James,
 Saint Philip,
 Saint Bartholemew,
 Saint Matthew,
 Saint Simon,
 Saint Thadee,
 Saint Matthias,
 Saint Barnaby,
 Saint Luke,
 Saint Mark,
 All ye holy Apostles and Evangelists,
 All ye holy Disciples of our Lord,
 All ye holy Innocents,
 Saint Stephen,
 Saint Laurence,
 Saint Vincent,

Pray for us.

Saint Fabian and St. Sebastian,
Saint John and St. Paul,
Saint Cosmas and St. Damian,
Saint Gervase and St. Protase,
All ye holy Martyrs,
Saint Silvester,
Saint Gregory,
Saint Ambrose,
Saint Augustine,
Saint Jerome,
Saint Martin,
Saint Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
Saint Anthony,
Saint Bennet,
Saint Bernard,
Saint Domonick,
Saint Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
Saint Mary Magdalen,
Saint Agatha,
Saint Lucy,
Saint Agnes,
Saint Cecily,
Saint Catherine,
Saint Anastia.
All ye holy Virgins and Widows,
All ye saints of God, *make intercession for us.*
Be mercifully unto us, *Spare us, O Lord.*
Be merciful unto us, *Graciously hear us, O*
Lord.

Pray for us.

From all evil,
 From all sin,
 From thy wrath,
 From sudden and unprovided death,
 From the deceits of the devil,
 From anger, hatred, and all ill-will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 By the mystery of thy holy incarnation,
 By thy coming,
 By thy nativity,
 By thy baptism and holy fasting,
 By thy cross and passion,
 By thy death and burial,
 By thy holy resurrection,
 By thy wonderful ascension,
 By the coming of the Holy Ghost the
 Comforter,
 At the day of judgment,
 We sinners, *Beseech thee hear us.*
 That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to true
 penance.
 That thou vouchsafe to govern and pre-
 serve thy holy Church,
 That thou vouchsafe to preserve our
 Apostolic Prelate, and all Ecclesiaf-
 tical Orders, in holy Religion,
 That thou vouchsafe to humble the ene-
 mies of thy holy church,

O Lord deliver us.

We beseech, &c.

That thou vouchsafe to give peace and true concord to christian kings and princes,
 That thou vouchsafe to grant peace and unity to all christian people.
 That thou vouchsafe to comfort and keep us in thy holy service,
 That thou lift up our minds to heavenly desires,
 That thou render eternal good things to our benefactors,
 That thou deliver our souls, and those of our brethren, relations, and benefactors,
 That thou vouchsafe to give and preserve the fruits of the earth,
 That thou vouchsafe to give eternal rest to all the faithful departed,
 That thou vouchsafe graciously to hear us.

We beseech thee, hear us.

Son of God.

Lamb of God, that take away the sins of the world, *Spare us, O Lord.*

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

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

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 69. Deus in adjutorium.

The Subject of this Psalm, and almost the very Words, are the same with that of the 39th, to Title of which the Reader is referred, page 177.

INCLINE unto my aid, O God ; O Lord, make haste to help me.

Let them be confounded and ashamed, who seek my soul.

Let them be turned backward and blush for shame who desires evils to me.

Let them be turned away forthwith, blushing for shame, who say to me, well, well.

Let all that seek thee, rejoice and be glad ; and let such as love thy salvation, say always, Our Lord be magnified.

But I am needy and poor : O God help me.

Thou art my Helper and my Deliverer ; O Lord, be not slack.

Glory be to the Father, &c.

V. Save thy servants. *R.* Trusting in thee, O my God, *V.* Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy. *V.* Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us. *V.* Lord, deal not according to our sins. *R.* Nor reward us according to our iniquities.

V. Let us pray for our chief bishop *N.*

R. Our Lord preserve him, and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord, for thy name's sake, vouchsafe to reward with eternal life, all those of whom we have received good.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let thy light shine upon them for ever.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee. *V.* Send them help, O Lord, from thy Sanctuary. *R.* And out of *Sion* protect them.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, whose property it is always to have mercy, and to spare, receive our petition, that we, and all thy servants, who are bound by the chain of Sin, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that of thy bounty thou may'st give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us; that

thou may'st both acquit us of all our sins, and deliver us from the^r punishments we deserve for them.

O God, who by sin art offended, and by penance pacified: mercifully regard the prayers of thy people, who make supplication to thee; and turn away the Scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant *N.* our chief Bishop, and direct him according to thy clemency in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works: give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies taken away, the times by thy protection may be peaceable.

INFLAME, O Lord, our reins and hearts, with the fire of thy holy spirit; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the creator and redeemer of all the faithful, give to the souls of thy servants the remission of all their sins: That by pious supplications, they may obtain the pardon they ever wished for.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspiration, and

carry them on by thy gracious assistance ; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead ; and art merciful to all those whom thou foreknowest shall be thine by faith and good works ; we humbly beseech thee, that they, for whom we have purposed to offer our prayers, whether this present world still retains them in the flesh, or the next world has received them out of their bodies, may, by the intercession of thy saints, and the clemency of thy goodness, obtain pardon, and full remission of all their sins : Through our Lord Jesus Christ thy Son, who liveth, &c.
R. Amen.

V. Lord, hear my prayer.

R. And let my Cry come to thee.

V. Our almighty and merciful Lord, graciously hear us. *R.* Amen.

V. May the souls of the faithful, thro' the mercy of God, rest in peace, *R.* Amen.

PRAYERS and COLLECTS, to be said after the LITANIES, according to the Diversity of Times.

The Litanies are to be said unto the Psalm Inclina unto my Aid, &c. as before, page 238. Then the verse.

I Said, Lord, have mercy on me. *R.* Heal my soul, because I have sinned against

thee. *V.* Turn to us, O Lord, without delay. *R.* And be not inexorable to thy servants. *V.* Let thy mercy, O Lord, be upon us. *R.* As we have hoped in thee. *V.* Let thy priests be clothed with Justice. *R.* And let thy saints rejoice. *V.* Lord save the King. *R.* and hear us on the day we shall call upon thee.

V. Save thy people, O Lord, and bless thy inheritance. *R.* And govern them, and bless them for ever. *V.* Be mindful of thy congregation. *R.* Which thou hast possessed from the beginning.

V. May peace be in thy forces.

R. And abundance in thy towers.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let thy light shine upon them for ever.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren.

R. Save thy servants, O my God, trusting in thee.

V. For the afflicted and captives. *R.* Deliver them, O God of *Israel*, out of all their tribulations. *V.* Send them help, O Lord, from thy sanctuary. *R.* And from *Sion* protect them.

V. Lord hear my prayer.

R. And let my cry come to thee.

Psalms 78. *Deus venerunt gentes.*

Some Interpreters think that by this Psalm, is meant the cruel Persecution, which the Jews suffered under Antiochus and his Successors. according to what is cited in the Histo-

ry of the Machabees, shewing that what is here foretold, was there accomplished. Others maintain that this Psalm speaks of the Ruin of Jerusalem, caused by Nabuchadonosor Whether it be the one or the other, what is said in it may be very well applied in general to the Church, and to the Faithful in Persecution.

O God, the *Gentiles* are come into thy inheritance; they have polluted thy holy temple; they have made *Jerusalem* an orchard of Fruit.

They have made the dead bodies of thy servants meat for the fowls of the air; the flesh of thy Saints for the beasts of the earth.

They have poured out their blood, as water round about *Jerusalem*: And there was none to bury them.

We are become a reproach to our neighbours; a scorn and derision to them that are about us.

How long, O Lord, wilt thou be angry for ever? How long will thy zeal be kindled as a Fire?

Pour out thy wrath upon the *Gentiles*, that have not known thee; and upon the kingdoms, that have not called on thy name.

Because they have devoured *Jacob*, and his place they have made desolate.

Remember not our past iniquities; let thy mercies make haste to prevent us, because our misery is very great.

Help us, O God our Saviour; and for the glory of thy name, O Lord, deliver us; and be merciful unto our sins, for thy name's sake.

Left perhaps they say among the *Gentiles* where is their God? And it be known in the nations before our eyes.

Vengeance for the blood of thy servants which has been shed: Let the groans of those that are fettered, come into thy fight.

According to the greatness of thy arm, possess thou the children of them that are put to death;

And render to our neighbours seven-fold in their bosom, and turn upon them the confusion of what they have done against thee, O Lord.

But we thy people, and the sheep of thy pasture, will confess to thee for ever.

From generation to generation, we will set forth thy praise.

Glory be to the Father. *Or the Psalm, Our God is a refuge, as before, page 10.*

The Psalm being ended, say;

V. Convert us, O Lord, the God of powers.

R. And shew thy face, and we shall be safe.

V. Arise, O Christ, and help us. *R.* And deliver us for thy name sake. *V.* O Lord, hear my prayer. *R.* And let my cry come to thee.

Let us pray.

A Prayer to require the Suffrages of the Saints.

DEFEND us, O Lord, we beseech thee, from all dangers of mind and body:

and by the intercession of the ever Blessed and glorious Virgin *Mary*, Mother of God; and of thy blessed Apostles *Peter* and *Paul*, and the blessed *N.* and all the saints, grant us health and peace, that all adversities and errors being destroyed, thy church may serve thee with security and freedom: Through our Lord.

A Prayer for the Holy Church of God.

O ALMIGHTY and everlasting God, who hast revealed thy glory to all nations in Christ: preserve the works of thy mercy; that the church spread through the world, may preserve with a steadfast faith in the confession of thy name: Through the same Jesus Christ our Lord.

A Prayer for the chief Bishop.

O GOD the pastor and governor of all the faithful; mercifully regard thy servant *N.* whom thou hast placed as chief pastor over thy church: grant him, we beseech thee, both by thy word and example to profit those who are under his charge; to the end, that together with the flock committed to his care, he may gain everlasting life: Through our Lord.

A Prayer for all Dangers of the Church.

A LMIGHTY and everlasting God, by whose holy spirit, the whole body of the church is sanctified and governed; hear,

we beseech thee, our humble supplications for all orders, states, and degrees thereof; that by the gift of thy grace, they may all, in their several stations, faithfully serve thee in unity, peace, and perpetual charity; Through our Lord.

A Prayer in any Necessity.

O GOD, our refuge and our strength, the source of all goodness, hear the devout prayers of thy church, and grant that what we faithfully ask, we may effectually obtain: Through our Lord.

A Prayer against the Persecutors of the Christ.

WE beseech thee, O Lord, admit the prayers of the church, and mercifully appease thy wrath against us; that all adversities and errors being destroyed, we may serve thee with security and freedom: Through our Lord.

A Prayer to demand Help against Infidels.

MOST merciful God, who rememberest not the iniquities of them that turn to thee, but mercifully hearest the voice of their tears: behold with pity thy temples profaned by the hands of Infidels, and the affliction of thy beloved flock: Remember thy inheritance, purchased with the shedding of the most precious blood of thy only begotten Son; visit the vineyard planted by

thy right hand. and defend it from the wild boar, which is broken into it, and endeavours to destroy it; strengthen the labourers in it by thy power; and giving them victory over their enemies here, make them hereafter possessors of thy kingdom: Through the same Jesus Christ.

A Prayer for the Emperor.

O GOD, the protector of all Kingdoms, and especially the Christian Empire; grant that thy servant *N.* our Emperor, may prudently advance the triumphs of thy appointment, he may prevail by thy strength: Through our Lord.

A Prayer to be said every Day, in Time of Persecution.

O MY Lord Jesus Christ, true God and Man, who sufferedst an ignominious death on the cross, for my redemption; I humbly offer to thee my soul, my body, my life, my lands, my goods, and all my fortunes, to be wholly disposed according to thy most heavenly will; and if it be thy holy pleasure, that I lose my life or fortune, for professing thy holy name, and Catholic religion, Lord, I humbly and freely submit to all: beseeching thee, of thy infinite goodness and mercy, by the merits of thy bitter death and passion, to be pleased to forgive my sins; give me strength and patience, to overcome all temptations and adversities;

pardon all my enemies and persecutors, all and every injury they have done me, be it by thought, word, or deed; and make us all partakers of thy heavenly kingdom. *Amen.*

A Prayer for those that receive Instruction, before Baptism.

O ALMIGHTY and eternal God, who ever makest thy church fruitful with new issue; increase new faith and understanding in those that are newly instructed, that being born again by the font of baptism, they may be numbered amongst the sons of thy adoption: Through our Lord.

A Prayer for the Extirpation of all Errors.

O ALMIGHTY and eternal God, the comfort of the sorrowful, and the strength of them that labour; let the prayers of the afflicted ascend to thee in all their tribulations: that all may joyfully perceive thy mercy ever present to relieve our necessities: Through our Lord.

A Prayer for Heretics and Schismatics.

A LMIGHTY and eternal God, who savest all men, and wouldst have none to perish; look favourably upon those souls who are seduced by the deceits of *Satan*; that all heretical impiety being removed, the hearts of them that err may repent, and return to the unity of thy truth: through our Lord.

A Prayer for the Unbelieving Jews.

ALMIGHTY and eternal God, who dost not exclude from thy mercy even the perfidious *Jews*; hear the prayers which we offer up for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: Through the same Jesus Christ.

A Prayer for Pagans.

ALMIGHTY and eternal God, who desirest not the death of sinners, but always that they should live; mercifully accept our prayers: and for the praise and glory of thy name, deliver the Pagan people from the worship of their idols, and unite them to thy holy church: Through our Lord Jesus Christ.

A Prayer in the Time of War.

O God, who puttest an end to wars, and by the power of thy protection, vanquishest the oppressors of them that trust in thee; help thy servants, who earnestly crave thy mercy, that the cruelty of all their enemies being defeated, we may praise thee with perpetual thanksgiving: Through our Lord.

A Prayer against Pagans and Turks.

O Almighty and eternal God, to whose rule all powers and rights of nations sub-

mit : incline favourably to the assistance of christians, that pagan people, who rely on their own cruelty, may be suppressed by the strength of thy right hand: Through our Lord.

A Prayer for Peace.

O God, from whom are all holy desires, &c. as in page 232.

A Prayer in time of Famine and Pestilence.

GRrant us, we beseech thee, O Lord, the effect of our prayers, and mercifully turn away from us all pestilence and famine : that the hearts of men may know that scourges proceed from thy indignation, and cease by thy mercy : Through our Lord.

A Prayer for Rain.

O God, in whom we have our life, motion, and being, grant us seasonable rain ; that being sufficiently relieved by thy temporal blessings, we may more confidently desire those which are everlasting : Through our Lord.

A Prayer for Fair Weather.

HEAR us, O Lord, crying to thee, and grant us thy suppliants the blessings of fair weather ; that we, who justly are afflicted for our sins, may, by thy grace, find relief : Through our Lord.

A Prayer in any Tribulation.

ALMIGHTY God, despise not thy people crying to thee in affliction, but for the glory of thy name forgive them their sins, and deliver them from all their sorrows: Through our Lord.

A Prayer for Forgiveness of Sins.

O God, who rejectest none, but art pacified by penance, even towards the greatest finners; propitiously regard the prayers of thy servants, that by thy mercy we may be pardoned our offences, and be enabled to fulfil thy commandments: Through our Lord.

A Prayer for those that are Tempted and Troubled.

O God, who justifiest the wicked that repent, and desirest not the death of a sinner; we humbly beseech thy Majesty, with thy heavenly grace to protect thy servants, trusting in thy mercy, and to preserve them by thy continual protection, that they may still serve thee, and by no temptations be separated from thee: Through our Lord.

A Prayer for such as are on a Journey.

HEARKEN to our supplications, **O** Lord, and render the way of thy servants prosperous and safe; that among all the
Y

varieties of this journey, and their whole life, they may ever be protected by thy aid : Through our Lord.

A Prayer for the Sick.

O Almighty and eternal God, the everlasting health of them that believe : grant our prayers for thy distempered servants, for whom we humbly crave the assistance of thy mercy, that being restored to health, they may render their thanksgivings to thee in thy church : Through our Lord.

A Prayer in Tribulation for Sin.

OUT of thy clemency, O Lord, &c. pag. 229.

A Prayer for Remission of Sins.

HEAR graciously, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee, that of thy bounty thou mayest give us pardon and peace : Through, &c.

A Prayer for the Living.

STRETCH forth, O Lord, the Right Hand of thy heavenly succour to thy faithful, that they may seek thee with all heir hearts, and obtain of thy mercy whatever s necessary to their condition : Through our Lord.

A Prayer for the Living and the Dead.

O Almighty and everlasting God, who hast dominion, &c. page 231.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Lord, graciously hear us.

R. And preserve us for ever. *Amen.*

PRAYERS to be said in the Beginning of the
CONGREGATION.

COME, Holy Ghost, replenish the hearts
of thy faithful, and kindle in them the
fire of thy love.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us. **Our Father.**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Be mindful of thy congregation.

R. Which thou hast possessed from the
Beginning.

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

DIRECT our minds, we beseech thee, O
Lord, with thy heavenly light; that
we may discern such councils as are just, and
have strength to put them in execution:
Through Christ our Lord.

At the End of the Congregation.

LORD have mercy on us.
Christ have mercy on us.

Lord have mercy on us. Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Confirm O God, what thou hast wrought in us.

R. From thy holy temple, which is in *Jerusalem.*

V. Lord hear my prayer.

R. And let my cry come to thee.

Let us Pray.

GRANT us, we beseech thee, O Lord, the help of thy grace; that what by thy direction we know is to be done, we may accomplish by thy assistance: Through Christ.

V. Vouchsafe to render eternal life to our benefactors living and dead. *R.* Amen.

*PRAYERS to beg the Grace of the
HOLY GHOST.*

*The Hymn, Veni Creator Spiritus, &c. as on
Whitsunday, or this following.*

Veni Sancte Spiritus.

SHINE, heavenly dove, descend and dwell
Within our breasts benighted cell;
And thence the shades of sin expel:
Descend, thou Father of the poor;
Of gifts thou unexhausted store;
Thy heavenly light our hearts implore,

Thou only comfort of our breast,
The happy soul's delightful guest,
And sweet refreshment of the blest.

In thee, when tir'd we find repose ;
In heat a breeze that gently blows.
And comfort in excess of woes.

O sweetest flame thy beams impart,
And penetrate our inmost heart.
With light and warmth in every part.

In man, without thy Sovereign light,
But dreams and fictions haunt his sight,
And nought remains but sun and night.

Wash every stain of sin away ;
With grace our scorching fires allay :
And heal our mass of wounded clay.

Our stubborn hearts with mildness bend,
Where love decays thy warmth extend ;
And shew lost sheep their journey's end.

Make all thy seven-fold fountains flow
On those that trust in thee below :
And in those streams thy self bestow.

Thyself the crown of all our pain,
Our happy end and everlasting gain. Amen.

V. Send forth thy spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O God, who by the inspiration of the Holy Ghost, didst instruct the hearts of

the faithful : Grant us in the same spirit to discern what is right, and enjoy his comfort for ever : Through our Lord.

R. Amen.

Another Prayer.

O God, to whom nothing is concealed, but every heart lies open, and every will does speak ; purify our hearts by the inspiration of the Holy Ghost ; that we may be perfect in thy love, and worthily set forth thy praise : Through our Lord, and the same Holy Ghost, &c.

A Prayer for devout Friends.

O God, who by the Grace of the Holy Ghost, didst infuse the gifts of charity into the hearts of the faithful : Grant to thy servants, for whom we implore thy mercy, health of mind and body ; that they may love thee with all their strength, and with love accomplish those things that are pleasing to thee : Through our Lord.

A Prayer for our Enemies.

O God, the lover of peace and conserver of charity, give to all our enemies peace and true charity : Grant them remission of all their sins, and powerfully deliver us from their deceits : Through our Lord.

A Prayer to repel wicked Thoughts.

O Almighty and most merciful God, graciously have regard to our prayers ; and

deliver our hearts from the temptations of evil thoughts, that we may be made a worthy dwelling for the Holy Ghost : Through our Lord.

A Prayer for Charity.

O GOD, who makest all things beneficial to those that love thee ; infuse into our hearts an inviolable love of thy charity ; that the desires we conceive by thy inspiration, may, by no temptation, be changed : Through our Lord.

A Prayer for Patience.

O GOD, who hast confounded the pride of the old enemy, by the patience of thy only begotten son ; grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and, by his example, patiently endure all adversities : Through our Lord.

A Prayer for Continency.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit ; that we may serve thee with a chaste body, and please thee with a clean heart : Through our Lord.

A THANKSGIVING.

THEE, Sovereign God, our grateful accents praise,
as before, page 19. Or the bymn on the Ascension of our Lord.

Then say, V. Let us praise the Father, and the Son, with the Holy Ghost.

R. Let us praise and extol him for ever.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O GOD of whose mercies there is no number, and of whose goodness the treasure is infinite; we give thanks to thy Divine Majesty for the gifts thou hast bestowed on us; always beseeching thy clemency, that thou who grantest the request of those that humbly ask, wilt not forsake us, but dispose us for the rewards to come; Through our Lord.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

PRAYERS on JOURNEYS.

At the beginning of thy Journey, if alone, say in the Singular Numbers, if with Company, in the Plural.

The Anth. **T**HE Almighty and merciful Lord. *The Song,* Blessed be our Lord, *as page 29.* *At the end.* Glory be to the Father. *Then repeat the Anthem.* The Almighty and merciful Lord direct us into the way of peace and prosperity: and the Angel *Raphael* accompany us in the way: that with peace, safety and joy, we may return home.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save thy Servants. R. Trusting in thee, O my God. V. Send us help, O Lord, from thy sanctuary. R. And from *Sion* defend us. V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy prevail against us. R. Nor the son of iniquity have power to hurt us. V. Blessed be our Lord, this day and for ever. R. The God of our salvation grant us a prosperous journey. V. Shew us thy ways, O Lord. R. And teach us thy paths. V. O that our ways may be directed ! R. To keep thy righteousness. V. The crooked ways shall become straight. R. And the rough shall be made plain. V. God has given his angels charge of thee. R. To guard thee in all thy ways.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us Pray.

O GOD, who for the children of *Israel* didst open a dry passage through the midst of the sea ; and by a star didst conduct the three kings on their way to thee : Grant us, we beseech thee, a prosperous journey,

and a peaceable time; that thy holy angels accompanying us, we may happily arrive at our journey's end, and hereafter gain the port of eternal salvation.

O GOD, who didst preserve thy servant *Abraham* in all his ways, when he came from *Ur* in *Chaldea*: We beseech thee to protect us thy servants: Be to us, O Lord, a help at our setting out, a comfort in our way, a shadow in heat, a shelter in rain and cold, a chariot in weariness, and aid in our adversity, a staff in dangerous way, a haven in ship-wreck, that thou being our guide, we may prosperously arrive at the place to which we go, and with safety return home.

HEAR, O Lord, we beseech thee, our prayers, and render the way of thy servants prosperous and safe; that among all the varieties of this journey and life, we may be ever protected by thy aid.

GRANT, we beseech thee, O Almighty God, that thy faithful may walk in the ways of salvation; and by following the direction of *St. John* the Precursor, come securely to him, whom he foretold, our Lord Jesus Christ, &c. R. Amen.

V. Let us set out in peace.

R. In the name of our Lord. "Amen."

The Office of the Holy Cross.

At MATTINS.

V. By the sign of the Cross, deliver us,
our God.

R. From our enemies.

Which is said in the beginning of all the Hours of this Office.

The Verse.

LORD, open my lips.

R. And my mouth shall declare thy
praise.

V. Incline unto my aid, O God,

R. O Lord, make haste to help me.

Glory be to the Father, &c.

Alleluia is not to be said, nor Praise be to thee, O Lord.

The Hymn.

AS night departing brings the day,
True God and Man, truth's rising ray,
To Jews betrayed, is captive led :

With night his lov'd disciples fled :

And left their master sold to foes,

Distress'd with grief and whelm'd with woes,

The Anth. O venerable Cross, by whose
mystery sinners are saved, what praises are
sufficient to celebrate thee, who hast pur-
chased for us eternal life.

V. We adore thee, O Christ, and bless
thee.

R. Because by thy Holy Cross thou hast redeemed the world.

Let us Pray.

O Lord Jesus Christ, Son of the living God; vouchsafe to let thy passion, cross and death, stand between thy judgment and my soul, now, at the hour of my death. Grant me grace and mercy: Grant rest and pardon to the living and the dead: To thy church peace and concord: To us sinners life and everlasting glory: Who livest and reignest one God, with the Father and the Holy Ghost, world without end. R. Amen.

At PRIME.

By the sign of the Cross, &c.

The Verse.

INCLINE unto my aid, O God.
R. O Lord make haste to help me.
Glory be to my Father, &c.

The Hymn.

NOW Prime the purple morn begins;
When safely Christ accused of sins,
At *Pilate's* curst tribunal stands,
Prophan'd with blows and impious hands;
Whilst Jews blaspheme the God of grace,
By spitting in their Maker's face.

The Anth. O victorious mystery of the cross! Grant that in triumph we may enter the celestial court.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

At the Third HOUR.

V. By the Sign of the Cross, &c.

The Verse.

INCLINE unto my aid, O God.
R. O Lord make haste to help me.
Glory be to the Father, &c.

Hymn.

AT the third hour they raise their cry.
And all demand their God should die:
Then crown'd with thorns in purple vest.
The King of Kings, the people's jest,
Was forc'd to bear that fatal Cross,
Where conqu'ring Death, he paid our loss.

The Anth. The sentence of death is reversed, and levelled against cruel death itself, whilst Christ on the Cross cancels the Bonds of our offences.

V. We adore thee, O Christ, &c.

The Prayer, O Lord Jesus Christ, *as before*

At the Sixth HOUR.

V. By the sign of the Cross, &c.

The Verse.

INCLINE unto my aid, O God.
R. O Lord make haste to help me.
Glory be to the Father, &c.

The Hymn.

AT the sixth hour, the noon of day,
 Christ's sacred arms extended lay
 Nail'd to the cross amidst the thieves.
 Whilst gaul his sacred thirst relieves :
 Thus God they with derision pay,
 The Lamb that takes their sins away,

The Anth. By a tree we were made
 slaves, and by the Cross we were set free :
 the fruit of the tree seduced us, the Son of
 God redeemed us.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

At the Ninth HOUR.

V. By the Sign of the Cross, &c.

Verse.

INCLINE unto my aid, O God.
 R. O Lord, make haste to help me.
 Glory be to the Father, &c.

The Hymn.

AT noon, the fatal hour of three,
 All Nature shook, amaz'd to see
 How Christ the God of nature dy'd :
 His parting sighs and wounded side :
 The sun's eclips'd, the rocks relent ;
 And all but man, his pains resent.

The Anth. O wonderful effect of goodness ! Even death itself then died when life expired on the cross.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

At EVEN-SONG.

V. By the sign of the Cross, &c.

The Verse

INCLINE unto my aid, O God.
R. O Lord make haste to help me.
Glory be to the Father, &c.

The Hymn.

THE fable evening mourns its loss,
Whilst Christ is taken from the Cross :
Thus God and Man, by mortal strife
Paid down the ransom of our life :
And thus the Crown of Glory lay
Trodden and mix'd with common clay.

The Anth. O blessed Cross, which alone
was worthy to bear the ransom of the world !
Sweet is the wood, sweet the nails, and sweet
thy load ! Thou alone art more higher than
tallest cedars : On thee did hang the Saviour
of the world : On thee did Christ triumph,
and death by death was made a slave for
ever.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

At COMPLIN.

V. By the sign of the Cross, &c.

Verse.

CONVERT us, O God our Saviour.
 R. And turn away thy anger from us.
 V. Incline unto my aid, O God.
 R. O Lord make haste to help me.
 Glory be to the Father, &c.

Hymn.

THE complin hour concludes our praise
 And Christ in his sepulchre lays :
 With him embalm'd is treasur'd up
 The sacred pledge of future hope ;
 And Scriptures are fulfill'd : may we
 O Christ preserve thy memory.

The Anth. Save us O God, Saviour of the world ; who by thy cross and blood hast redeemed us ; help us, we beseech thee, our God.

V. We adore thee, O Christ, &c.

The Prayer. O Lord Jesus Christ, *as before.*

The Recommendation.

ACCEPT, O Christ, the humble vows,
 And to the last our cause espouse :
 That we may find support in thee,
 In death's deplored agony. *Amen.*

The Office of the Holy Ghost.

At Mattins.

V. The Grace of the Holy Ghost, enlighten our senses and hearts.

Which is said in the beginning of all hours of this Office.

Verse.

LORD, open my lips.
R. And my mouth shall declare thy praise.

V. Incline unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluia.

*From Septuagesima to Easter, instead of Alleluia, is said
Praise be to thee, O Lord, King of eternal Glory.*

Hymn.

O DOVE divine, with wings display'd,
Extend the cover of thy shade,
And make our souls bear fruit to thee :
Thou, by whose pregnant shadow, we
Foretold by Gabriel's message, own
The fruitful Maid, and Christ her Son.

The Anth. Come, O Holy Ghost, replenish the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy spirit, and they shall be created. R. And thou shalt renew the face of the earth.

Let us Pray.

MAY the virtue of the Holy Ghost, O Lord, we beseech thee, be ever ready mercifully to cleanse our hearts and defend us from all adversities: Through our Lord, &c.

At PRIME.

V. the Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, God.
R. O Lord make haste to help me.
Glory be to the Father, &c.

The Hymn:

BENEATH the sacred spirit's shade,
The son of God a creature made,
Was born; was crucified, and died.
Did in the grave three days reside:
Then rose again, and from on high
Dispatch'd the Ghostly Deity.
The Anth. Come O Holy Ghost, &c.
V. Send forth thy spirit, &c.
The Prayer. May the virtue, &c. *as before.*

At the **THIRD HOUR.**

V. The Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, O God.
R. O Lord make haste to help me.
Glory be to the Father, &c.

The Hymn.

FROM God the sacred spirit came,
At *Pentecost* in tongues of flame :
And with a glowing zeal possess't
The weak Apostles yielding breast ;
Lest they on earth, of Christ bereft,
Might be, like helpless orphans left.

The Anth. Come, O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer. May the virtue, &c. *as before.*

At the SIXTH HOUR,

V. The Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c.

The Hymn,

THE sev'n-fold grace and gift of speech,
The blest Apostles tongues enrich ;
Whereby all languages they use,
And with that gift their faith diffuse,
Whilst thus the gospel seeds are hurl'd
To bear their fruit around the world.

The Anth. Come O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The Prayer. May the virtue, &c. *as before.*

At the NINTH HOUR.

The Verse.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The Hymn.

THE Comforter's thy chosen name :
 Thou'rt charity's seraphic flame :
 God's greatest gift : celestial fire ;
 Fountain of life and chaste desire :
 The sev'n fold unction : all delight
 Descending from the source of light:
 The Anth. Come, O Holy Ghost, &c.
 The Prayer. May the virtue, &c. *as before.*

At EVEN-SONG.

V. The Grace of the Holy Ghost, &c.

The Verse.

INCLINE unto my aid, O God.
 R. O Lord, make haste to help me.

Hymn.

THOU Sov'reign power of God's right
 hand,
 O'er us thy sacred shield expand ;
 To guard secure our fenceless will,
 From Hell in all attempts of ill :
 That we reliev'd beneath thy shade,
 May feel thy nourishment and aid.
 The *Anth.* Come, O Holy Ghost, &c.
 V. Send forth thy spirit, &c.
 The *Prayer.* May the virtue, &c. *as before.*

At COMPLIN.

V. The grace of the Holy Ghost, &c.

The *Verse*.

CONVERT us, O God our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The *Hymn*.

VOUCHSAFE, O sacred Paraclete,
To make our souls thy chosen seat,
And thence to rule our heedless ways;
That when our judge the dead shall raise,
Our happy lot may be to stand,
Beneath his right and saving hand.

The *Anth.* Come, O Holy Ghost, &c.

V. Send forth thy spirit, &c.

The *Prayer*. May the Virtue, &c. as before.

The *Recommendation*.

THESE hours we offer up to thee,
O sacred *Union* of the Three;

That we for ever may possess,

That love and endless happiness. *Amen.*

A Daily Exercise.

*When thou risest in the Morning, arming thyself with the
Sign of the Cross, say,*

In the name of the Father, and of the Son,
and of the Holy Ghost. *Then with thy hands*

joined before thy breast, say, Amen. Blessed be the holy and undivided Trinity, now and for ever, world without end. Our Father, &c. Hail Mary, &c. I believe in God, &c.

I confess to Almighty God, to the Blessed Virgin *Mary*, to Blessed *Michael* the Arch-angel, to Blessed *John Baptist*, to the Holy Apostles *Peter* and *Paul*, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault: Therefore I beseech the Blessed Virgin *Mary*, Blessed *Michael* the Arch-angel, Blessed *John Baptist*, the Holy Apostles *Peter* and *Paul*, and all the Saints, to pray to our Lord God for me.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to everlasting life. R. Amen. May the Almighty and merciful Lord give pardon, absolution and remission of our sins.

R. Amen.

Vouchsafe O Lord, to keep us this day without sin. Have mercy on us, O Lord, have mercy on us; Let thy mercy, O Lord be on us; as we have put our trust in thee.

V. Lord hear my prayer.

R. And let my cry come to thee.

A Prayer.

O Lord God Almighty, who hast brought us to the beginning of this day: preserve us in it, by thy power, from falling in-

to Sin, and grant that our discourse, thoughts and actions, may always tend to the practice of thy righteousness: through our Lord Jesus Christ. *Amen.*

A Prayer.

VOUCHSAFE, O Lord God, King of heaven and earth, this day to direct, sanctify, rule and govern our hearts and bodies, our senses, words and actions, according to thy law, and the works of thy commandments; that here and for ever, O Saviour of the world, we may be safe and free under thy assistance: who livest and reignest world without end. *Amen.*

O Angel of God, to whose holy care I am committed by the supreme clemency, enlighten, defend and govern me this day from all sin and danger. *Amen.*

The Blessing. Our Lord blefs us, and defend us from all evil, and bring us to eternal life: May the souls of the faithful through the mercy of God rest in peace. *Amen.*

When at Morning, Noon and Evening, the Sign of the Salutation is given, say.

THE Angel of our Lord declared to *Mary*, and she conceived of the Holy Ghost. Hail *Mary, &c.* Behold the Hand-maid of our Lord, be it to me according to thy word. Hail *Mary &c.* And the word was made flesh, and dwelt amongst us, Hail *Mary, &c.*

A Prayer.

POUR forth thy grace, we beseech thee, O Lord, into our hearts; that we who have known the incarnation of Christ thy son, by the message of an Angel, may, by his passion and cross, be partakers in the glory of his Resurrection: through the same Christ our Lord. Amen.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Before the beginning of any Office.

A Prayer.

PREVENT, we beseech thee, O Lord, our actions, by the holy inspiration, and carry them on by thy gracious assistance: that every prayer and work of ours may begin away from thee, and by thee be happily ended: Through Christ our Lord.

After the Office.

A Prayer.

WE beseech thee, most merciful God, by the prayers, and merits of the ever-blessed Virgin Mary, and all the saints, to accept from us this Office: If we have done any thing worthy of thy acceptance, propitiously regard it, and mercifully pardon, all our neglects: who livest, &c.

In going forth out of thine House, say,

Shew me, O Lord thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice over-rule me. Perfect me in thy paths, that my steps may not deviate from them.

Entering into the Church.

O Lord, in the multitude of thy mercy, I will enter into thy house, I will adore at thy holy temple, and confess to thy name.

In sprinkling of the Holy-Water.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

In the presence of the Eucharist.

A Prayer.

Hail true body, born of the Virgin *Mary*, which truly suffered, and was offered upon the Cross for man; from whose pierced side flowed water and blood. Grant we may taste thee in the Trial of Death. O sweet, O merciful Jesus, the Son of *Mary*, have mercy on me. *Amen.*

A Prayer before Mass.

O Most indulgent father of mercies, and God of all comfort, who hast not only once given us thy only son to die upon the Cross for our redemption, but wouldst that this oblation, most acceptable to thee, should

daily be renewed in thy church, to revive in us daily the fruit of his passion: Grant us, we beseech thee, so attentively and reverently, to be present at this adoreable Mystery of thy goodness, that we may most effectually attain to the participation thereof: Through the same Lord.

The Blessing before Meat for secular Persons.

V. Bless ye. R. Bless ye,

The Prayer.

BLESS us O Lord, and these thy gifts which we are to receive of thy bounty: Thro' Christ our Lord. R. Amen.

Grace after Meat.

V. Bless we our Lord.

R. Thanks be to God.

The Prayer.

WE give thee thanks, almighty God, for these, and all the benefits we have received: who livest and reignest, world without end. R. Amen.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. The name of our Lord be blessed.

R. From henceforth and for ever.

Let us Pray.

VOUCHSAFE, O Lord for thy name's sake, to give everlasting life to all our benefactors. *R. Amen.*

V. May the souls of the faithful, thro' the mercy of God, rest in peace. *R. Amen.*

When thou goest to sleep, arming thyself with the Sign of the Cross, say.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Then with thy hands joined before thy Breast, say, Amen.* Blessed be the Holy and undivided Trinity, now and for ever. Our Father. Hail Mary. I believe. *With I confess, &c. as before.*

THE HYMN.

Te lucis ante Terminum.

O God before the close of Day,
We beg, thy usual mercies may
Direct us with thy pure Light,
Thro' all the dangers of the Night.

Suppress our Foe's infernal Arts;
Lest sensual dreams defile our Hearts
With vain deluding thoughts, that creep
On heedless minds disarm'd with Sleep.

In this almighty Father hear
Thro' Jesus Christ thy Son our Pray'r
Who with the Holy Ghost and thee
Resides and reigns Eternally.

Save us O Lord, waking, and keep us sleeping,
that we may watch with Christ, and rest
in peace.

Preserve us, O Lord, as the apple of thy eye, and protect us under the shadow of thy wings.

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

Have mercy on us, O Lord have mercy on us. Let thy mercy, O Lord, be on us, as we have put our trust in thee.

V. Lord hear my prayer.

R. and let my cry come to thee.

The Prayer.

VISIT, we beseech thee O Lord, this habitation, and drive far away from it all snares of the enemy: let thy holy angels dwell therein, to preserve us in peace, and thy blessing be upon us for ever: Thro' our Lord Jesus Christ. *Amen.*

O Angel of God, to whose holy care I am committed by the Supreme clemency, enlighten, defend and govern me this night from all sin and danger. *Amen.*

The Blessing: May the almighty and merciful Lord, Father, Son, and Holy Ghost bless and keep us. *Amen.*

PPAYERS at MASS.

The People may answer the Priest, or say as follows.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I Will draw near thy altar, O my God, there to gain new strength and vigour to

my soul : and by thy grace separate me from those unbelievers, who have no trust in thee.

That grace which comforts me, when the remembrance of my sins afflict and cast me down.

That grace which lets me know there's an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins, as soon as we sincerely acknowledge them.

The People may say the Confiteor after the Priest, or as follows.

I Confess then, and acknowledge, O my God, not only to thee, to whom the secrets of my heart are already known, but also that sacred assembly of saints, which are eternally blessed with thy presence ; to all about me, that are here present, groaning under the burthen of sin ; that I have infinitely offended thee, in my thoughts, in my words, and in my actions : and that nothing but thy infinite mercy can equal my sins ; Therefore I beseech those favourites of heaven, that are always attending thy Divine Majesty, to intercede for me : And first, that glorious and perpetual Virgin, thy ever-blessed Mother ; then thy pure and holy angels, and all thy saints, who are inflamed with divine charity : And lastly, all those, who here below are endeavouring, though at a distance, to follow their great example.

After the Confiteor.

O My God, who hast commanded us to pray one for another, and in thy holy church hast given, even to finners, the power of absolving from sin: receive with an equal bounty, the prayers of thy people for the priest, and those of thy priest for the people.

When the Priest is going up to the Altar.

UNite, O Lord, our hearts and our wills, and remove from us every thing, that may any ways make us unfit for our appearing in thy sanctuary.

Though we are unworthy of ourselves, yet our comfort is, we are the legitimate posterity of those blessed saints, whose sacred relicks are placed near thy holy altar. Grant then, thro' their prayers, what thou mayest justly refuse us thro' the slothful tepidity of ours, and forgive us all our sins.

*At the Introit.**Or when the Priest goes first to the Book.*

GRANT, Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Elefon.

HAVE mercy on me, O Lord, and forgive me all my sins; and tho' I have nothing of my own to move thy Goodness,

yet let my Importunity prevail. Have mercy on me, O Lord, have mercy on me.

At the Gloria in excelsis.

THE Glory, O my God, which may any ways be proportioned to thy Greatness, can only be paid thee in Heaven; my heart, however, desires to give thee what homage it can upon earth; and therefore with this thy Servant at the altar, and the whole congregation, I praise thee, I bless thee, I adore and glorify thee, and give thee thanks, almighty *Father*, eternal *Son*, and *Holy Ghost* most high God and only Lord, all I expect is from thee, and I desire no longer to live than I am live in thy service.

When the Priest turns to the People, and says, Our Lord be with you.

BE thou always with us, O my God, and let thy grace never depart from us.

While the Priest is saying the Collects, or Prayers of the Day, the People may thus join with him.

ALMIGHTY and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy church, and in behalf of us thy people; Accept them to the honour of thy name, and good of our souls; and grant us all those blessings, which may any ways contribute to our salvation: Through our Lord Jesus Christ, &c.

On a Sunday, or Feria, may be said.

O GOD, who never forsakeſt thoſe that put their truſt in thee, mercifully hear our prayers: and ſince our weakneſs is ſuch, that without thee we can do nothing, grant us the daily aſſiſtance of thy grace, that in obſerving thy commandments, we may be ever acceptable to thee: Through our Lord Jeſus.

On a Feſtival of a Saint.

GRANT, we beſeech thee, Almighty God, that the example of thy ſaints may effectually move us to reform our lives, that while we celebrate their feſtivals, we may alſo imitate their actions: Through our Lord Jeſus Chriſt.

At the Epiſtle.

THOU haſt taught us, O Lord, by thy Prophets and Apoſtles; grant we may ſo improve, by their doctrine and example, in the love of thy holy name, that we may manifeſt in our lives, whoſe diſciples we are: That though we live amidſt corruption, we may not follow the inclinations of fleſh and blood; but having maſtered all our paſſions, we may be directed by thy light, ſtrengthened by thy grace, walk in the perfect obſervance of thy law, and ſerve thee with clean hearts.

At the Gradual.

HOW wonderful, O Lord, is thy name through the whole earth ! I will bless our Lord at all times ; his praise shall be ever in my mouth. Be thou my God and my Protector : In thee alone will I put my trust, let me not be confounded for ever.

When the Priest stands bowing down before the middle of the Altar, and the Book is removed to the other Side.

WHAT ears, O Lord, are fit to hear thy Gospel, or heart to receive it, except they are first prepared by thy sanctifying grace ? Let the fire then of thy sanctifying grace ? Let the fire then of thy love have the same effect on us, as the fire of thy altar had on the Prophet *Isaiah* ; for thus only, O Lord, will thy holy word be to us a means of life, and never rise in judgment against us.

At the Gospel.

IMPRINT, O Lord, we beseech thee, the maxims and rules of thy Gospel deep in our hearts, that while we profess ourselves Christians, we may not live like Heathes, what will it profit me, if I know thy will, and do it not ? If I hear thy law and keep it not ? This will be only to turn the food of life into poison : and make seeing the way to happiness, be the increase of my damnation. Deliver me, O God, from this error ; and

so perfectly at present possess my heart, that my rebellious appetites being over-ruled by thy grace, I may henceforth live in the denial of myself, and like thy true servants, only hear and follow thee.

At the Creed.

The People may say it with the Priest, or make a short Profession of their Faith as follows.

I BELIEVE, O Lord, all thou hast taught me by thy Holy Church; In this faith, by the assistance of thy grace, I desire to live and die: O Lord, help my unbelief. I adore all I apprehend in these adorable mysteries: and likewise what I am not able to comprehend; for since my understanding is so narrow, that I know but very little even of myself, 'tis neither just nor possible I should perfectly comprehend thee, O my infinite and incomprehensible God. By thy divine grace I am convinced of the sincerity and wisdom of those who have delivered these divine mysteries to us: Their miraculous success is a sufficient proof: Thy goodness and promises are my security: These comfort my heart, and support my faith.

Where shall I go, my Lord? Thou hast the word of eternal life.

Of thy truths thus delivered, my reason and will shall never doubt, though my senses and vain imagination should.

I ask not the removing of mountains: How little soever my faith be, since it is

true and sincere, vouchsafe, O Lord, to accept it. I believe, O Lord, help my unbelief,

At the Offertory.

When the Priest uncovers the Chalice, and offers the Bread on the little plate, the people ought to offer it with him.

A CCEPT, O eternal Father this offering we make thee; it is only bread, as yet, but by a miracle of thy power and grace, thou art going to make it a holy and eternal host, who offers himself to thee, for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity; but look on that eternal priest, Christ Jesus, who being innocent and spotless, is continually our advocate before thee, pleading for the remission of our sins, and relief of our necessities.

When the Priest, at the corner of the Altar, puts wine and water into the Chalice.

IN thy incarnation, O Lord, thou hast united thy divinity to our frail human nature; but go on still daily, we beseech thee, with thy works of mercy, and grant that we thy people may be so truly united to thee, that neither interest, pleasure or neglect, may ever be able to divide us from thee.

When the Priest offers the Chalice in the middle of the Altar.

THOU only, O Lord, canst render this offering worthy of thee, and capable o.

giving salvation to the world: Accept it, we beseech thee, and purify our souls, that we may be acceptable in thy sight.

When he bows down.

WE can add nothing here, but the sacrifice of an humble and contrite heart, which thou, O Lord, wilt never despise.

When he blesses the bread and wine, which he has offered, making the sign of the Cross over them.

THERE remains now this to be done by thee, my Lord, that thou come, O most holy and Almighty God, and bless and sanctify what already begins to belong to thee.

When the Priest washeth his Fingers at the Corner of the Altar.

THOU, Lord, who once vouchsafed't to wash thy disciples' feet, before their invitation to thy holy table; wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

When the Priest in the middle of the Altar stands bowing down, they may say the same with him, or as follows.

MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection and glorious ascension; and grant it

may sensibly work in our souls the effects of these mysteries.

Let those saints, whose memory we celebrate, not forget us in heaven. They found help in this Divine mystery: Grant O Lord, it may likewise contribute to our salvation.

When he turns about and says, Orate Fratres, the People ought to pray, as he desires, saying.

MAY our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

When the Priest is saying the Prayers in the book, proper to the Day, in a low Voice, the people may thus join with him.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee, that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life, everlasting happiness.

On a Sunday, or Feria, may be said.

ACCEPT, O Lord, we beseech thee, both our offering and prayers, and by this holy sacrifice work such a change in our hearts, that our affections being taken off from the things of this world, our desires may be wholly fixed on heaven.

On the Festival of a Saint.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee, in this

solemnity of thy holy servant, and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honour: Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, &c.

The Prayer being ended, he begins again in a loud Voice, thus, Per omnia Sæcula Sæculorum; and so begins the Preface, which the People may say with him, or as follows.

RAISE our hearts, O Lord, we beseech thee, above the thoughts of earthly things, and lift them up to thee. Where our treasure is, the treasure of salvation, there let our hearts also continually be. As our Life is but one continued series of thy Favours towards us, so let us continue our daily thanksgivings to thee.

Behold the whole Hierarchy of thy holy Angels, who stand always trembling in thy presence, are now with us going to adore thee on this altar. Permit us, O Lord, to join our weak and trepid praises in consort with the divine hymn, and say,

Holy, holy, holy, is the Lord of hosts: how great is the distance of his infinite Majesty from us poor worms below? Heaven and Earth are full of thy glory: Grant Lord, that our hearts may be also full of it. Let Heaven and Earth bless him that comes in the name of our Lord; 'tis our Lord himself is coming,

though after an invifible manner ; bleſſed be his name.

When the Priest begins the Canon, bowing down, and in a low Voice.

MOST merciful Father, who haſt given us thy only Son to be our daily ſacrifice, we beſeech thee, in the name of this holy victim, incline thy ear to our prayers, and favour our deſires.

Thou who art the paſtor of all paſtors, protect, unite, and govern thy holy church through the whole world, pour forth thy bleſſings on his preſent holineſs, and on that prelate, who has a particular charge over us. Preſerve and ſave our king: Render him both good and great in this life, and eternally happy in the next, and give a bleſſing to his ſubjects.

While the Priest makes his Memento, ſtanding with his hand joined before his Breaſt, the faithful ought at the ſame time to make their Memento, praying in particular for themſelves and Friend, &c. ſomething after this manner.

I Offer thee, O eternal Father, with this thy miniſter at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory: in remembrance of my Saviour's paſſion, in thankſgiving for thy benefits, in ſatiſfaction for all my ſins, and for the obtaining thy grace, whereby I may be enabled to live virtuoſly and die happily. I deſire thee likewiſe to accept it, O God, for *N. N.* my parents, friends and benefactors;

grant them all blessings, spiritual and temporal; likewise for all such as are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities: Through the merits of thy only Son our Lord.

Here every one may add their particular Necessities, as likewise of their Friends, &c.

GIVE ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining of those blessings which he asks for us.

Be thou, O Lord, the eternal bond of all our friendships and societies. And as thou hast vouchsafed to join us, not only in communion with thy sacred household of faith here below, but also with those, who are now triumphing in heaven, with the martyrs, and apostles, and thy blessed virgin mother; be thou the sacred bond to fasten and preserve us therein for ever.

When the Priest holds his hands spread over the Chalice.

BEHO! D, O Lord, we all here, though of different conditions, yet united by charity, as members of that one body, of which thy dear Son is the head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that

they may be made for us, who are here below, the true body and blood of thy dear Son, that being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

He that is Almighty, He that is Truth itself, has said with his holy mouth, *This is my Body*: And how then can we doubt the truth of it? He that has made all things of nothing by his word, is he not to be believed, when he says, he has changed one thing into another? Yes, I believe and adore.

At the Elevation of the host.

MOST admirable body, I adore thee with all the powers of my soul. Lord who hast given thyself entire to us, grant we may become entirely thine.

The same eternal word, who brought all things at first out of nothing: He that said, *Let there be light*, and there was light: *Let the earth bring forth its fruit*, and it was so: The same eternal word now says, *This is my Blood*, and speaks it from the highest heavens, at this very moment, by the voice of his servant.

At the Elevation of the Chalice.

MOST adorable blood, that washeth away all our sins, I adore thee: Happy we, if we can return our life and blood for thine.

After the Elevation.

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of

thy passion and death, thy resurrection and ascension. Here is thy body that was broken, here is thy blood, that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

If with a favourable eye thou hast regarded the sacrifices of *Abel*, of *Abraham*, and *Melchisedech*, look likewise on ours: For however weak our faith may be, yet our sacrifice is greater than theirs, and only worthy of thy heavenly altar.

When the Priest bows down.

ALMIGHTY God, who art infinitely good, look not on our sins, but on the infinite ransom paid for them. And now, while it is offered on our altars here below, do thou receive it on thy altar above: Here from our hands; but there from the angel of thy great council that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those, who here partake of this holy sacrifice, either by their lips or hearts.

While the Priest makes his Memento for the Dead, standing in silence, with his hands, joined before his Breast, the Faithful ought likewise to make their Memento thus.

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy

only son, in behalf of the faithful departed, and in particular for the souls of *N.* my parents, relations, benefactors, neighbours, &c. likewise of such as I have any ways injured, or been the occasion of their sins: Of such as have injured me, and been my enemies: Of such as die in war, or have none to pray for them, &c. For these and all others, as many as are yet in the state of penance, waiting for their discharge we beseech thee to hear us: Grant them rest, O Lord, and eternal salvation; admit them to the company of thy blessed saints.

*When the Priest strikes his Breast, and in a loud voice says,
Nobis quoque Peccatoribus: And to us sinners*

VOUCHSAFE to grant the same one day to us, poor and miserable sinners as we are, and judge us not according to our demerits, but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee in the name of thy dear son, who lives and reigns eternally with thee, and in that form of prayer which he himself hath taught us.

At the Pater Noster, or, Our Father

TREAT us, O Lord, as thy children, and grant, we may always truly respect thee, as our Father.

That we may be more devoted to thy glory, and thy will, than to our own.

Nourish us daily, O Lord, with thy heavenly bread, as well as with thy temporal.

Dispose us so far to pardon others, that we may deserve a pardon from thee.

Defend us from the world, from the devil, from ourselves, and from all sorts of evil.

After the Our Father.

DELIVER us from those evils, which we labour under at present; from past evils, which can be nothing, but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

When he breaks the host, and puts a particle of it into the Chalice.

THY body was broken, and thy blood shed for us: Grant that the commemoration of this holy mystery, may obtain for us peace: And that those that receive it, may find everlasting rest.

When the Priest, bowing down, strikes his Breast, and says thrice, Agnus Dei, Lamb of God; the People may say the same, or as follows.

OLAMB of God, who takest away the sins of the world, wash away all ours in thy blood. Lamb of God, give us thy

sweetness and innocence, that we may be better disposed to receive thy peace.

After Agnus Dei, or, Lamb of God, &c.

IN saying to thy Apostles, *My peace I leave you, my peace I give you*, thou hast promised, O Lord, to all thy church that peace which the world cannot give: Peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty so as never more to yield under temptations, or fall into our common weakness.

But alas! who does not tremble at this holy table; since it is true, as we are differently disposed, we may receive either life or death, and that the unworthy receiver draws upon himself, not a blessing, but thy just wrath? Help us therefore, O Lord, and so prepare us by thy grace, that in this holy mystery we may find the effectual remedy of all our evils.

At Domine, non sum dignus, Lord I am not worthy.

Say with the priest and then go on thus.

KING of kings, Lord of lords, whom the heaven and earth cannot contain, how great is thy goodness, thus to become our sacrifice, and our food? But I miserable

sinner, am not worthy to receive thee. Speak therefore the word, and my soul shall be healed.

Lord, I am not worthy to receive thee; it is thou must first fit and prepare my soul, say but the word then, and it shall be ready for so great a guest: speak, Lord, and I shall be healed.

May then this body and blood of my Lord and Saviour Jesus Christ be the eternal life of my soul.

Thou art the food of life, O good Jesus, and it is by thy power and grace, my soul must live to thee. Communicate then to me at present thy divine blessings, and let my weak and hungry soul be now comforted and strengthened by this heavenly food, that it may be an effectual remedy of all my weaknesses, and make me faithful in thy service for ever.

At the second Ablution.

GRANT, O merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become a heavenly nourishment to my soul.

When the chalice is covered, he goes to the Book, and reads the Communion.

LET it be now, O Lord the effect of thy mercy, that we who have been present

at this holy mystery, may find the benefit of it in our souls.

At the Postcommunion, When he goes a second time to the Book.

WE give thee thanks, O God for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name: Accept it now to thy glory, and be ever mindful of our weakness.

On a Sunday, or Feria.

SANCTIFY us, O Lord, we beseech thee, by the powerful effects of these divine mysteries; may we be cleansed by them from all sin, delivered from all adversities, and confirmed in thy grace for ever.

On the Festival of a Saint.

HEAR us, O merciful God, and by the intercession of this thy holy servant, may the effects of these thy blessings ever appear in our lives; that while we celebrate his memory, we may be in hopes of partaking of his reward.

When the Priest bows before the middle of the Altar.

MOST holy and adorable trinity, without beginning, and without end; it is through thee, and by thee, we began this sacrifice, and by thee we ought to finish it. Vouchsafe therefore to accept it; and as thou art an abyss of Majesty hidden from us; be thou also an abyss of pity and mercy to us.

While the Priest reads St. John's Gospel at the Corner of the Altar.

O Eternal word, speak to my soul, which adores thee in profound silence: Thou art the great creator of all things; abandon not, I beseech thee thy own creature; be thou my life, my light, and my all.

O Light eternal, enlighten me as to this present life, and in the life to come.

Chase away, by thy presence, those thick and unhappy clouds, that hover over my soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou vouchsafest to come to me.

Reign in me, as in thy own inheritance: For thou, Lord, hast made me; thou hast redeemed me; may I be ever thine.

I have sinned too much against heaven, and before thee, and am not worthy to be called thy son,

If thou yet receive me as a prodigal son, grant, Lord, that my love and obedience may something correspond with that high birth, where flesh and blood are not concerned; where my will may desire nothing, but as directed by thine.

Thou God incarnate, have pity on my frail and mortal flesh; and grant it may one day see what it here adores below. *Amen.*

A preparatory prayer before Sacramental Confession.

O Maker of heaven and earth, King of Kings, and Lord of Lords, who of nothing hast made me to thy image and redeemed me with thy own most precious blood, whom I a sinner am not worthy to name nor call upon, nor yet to think of in heart; I humbly pray thee, in thy clemency, to look on me thy wicked servant and have compassion on me, who shewedst mercy to the woman of *Canaan* and *Mary Magdalen*, who forgavest the publican, and the penitent thief hanging on the cross. To thee, O most loving Father, I confess my sins, which, O Lord, if I would, I cannot hide from thee. Spare me, O Christ, whom I have lately much offended, in thought word, and deed, and in all the ways wherein a frail sinner could have offended, through my fault, through my fault, through my most grievous fault. Therefore, O Lord, I beseech thy clemency, who camest down from heaven for my salvation, who liftedst up *David* from the fall of sin; spare me, O Lord, spare me, O Christ, who sparedst *Peter* denying thee. Thou art my Creator, and my Redeemer, my Lord, and my Saviour, my King and my God; Thou art my hope, and my trust, my support, and my help, my comfort and my strength, my defence, and my deliverance, my life, my salvation, and my resurrection, my light, and my desire, my aid, and my protection. I beseech and pray thee, help me, and I shall

be safe, govern and defend me, comfort and confirm me, raise up my spirits, enlighten me, and visit me: Raise me, being dead, because I am thy creature and work, O Lord: Despise me not, because I am thy servant and creature; and tho' evil, tho' unworthy, and a sinner, yet such as I am, whether good or evil, I am always thine. Unto whom shall I fly, if I go not to thee? If thou cast me off, who shall receive me? If thou despisest me, who will look on me? Acknowledge me therefore again, tho' unworthy; own me returning to thee, though I am vile and unclean. For if I am unclean, thou canst purify me: If I am blind, thou canst give me sight: If I am feeble thou canst cure me: If I am dead and buried, thou canst revive me; because thy mercy is greater than my iniquity; greater is thy goodness than my wickedness: More thou canst pardon than I commit; and thou canst forgive more, than I a sinner offended. Therefore, O Lord, despise me not, nor observe the multitude of my iniquities, but according to the multitude of thy tender mercies, have compassion on me, and be propitious to me a most wretched sinner. Thou, who said'st *I will not the death of a sinner, but rather that he be converted and live*, say to my soul, I am thy salvation. Convert me, O Lord, to thee, and be not angry with me, I beseech thee. O most clement Father, for thy mercy, I beseech and earnest-

ly pray thee, that thou bring me to a good end, and at present to true penance, to a pure confession, and worthy satisfaction for all my sins. *Amen.*

A Prayer before sacramental Confession.

RECEIVE my confession, O most bountiful and most merciful Lord Jesus Christ, the only hope of the salvation of my soul; and give me, I beseech thee, contrition of heart, and tears in my eyes, that I may day and night bewail all my sins with humility and purity of heart. Let my prayer, O Lord, approach in thy sight. If thou shalt be angry with me, what helper can I seek? Who will have mercy on my iniquities? Remember me, O Lord, who didst call the woman of *Canaan*, and the *Publican* to repentance, and didst receive *Peter* lamenting his sin: O Lord my God, accept my prayers: O good Jesus, Saviour of the world, who gavest thyself to the death of the cross, that thou mightest save sinners, regard me a wretched sinner, calling on thy name, and attend not so to my wickedness, that thou forget thy goodness, and if I have committed that, for which thou mayest condemn me, yet thou hast not lost that whereby thou mayest save me. Spare me therefore, O Lord, who art my Saviour, and have mercy on my sinful soul: Loose all my bonds, and heal my wounds, O Lord Jesus. I desire thee, I seek

thee; shew me thy face; and I shall be safe. Send forth therefore, O most loving Lord, (through the merits of the most pure and immaculate ever-virgin *Mary*, thy mother, and of thy saints) thy light and thy truth into my soul, which may truly shew me all my defects, which I ought to confess, and which may help and teach me to express them fully, and with a contrite heart. Who livest, &c.

A Prayer after Confession.

I Beseech thee, O Lord, let this my confession be acceptable to thee, by the intercession of blessed *Mary* thy mother, ever-virgin, and of all saints, and whatever has now, or at other times, been wanting in me, of the sufficiency of contrition, of the purity and integrity of confession, let thy goodness and mercy supply, and according to the same vouchsafe to ratify in heaven that absolution, which has been here pronounced on earth. Who livest, &c.

A Prayer before receiving the blessed Sacrament.

O Most merciful Lord Jesus Christ, I a sinner presuming nothing on my own merits, but trusting in thy mercy and goodness, do fear and tremble to have access to the table of the most sweet banquet: For I have a heart and body defiled with many crimes: A mind and tongue not duly guard-

ed. Therefore, O good God ! O dreadful majesty ! I a wretch in these straits, have recourse to thee, the fountain of mercy ; I make haste to thee to be healed, I fly under thy protection ; and him whom I cannot bear to be my judge, I hope to have my Saviour. To thee, Lord, I shew my wounds, to thee I discover my shame. I know my sins are many and great, for which I fear. I trust on thy mercies, which are without number : Look down upon me with the eyes of thy mercy, O Lord Jesus Christ, eternal King, God and man, crucified for man : Hear me graciously, hoping in thee, have mercy on me, full of misery and sin, thou fountain of goodness, that can never be exhausted. Hail, saving victim, offered on the tree of the cross for me, and all mankind. Hail, noble and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Remember O Lord, thy creature, whom thou hast redeemed with thy blood : I repent that I have sinned, I desire to amend what I have done. Take away then from me, O most merciful Father, all my iniquities ; that purified in mind and body, I may worthily taste the holy of holies ; and grant that this thy body and blood, which I now intend, though unworthy, to receive, may be the remission of my sins, a perfect discharge of all my crimes, a victory over evil thoughts, the beginning of a new life.

the seed of good works, and a sure protection of soul and body, against all the snares of my enemies.

Another Prayer of St. Thomas of Aquine, before receiving the Blessed Sacrament.

ALMIGHTY and eternal God, behold I come to the sacrament of thy only begotten son, our Lord Jesus Christ. I come as one sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind to the light of perpetual brightness; as one poor and needy, to the Lord of heaven and earth: I beseech thee, in the excess of thy infinite bounty, that thou vouchsafe to cure my infirmity, to wash away all that is defiling, to remove my blindness, to enrich my poverty, to cloath my nakedness, that I may receive thee the bread of angels, King of kings, Lord of lords, with so great reverence and humility, with so great contrition and devotion, with so great purity and faith, with such purpose and intention, as is expedient for the health of my soul: Grant me, I beseech thee, not only to receive the sacrament of our Lord's body and blood, but also the substance and virtue of it: O God, grant me to receive the body of thy only begotten son our Lord Jesus Christ, which he took of the Virgin *Mary*, that I may be incorporated into his mystical body, and become a living member of it. O most loving Father, grant me for

ver to behold the face of thy beloved Son, whom now veiled here on earth, I intend to receive. Who together with thee, &c.

*A Prayer after receiving the Blessed Sacrament by
St. Thomas of Aquine.*

I GIVE thee thanks, O Holy Lord, Father Almighty, eternal God, who hast vouchsafed to replenish me a sinner, thy unworthy servant, through no merits of mine, but by the only effects of thy mercy, with the precious body and blood of thy son our Lord Jesus Christ: And I beseech thee that this holy receiving may not be to me the increasing of guilt to punishment, but as an effectual means for obtaining pardon. Let it be to me an armour of faith, and a shield of good will. Let it be the remedy of all my vices, a check to concupiscence of lust, an increase of charity, patience, humility, and obedience, a firm defence against the deceits of all enemies, as well visible as invisible, a perfect rest of all motions, as well carnal as spiritual, a firm union to thee, one and true God, and a happy consummation of my end: And I beseech thee, that thou wilt vouchsafe to bring me, a sinner, to that unspeakable feast, where thou, with thy Son and Holy Ghost, art a true light to thy saints, a complete fulness, an everlasting gladness, an absolute joy, and a perfect felicity: Through Christ our Lord.

*Another Prayer after receiving the Blessed Sacrament by
St. Bonaventure.*

WOUND now, dear Jesus, my heart, and all that is within me, with thy love and perfect charity, that my soul may ever languish and melt away with the desires of thee, have a longing after thy courts, and desire to be dissolved and be with thee. Grant that my soul may hunger after thee, the bread of angels, the food of holy souls, our daily and divine bread, abounding in all sweetness that can possibly delight the taste; let my heart always hunger and feed on thee, whom the angels desire to see; and let the bowels of my soul be filled with the sweet taste of thee; let it always thirst after thee the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the river of pleasure, the riches of the house of God; let it always earnestly desire thee, seek thee, and find thee; let it tend to thee, come to thee, think on thee, speak of thee, and work all things to the praise and glory of thy name, with humility and discretion, with love and delight, with ease and affection, with perseverance to the end; and thou alone be always my hope, my whole confidence, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my odour, my delicious sweetness, my meat, my food, my refuge, my help, my wisdom, my portion, my pos-

Jeſſion, my treasure, in which my mind and heart may always be fixed and firm, ſo as not to be ſeparated from thee. *Amen.*

Another Prayer after receiving the Bleſſed Sacrament.

O LORD Jeſus Chriſt, I humbly beſeech thy unſpeakable mercy, that this Sacrament of the body and blood, which I unworthy have received, may be to me a remedy of my offences, a ſtrength againſt frailties, a ſecurity againſt the dangers of the world, a means of pardon, and eſtabliſhment of grace, a medicine of life, a memorial of thy paſſion, a nourishment againſt weakneſs, the *Viaticum* of my pilgrimage. Let it guide me going, reduce me wandering, receive me returning again, uphold me ſtumbling, liſt me up falling, and perfevering bring me into glory. O moſt high God, let the moſt bleſſed preſence of thy body and blood ſo alter the taſte of my heart, that, beſides thee, it may at no time feel any ſweetneſs, love any thing that is beautiful, ſeek any unlawful love, deſire any comfort. admit any delight, be ſolicitous for honour, or fear any cruelty: Who liveſt and reigneſt one God with the Father and the Holy Ghoſt, world without end. *Amen.*

Then ſay.

Deus propitius eſto mihi peccatori.

Or, God be merciful to me a finner.

Devout Prayers, or Meditations
upon the Passion of our Lord.

*A Prayer of the particular Articles of the
PASSION.*

O LORD God, who for the redemption of the world vouchsafest to be born, to be circumcised, to be reprobated by the Jews, betrayed with a kiss, to be bound like a malefactor, and like an innocent lamb to be led to slaughter, to be ignominiously brought before *Annas, Caiphas, Pilate, and Herod*; to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to the cross, placed between two thieves, to have vinegar and gall given thee to drink, to have thy side pierced thro' with a spear: Thou, O Lord, by these most grievous pains, which I though unworthy, commemorate, and by thy sacred death and passion, free me from the pains of hell, and conduct me whither thy mercy did conduct the good thief crucified with thee: Who together with the Father and holy Ghost, livest and reignest for ever.

Another Prayer.

O Lord Jesus Christ, to whose power all things submit, and whose will no one

can resist ; who vouchsafed'ft to be born, to die, and to rise again : By the mystery of thy most sacred body, by thy five wounds, and by the effusion of thy most precious blood, have mercy on us, as thou knowest it to be necessary for our souls and bodies : Deliver us from the temptations of the devil, and from all things, in which thou knowest us to be distressed ; keep and strengthen us to the end in thy service, and give us true amendment, time of true repentance, and forgiveness of all our sins after death : Make us brethren, sisters, friends and enemies, to love one another ; and with all saints to rejoice without end in thy kingdom : who livest and reignest, &c.

A Prayer to the Wounds of Christ.

I Beseech thee, O Lord Jesus by those thy saving wounds, which thou didst receive upon the cross for our salvation, and out of which flowed that precious blood, wherewith we are redeemed ; wound this my sinful soul, for which thou also vouchsafed'ft to die ; wound it with the fire of thy abundant charity, pierce my heart with thy love, that my soul may say to thee, I am wounded with thy charity, in such sort, that from the same wound of thy love, most abundant tears may flow from me day and night. Strike, O Lord, strike I beseech thee, this my hard heart, with thy holy and forcible love, and pierce it

more deeply into the inner parts, with thy mighty force: Who livest and reignest, world without end. *Amen.*

Divine Meditation upon the Passion of Christ.

I. **O** Lord Jesus Christ, I adore thee hanging on the cross, wearing a crown of thorns on thy head; I beseech thee, that thy cross may deliver me from the striking angel. *Amen.*

Our Father. Hail *Mary.*

II. O Lord Jesus Christ, I adore thee wounded upon the cross, to whom gall and vinegar was given to drink: I beseech thee, that thy wounds may be a remedy to my soul. *Amen.*

Our Father, Hail *Mary.*

III. O Lord Jesus Christ, I beseech thee, for that bitterness, which thou enduredst upon the cross, for me a most wretched sinner, especially at that hour, when thy most generous soul departed from thy blessed body, have mercy on my soul, at its departure, and bring it to life everlasting. *Amen.*

Our Father. Hail *Mary.*

IV. O Lord Jesus Christ, I adore thee descending to hell, and delivering the captive souls: I beseech thee, suffer me not to enter in thither. *Amen.*

Our Father. Hail *Mary.*

VI. O Lord Jesus Christ, I adore thee rising from the dead, ascending to heaven, and

sitting at the right hand of thy Father. I beseech thee, that I may deserve to follow thee thither, and to be presented. *Amen.*

Our Father. Hail *Mary.*

VII. O Lord Jesus Christ, the good shepherd; preserve the just, justify sinners, have mercy on all the faithful, and be merciful to me a sinner. *Amen.*

Our Father. Hail *Mary.*

*Of the seven Words which Christ spoke hanging on the Cross.
A Prayer.*

O Lord Jesus Christ, Son of the living God, who hanging on the cross, said'st, *Father forgive them, for they know not what they do*: Grant, that I, for the love of thee, may pardon all that do evil to me. Thou, who said'st to the thief, *This day thou shalt be with me in paradise*: Grant me so to live, that at the hour of my death, thou mayest say to me, *This day shalt thou be with me in paradise*. Thou who said'st to thy mother, *O woman behold thy Son*; and forthwith to thy disciple, *Behold thy mother*. Grant that thy love and true charity may associate me to thy mother. Thou, who saidest, *Eli, Eli, lamafabacethani*, that is to say, *My God, my God, why hast thou forsaken me?* Grant me to say, in all my tribulation and anguish, my Father, my Lord, have mercy on me a sinner, and help me, my King, and my God, who didst redeem me with thy precious blood. Thou, who said'st, *I thirst*: Grant, that I may always thirst after thee, the Foun-

tain of the living water. Thou, who said'st, *Father, into thy hands I commend my Spirit*: receive me returning to thee. Thou, who said'st, *It is finished*: Grant I may deserve to hear that most sweet invitation of thine, to wit, *Come my Love, my Dear, my Spouse, come, that thou mayest ascend with me to feast, to rejoice, and dwell with my angels and saints in my kingdom. world without end. Amen.*

A prayer to the Blessed Virgin Mary.

I Beseech thee, O holy *Mary*, mother of God most full of pity, the daughter of the highest King, mother most glorious, mother of orphans, the comfort of the afflicted, the way of them that go astray, the safety of all that trust in thee, a virgin before child-bearing, a virgin in child-bearing, and a virgin after child-bearing, the fountain of mercy, the fountain of health and grace, the fountain of comfort and pardon, the fountain of piety and joy, the fountain of life and forgiveness: By that holy and unspeakable gladness, by which the Spirit did rejoice at that hour, wherein the Son of God was by the angel *Gabriel* declared to thee, and conceived: By that holy, unspeakable humility, in which thou didst answer the archangel *Gabriel*, *Behold the handmaid of our Lord, be it to me according to thy word*: By that divine mystery, which the Holy Ghost did then work in thee: by that unspeakable grace, pity, mercy, love and humility, by which thy Son, our Lord Jesus

Christ, came down to take human flesh in thy most venerable womb. By the fifteen most glorious joys which thou hadst of thy Son our Lord Jesus Christ; By that holy and great compassion, and most bitter grief of heart, which thou hadst, when thou didst behold thy Son our Lord Jesus Christ stripped before the cross, and lifted upon the same, hanging, crucified, wounded, thirsting, and the most bitter drink of gall and vinegar put into his mouth; heardst him cry *eli*, and didst see him die: By those five wounds of thy same Son; by the shrinking of thy bowels, through the extreme grief of his wounds; by the sorrow which thou hadst, when thou didst behold him wounded; by the fountains of his blood; by all his passion, and sorrow of thy heart; and by the fountains of thy tears, that thou vouchsafe to come with all the saints and elect of God, and hasten to my help and counsel, in all my prayers and petitions, in all my distresses and necessities, as also in all those things, wherein I am to act, speak, or think, all the days and nights, hours and moments of my life: And obtain for me, thy servant, of thy beloved Son our Lord Jesus Christ, the accomplishment of all virtues, with all mercy and consolation, all counsel and aid, all benediction and sanctification, all salvation, peace and prosperity, all joy and gladness, abundance of all spiri-

tual goods, sufficiency of corporal and grace of the Holy Ghost. Prevail with the same holy spirit, to dispose of me in all occurrences, to guard my soul, to govern and protect my body, to stir up my mind, to order my manners, to approve my acts, suggest holy thoughts, and pardon the evil I have done, to amend the present, and moderate things to come, to bestow on me an honest and chaste life, to grant me faith, hope, and charity, to make me firmly believe the articles of faith, and observe the precepts of the law, to rule and protect the senses of my body, to deliver me on all occasions from mortal sin, and to be my defence till the last hour of my life. Make this your intercession, O sacred Virgin-mother of God, and mother of mercy, that he may graciously admit my prayer, and grant me life everlasting. *Amen.*

Another Prayer to the Blessed Virgin, and to St. John the Evangelist.

O UNTOUCHED, and for ever blessed, singular and incomparable Virgin *Mary*, mother of God, most grateful temple of God, the sanctuary of the Holy Ghost, the gate of the kingdom of heaven, by whom, next to God, the whole world liveth. Incline, O mother of mercy, the ears of thy pity, to my unworthy supplications, and be propitious to me a most wretched sinner; and be thou my merciful

helper in all things. O most blessed *John*, the familiar friend of Christ, who by the same Lord Jesus Christ was chosen a Virgin, and among the rest more beloved, above all instructed in the heavenly mysteries, for thou wert made a most worthy Apostle and Evangelist; thee also I call upon, with *Mary* the mother of the same Lord Jesus Christ our Saviour, that thou vouchsafe to afford me thy aid, with hers. O ye two celestial gems, *Mary* and *John*. O ye two lights divinely shining before God, chase away by your bright beams, the clouds of my offences. For you are those two, in whom the only begotten Son of God, for the merit of most sincere virginity, hanging upon the cross, confirmed the privilege of his love, saying thus to the one of you, *Woman behold thy Son*; and then to the other, *Behold thy Mother*. In the sweetness therefore of this most sacred love, through which by our Lord's own mouth, as Mother and Son, you were joined in one; I, a most wretched sinner, recommend this day to you both my body and soul; that at all hours and moments, internally and externally, you vouchsafe to be my constant guardians, and my devout intercessors to God: Ask earnestly for me, I beseech you, Health of body and soul: Procure, I beseech you, procure by your glorious prayers, that the pure spirit, the best giver of graces, may vouchsafe to visit my heart, and dwell therein; may it

thoroughly purge me from all filth of vice ;
 enlighten and adorn me with sacred virtues ;
 cause me perfectly to stand and persevere in
 the love of God and my neighbour ; and
 after the course of this life, may the most
 benign Comforter bring me to the joys of
 his elect : Who with God the Father, and
 the Son, liveth and reigneth, world without
 end. *Amen.*

The Complaint of the Blessed Virgin *Mary.*

Stabat Mater Dolorosa.

UNDER the world-redeeming rood
 The most afflicted mother stood,
 Mingling her tears with her Son's blood.

As that stream'd down from ev'ry part
 Of all his wounds she felt the smart :
 What pierc'd his body pierc'd her heart.

Who can with tearless eyes look on,
 When such a Mother, such a Son
 Wounded and gasping does bemoan ?

O worse than Jewish heart that could
 Unmov'd behold the double flood
 Of *Mary's* tears and *Jesus'* blood.

Alas ! our sins they were not his,
 In this atoning sacrifice ;
 For which he bleeds, for which he dies.

When graves did open, rocks were rent ;
 When nature and each element
 His torments and her grief resent :

Shall man, the cause of all his pain,
 And all her grief, shall sinful man
 Alone insensible remain ?

Ah! pious mother, teach my heart
Of sighs and tears the holy art;
And in thy grief to bear a part.

That sword of grief which did pass thro'
Thy very soul, O may it now
One kind wound on my heart bestow.

Great Queen of sorrows! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

To heal the leprosy of sin,
We must the cure with tears begin:
All flesh corrupts without their brine.

Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve like thee.

O! may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown!

Those wounds, which now the stars out-
Those furnaces of love divine, [shine,
May they our drossy souls refine;

And on us such impression make,
That we of suffering for his sake,
May joyfully our portion take.

Let us his proper badge put on;
Let's glory in the cross alone:
By which he marks us for his own.

That when the last assizes come
For ev'ry man to hear his doom,
On his right hand we may find room.

O! hear us *Mary!* *Jesus,* hear,
Our humble pray'rs, secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love ;
That so prepar'd me may remove. (above
When call'd from this, to the blest world

V. The sword of grief has penetrated thy
soul.

R. That out of many hearts, cogitations
might be revealed.

The Prayer.

WE beseech thee, O Lord Jesus Christ,
that the blessed virgin *Mary*, thy
mother, may intercede for us with thy cle-
mency, both now, and at the hour of our
death, who at the hour of thy passion, had
her most holy soul run through with the
sword of sorrow ; Who livest and reignest
with the Father, and Holy Ghost, one God,
world without end. *Amen.*

A Recommendation to the Virgin Mary.

O Holy *Mary*, I recommend myself, my
soul and body, to thy blessed trust, and
singular custody, and into the bosom of thy
mercy, this day, and daily, and at the hour
of my death : And I commend to thee all
my hope and comfort ; all my distresses and
miseries, my life, and the end thereof ; that
by thy most holy intercession and merits, all
my works may be directed and disposed, ac-
cording to thine and thy Son's will. *Amen.*

Another Prayer to the Virgin.

O *Mary*, mother of God, and gracious
virgin, the true comforter of all af-

fllicted persons crying to thee, by that great joy, wherewith thou wert comforted, when thou didst know our Lord Jesus, was gloriously risen from death the third day; be a comfort to my soul, and vouchsafe to help me with thine, and God's only begotten son, in that last day, when I shall rise again with body and soul, and shall give account of all my actions: To the end I may be able by thee, O pious mother and virgin, to avoid the sentence of perpetual damnation, and happily come to eternal joys, with all the elect of God. *Amen.*

A Prayer of St. Gregory, Pope.

O Good Jesus, the Word of the Father, the brightness of thy Father's glory, whom angels desire to behold; teach me to do thy will, that guided by thy good spirit, I may come to that blessed city, where there is everlasting day, and unity of spirit; where there is certain security, and secure eternity, eternal tranquillity, quiet felicity, and happy sweetness, and sweet rest; where thou, with the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

A Prayer to Jesus.

O God Jesus, O most bountiful Jesus, O most sweet Jesus, O Jesus the son of the virgin *Mary*, full of mercy and pity: O sweet Jesus, according to thy great mercy, have mercy on me: O most clement Jesus,

I humbly beseech thee, by that precious blood, which thou didst shed for sinners, that thou wash away all my iniquities, and look upon me wretched and unworthy, humbly craving pardon, and calling on this holy name *Jesus*, O name of *Jesus*, a sweet name! O name of *Jesus*, name of delight! O name of *Jesus*, name of comfort! For what is *Jesus* but a Saviour? therefore *Jesus*, for thy holy name, be to me a *Jesus*, and save me: suffer me not to be damned, whom thou hast created of nothing: O good *Jesus*, let not my iniquity be my destruction, whom thy Almighty goodness has made! O sweet *Jesus*, acknowledge that which is thine, and wipe away that which belongs not to thee. O most bountiful *Jesus*! have mercy on me, while it is time of mercy: condemn me not in the time of judgment. For what profit will be in my blood, while I shall descend into eternal corruption? The dead, O Lord *Jesus*, shall not praise thee, nor all those that go down into hell. O most loving *Jesus*! O *Jesus* most desired! meekest *Jesus*! O *Jesus*, *Jesus*, *Jesus*! let me enter into the number of thy elect. O *Jesus*, the salvation of those that believe in thee! O *Jesus*, the comfort of such as fly to thee! O *Jesus*, the sweet remission of all sins! O *Jesus*, the Son of the virgin *Mary*, pour into me grace, wisdom, charity, chastity and humility, that I may perfectly love thee, praise thee, enjoy thee,

serve thee, and glory in thee, and all, who call on thy name, which is Jesus.

A Prayer of St. Thomas of Aquine.

GRANT me, O merciful God, fervently to desire such things, as are pleasing to thee, prudently to search them; truly to acknowledge, perfectly to accomplish them, to the praise and glory of thy name. Order my state, and whatsoever thou requirest me to do, grant me to know it; and grant that I execute it, as is expedient for my soul. Grant, O Lord my God, that I fail not betwix prosperity and adversity; that in the former, I be not too much puffed up, nor in the latter, too much depressed: That I rejoice or grieve at nothing, but that which leads unto thee, or separates from thee. That I covet to please none, nor fear to displease any, but thee. Let all transitory things, O Lord, become vile to me, and let all things, that are thine, be dear to me for thy sake, and thou, O God, above all. Let that joy be uneasy to me, which is without thee; and let me not desire any thing, that is out of thee. Let that labour delight me, O Lord, which is for thee: and let all ease be tedious to me, which is without thee. Grant me O Lord, frequently to direct my heart to thee; and with sorrow to repent my failings, with a purpose of amendment. Make me, O Lord God, obedient without contradiction, poor without defect, chaste without corruption, pa-

tient without murmuring, humble without hypocrisy, merry without dissipation, sad without dejection, sober without moroseness, quick without lightness, fearful without despair, true without deceit, working good things without presumption; to correct my neighbour without pride of mind, and to edify him in word; and example without dissimulation. Give me, O Lord God, a watchful heart, that no curious imaginations may lead me away from thee. Give me a noble heart, that no unworthy affection draw me downward. Give me an upright heart, which no sinister intention may draw out of the way. Give me an invincible heart, which no tribulation may overcome. Give me a free heart, which no perverse nor violent affection may claim. Grant me, O Lord my God, an understanding, knowing thee; a diligence, seeking thee; a wisdom, that may find thee out, a conversation, pleasing thee; a perseverance, faithfully expecting thee; and a confidence, finally embracing thee; to be pierced with thy pains through penance; to use thy benefits in this warfare by grace; and at length by glory to enjoy thy happiness in heaven: Who with, &c.

Another Prayer of St. Thomas before Study.

O UNSPEAKABLE Creator, who out of the treasure of thy wisdom, hast ordained three hierarchies of angels, and placed them in a wonderful order above the

heaven, and hast most wisely distributed the parts of the world; Thou, I say, who art called the true Fountain of Light and Wisdom, and the Highest Beginning, vouchsafe to pour upon the darkness of my understanding, in which I was born, the double beam of thy brightness, removing from me all darkness of sin and ignorance. Thou, who makest eloquent the tongues of the dumb, instruct my tongue, and pour into my lips the grace of thy blessing; give me quickness of understanding,, capacity of retaining, subtilty of interpreting, facility in learning, and copious grace of speaking: Guide my going in, direct my going forward, and accomplish my going forth; Through Christ our Lord. *Amen.*

A Prayer in Affliction.

O MOST sweet Lord Jesus Christ, true God, who from the bosom of the Almighty Father, were sent into the world to release sinners, to redeem the afflicted, to deliver the imprisoned, to gather the dispersed, to recal strangers to their country, to have mercy on the contrite in heart, to comfort the sorrowful and mourning. Vouchsafe, O Lord Jesus Christ, to absolve and deliver me, thy servant, out of the affliction and tribulation into which I am fallen. And thou, O Lord, who from God the Father Almighty hast received mankind, inasmuch as he is man, into thy protection, and hast

of thy pity by thy cruel passion, after a wonderful manner, purchased paradise for us by thy precious blood, and hast made peace between angels and men; thou, O Lord Jesus Christ, vouchsafe to establish and confirm agreement and peace between me and my enemies, and to shew thy grace upon me and to pour upon me thy mercy; and vouchsafe to extinguish and mitigate all the hatred and anger of my enemies, which they had against me, as thou takest away the anger and hatred of *Esau*, which he had against his brother *Jacob*: even so, O Lord Jesus Christ, vouchsafe to stretch over me, thy servant, thy arm, and thy grace, and deliver me from all that hate me. And thou, O Lord Jesus Christ, as thou didst deliver *Abraham* from the hands of the *Chaldeans*, and his son *Isaac* from being offered in sacrifice with the ram, and *Jacob* from the hands of *Esau* his brother, and *Joseph* from the hands of his brethren, *Noah* by the ark from the flood, and *Lot* from the city of *Sodom*, and thy servants *Moses* and *Aaron*, and the people of *Israel*, from the hands of *Pharaoh*, and bondage of *Egypt*; king *David* from the hand of *Saul*, and of *Goliath* the giant; *Susanna* from false crime and accusation; *Judith* from the hand of *Holofernes*; *Daniel* from the den of lions; the three children, *Sidrach*, *Mefach*, and *Abednago* from the furnace of burning fire; *Jouas* from the

whale; and the daughter of the woman of *Canaan*, who was tormented by the devil; and *Adam* from the deep pit of hell by thy most precious blood; and *Peter* from the sea, and *Paul* from his bonds: Even so, O most sweet Lord Jesus Christ, Son of the living God, vouchsafe to deliver me, thy servant, from all my enemies, and come speedily to my help, by thy holy benefits, by thy holy incarnation of the virgin *Mary*, by thy holy nativity, by thy hunger, by thy thirst, by thy cold, by thy heats, by thy labours and afflictions, by the affronts and buffets, by the scourges, by the nails, by the lance, by the thorny crown, by the drinking of gall and vinegar, by the most cruel death of the cross, by the seven words, which hanging on the cross, thou speakest, to wit, to God the Father Almighty. *Forgive them, for they know not what they do.* Thou said'st, O Lord, to the thief hanging on the cross, *Amen, Amen, I say to thee. This day thou shalt be with me in paradise.* Thou said'st, O Lord, to thy Father, *Eli, Eli, lama sabachthani*, which is interpreted, *My God my God, why hast thou forsaken me?* Thou said'st, O Lord, to thy mother, *Woman behold thy Son*; then to thy disciple, *behold thy mother*, shewing thyself to have care of thy friends. Thou said'st, O Lord, *I thirst*, to wit, the salvation of holy souls which were in *limbo*, and with desire of ours. Thou said'st, O Lord, to thy

Father, *Into thy hands I commend my spirit.* Thou said'st, O Lord, *It is consummate;* signifying thy labours and sorrows now to be ended, which thou tookest upon thee for us sinners. For these therefore, I beseech thee, O Lord Jesus Christ my redeemer, that thou keep me, thy servant, from the malignant enemy, and from all danger here in this present world, and in that to come. Defend me by thy descending into hell, by thy holy resurrection, and the often comforting thy disciples; by thy wonderful ascension; by the coming of the Holy Ghost, the comforter; by the day of dreadful judgment: By all these, hear me, O Lord, and by all thy benefits, and also for all thy benefits bestowed on me, thy servant, for that thou hast made me, of nothing, thou hast produced me, and perfectly guided me unto thy holy faith, and hast defended me against the temptations of the devil, promising eternal life. For these, and all other, which eye has not seen, nor ear heard, nor has descended into the heart of man: I beseech thee, O sweetest Lord Jesus Christ, that thou vouchsafe to deliver me thy servant, now and ever from all perils of body and soul, for thy pity and mercy's sake: And after the course of this life, vouchsafe to bring me to thee, the living and true God, who livest and reignest, world without end. *Amen.*

Psalm 91. Qui habitat.

This Psalm, which most probably is of David's making, tho' some attribute it to Moses, is full of useful instructions. It was upon the occasion of some great danger, that David made this Psalm in the manner of a dialogue, where the Propbet, the just man, and our Lord speak by turns.

HE that dwells in the help of the highest, shall abide in the protection of the God of heaven.

He shall say to our Lord : Thou art my protector, my refuge, and my God ; I will hope in him.

Because he shall deliver me from the snare of the hunters, and from the harsh word.

With his shoulders, he shall overshadow thee, and under his wings thou shalt hope.

As with a shield shall his truth compass thee : thou shalt not be afraid of terrors by night.

Nor of the arrow that flies by day, nor of mischief that comes by night ; nor of incursion, or the noon-day evil.

A thousand shall fall on thy side, and ten thousand on the right hand ; and to thee those things shall not approach.

But thou shalt consider with thy eyes, and see the reward of sinners.

Because, thou, O Lord, art my hope, thou hast made the highest thy refuge.

There shall no evil come to thee, and the

scourge shall not approach to thy tabernacle.

Because he has given his angels charge over thee; that they keep thee in all thy ways.

In their hands they shall bear thee, lest perhaps thou hurt thy foot against a stone.

Upon the Asp and Basilisk thou shalt walk; and tread upon the Lion and dragon.

Because he hath hoped in me, I will deliver him; I will protect him, because he has known my name.

He has cried to me, and I will hear him: I am with him in Tribulation, I will deliver, and glorify him.

With length of days, I will replenish him, and will shew him my salvation.

Glory be to the Father, &c.

A Prayer.

O God, who despisest not the tears of the contrite, nor the sighs of them that mourn, attend to the prayers we pour forth to thee in our tribulation, and mercifully hear them, that whatever devils or men design against us, may be brought to nothing, and be crushed by the effects of thy goodness: So that being hurt by no adversities, but delivered from all tribulation and distress, we may render thanks to thee in the church. Forgive, O Lord, our sins, and grant us the mercy we ask: Have regard to our miseries,

break our bonds, blot out our offences, behold our tribulation, repel our adversity, and granting the effect of our petition, graciously hear our prayer : thro' our Lord, &c.

The Creed of St. Athanasius.

WHoever desires to be saved, it is necessary before all things, that he hold the Catholic faith.

Which except every one shall keep whole, and inviolate, he shall without doubt eternally perish.

And this is the Catholic faith, that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, such is the Holy Ghost.

The Father is uncreated, the Son uncreated, the Holy Ghost uncreated.

The Father is incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father is eternal, the Son eternal, the Holy Ghost eternal.

And yet not three eternal, but one eternal.

As there are not three increated, not three incomprehensible; but one increated, and one incomprehensible.

Even so the Father is Almighty, the Son Almighty, the Holy Ghost Almighty.

And yet not three Almighty, but one Almighty.

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

And yet there are not three Gods, but one only God.

So the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet there are not three Lords, but one Lord.

For as we are compelled by Christian truth, to acknowledge each Person severally to be God and Lord: so we are forbid by the Catholic religion, to say there are three Gods or Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, neither made, nor created, but begotten.

The Holy Ghost is of the Father, and the Son; not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And yet in this Trinity, nothing is before

nor after ; nothing greater or lesser ; but the whole three persons are co-eternal, and co-equal,

So that throughout all, as is above-said, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore who desires to be saved, let him believe thus of the Trinity.

But it is necessary to eternal salvation, that he faithfully believe the Incarnation also of our Lord Jesus Christ.

The right faith therefore is, that we believe and confess: that our Lord Jesus Christ the Son of God, is God and Man.

He is God of the substance of the Father, begotten before all times ; and Man of the substance of his Mother, born in Time.

Perfect God, and perfect Man, subsisting of a reasonable soul, and human flesh.

Equal to the Father, according to his Godhead : less than the Father, according to his humanity.

Who although he be God and Man, yet is he not two, but one Christ.

One, not by conversion of the Godhead into Flesh ; but by taking of the Manhood into God.

One altogether, not by confusion of substance, but by unity of person.

For as a reasonable soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into Hell, rose again the third day from the dead.

He ascended into heaven, sits at the right hand of God the Father Almighty; from thence he is to come to judge the quick and the dead.

At whose coming all men shall rise with their bodies, and render account of their deeds.

And they who have done good shall go into life everlasting, but they, who have done evil, into everlasting fire.

This is the Catholic Faith, which except every one shall faithfully and firmly believe, he cannot be saved.

The Passion of our Lord Jesus Christ, according to St. *Matthew*, chap. xxvi.

Which is said by the Church on Palm-Sunday.

AT that time Jesus said to his disciples, You know that after two days will be the Paschal Feast, and the Son of Man shall be delivered to be crucified. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called *Caiphas*; and they consulted, how they might by some wile apprehend Jesus, to kill him. But they said, Not on the festival day, lest perhaps there may be a tumult among the people. And when Jesus was in *Bethania*, in the house of *Simon* the Leper, there came to him a woman having an alabaster box of precious ointment, and poured it out upon his head, as he sat at

the table. And the disciples seeing it, had indignation, saying, whereto is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, why do you molest this woman? for she has wrought a good work upon me: for the poor you have always with you, but me you have not always: for she, in pouring this ointment upon my body, has done it to bury me. Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she has done, shall be reported for a memory of her. Then went one of the twelve, who was called *Judas Iscariot*, to the chief priests, and said to them, What will you give me, and I will deliver him to you? But they appointed to him thirty pieces of silver. And from that time he sought opportunity to betray him. And the first day of the *Azims*, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the Pasch? But Jesus said, Go into the city, to a certain man, and say to him, the master saith, My time is at hand, with thee do I make the Pasch with my disciples. And the disciples did as Jesus appointed them; and they prepared the Pasch. But when it was evening, he sat down with his twelve disciples. And while they were eating, he said, Amen, I say to you, that one of you will betray me. And they being very sad, began every one to say, Is it I, Lord? But he answering, said, he that dips

his hand with me in the dish, he will betray me. The Son of Man indeed goes, as it is written of him; but wo be to that man by whom the Son of Man shall be betrayed; it were good for him, if that man had not been born. And *Judas*, that betrayed him, said, is it I, Rabbi? He said to him, Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke; and he gave to his disciples, and said, Take ye and eat; this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of this; for this is my blood of the new testament, which shall be shed for many to remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day, when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went forth to mount *Olivet*. Then Jesus said to them, All you shall be scandalized in me this night: For it is written, I will strike the pastor, and the sheep of the flock shall be dispersed: But after I shall rise again, I will go before you into *Galilee*. And *Peter* answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him, Amen, I say to thee, that this night, before the cock crow, thou wilt deny me thrice. *Peter* says to him, Though I should die with thee, I will not de-

ny thee. Likewise also said all the disciples. Then Jesus comes with them into a village called Gethsemani; and he said to his disciples, sit you here, till I go yonder and pray. And taking to him *Peter*, and the two sons of *Zebedee*. he began to wax sorrowful, and to be sad. Then he saith to them, My soul is sorrowful even to death; stay here, and watch with me. And being gone forward a little, he fell on his face, praying, and saying, My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as thou wilt. And he comes to his disciples, and finds them sleeping; and he says to *Peter*, Even so? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is ready, but the flesh weak. Again the second time he went, and prayed, saying, My Father, if this chalice may not pass, but I must drink it. thy will be done. And he comes again, and finds them a sleeping, for their eyes were become heavy: And leaving them, he went again, and prayed the third time, saying the self-same word. Then he comes to his disciples, and says to them, sleep ye now, and take rest, behold the hour approaches, and the Son of Man shall be betrayed into the hands of sinners. Rise let us go; behold he approaches, that shall betray me. As he yet spoke, behold *Judas*, one of the twelve, came, and with him a great

multitude, with swords and clubs, sent from the chief priests, and the ancients of the people. And he that betrayed him, gave them a sign, saying, whomsoever I shall kiss, that is he, hold him. And forthwith coming to Jesus, he said, Hail Rabbi, and kissed him. And Jesus said to him, friend, for what art thou come? Then they drew near, and laid hands on Jesus, and held him. And behold, one of them, that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus says to him, put thy sword into its place; for all that take the sword, shall perish by the sword. Thinkest thou, that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that hour, Jesus said to the multitudes, You are come out, as it were to a thief, with swords and clubs, to apprehend me: I sat daily with you teaching in the temple, and you layed no hands on me. And all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they taking hold of Jesus, led him to *Caiphas* the high priest, where the scribes and ancients were assembled. And *Peter* followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the

end. And the chief priests, and the whole council, sought false witnesses against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all, there came two false witnesses, and they said, This man said, I am able to destroy the temple of God, and after three days to build it again. And the high priest rising up, said to him, Answerest thou nothing to the things, which these testify against thee? But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us, if thou be Christ the Son of God. Jesus said to him, Thou hast said it; Nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the Right Hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He has blasphemed, what need we witness any further? Behold, now ye have heard a blasphemy: how think you? But they answering said, he is guilty of death. Then did they spit on his face, and buffeted him, and others struck his face with the palms of their hands, saying, prophecy to us, O Christ, who it is that struck thee? But *Peter* sat without, in the court, and there came to him a maid, saying, Thou also wert with Jesus the *Galilean*: But he denied it before them all, saying I know not what thou sayest. And as he went out of the gate, another

maid saw him : and she says to them that were there, And this fellow also was with Jesus the *Nazarite* : And again he denied it with an oath, that I know not the man. And after a while, they came that stood by, and said to *Peter*, Surely thou also art of them ; for even thy speech does betray thee. Then he began to curse and swear, that he knew not the man. And immediately the cock crew, and *Peter* remembered the word of Jesus, which he had said, before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people ; consulted together against Jesus, that they might put him to death. And they brought him bound, and delivered him to *Pontius Pilate*, the president. Then *Judas* that betrayed him, seeing that he was condemned, repenting, returned the thirty silver pieces to the chief priests and ancients, saying, I have sinned, betraying just blood. But they said, What is that to us ? Look thou to it. And casting down the silver pieces in the temple, he departed, and went and hanged himself with a halter. And the chief priests having taken the silver pieces, said, It is not lawful to cast them into the *Corbona*, because it is the price of blood. And after they had consulted together, they bought with them a potter's field, to be a burying

place for strangers. For this cause that field was called *Haceldama*, that is, the field of blood, even to this present day. Then was fulfilled that, which was spoken by *Jeremy* the prophet, saying, and they took the thirty pieces of silver, the price of the prized, whom they did purchase of the children of *Israel*; and they gave them for a potter's field, as the Lord did appoint to me. And Jesus stood before the president, and the president asked him, saying, Art thou the King of the Jews? Jesus says to him, Thou say'st it. And when he was accused by the chief priests and ancients, he answered nothing. Then *Pilate* says to him, Dost thou not hear, how great testimonies they allege against thee? And he answered him not to any word; so that the president wondered exceedingly. And upon the solemn day, the president had a custom to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called *Barabbas*. They therefore being gathered together *Pilate* said, Whom will you that I release to you? *Barabbas*, or Jesus, that is called Christ? For he knew, that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in my sleep for him. But the chief priests and ancients persuaded the people, to

ask *Barabbas*, and make *Jesus* away. And the president answering, said to them, Whether of the two will you have released to you? But they said *Barabbas*. *Pilate* says to them, what shall I do then with *Jesus*, that is called *Christ*? They say all, let him be crucified. The president said to them, Why, what evil has he done? But they cried the more, saying, Let him be crucified. And *Pilate* seeing that he prevailed nothing, but rather that all tended to tumult, taking water, he washed his hands before the people, saying, I am innocent of the blood of this just man; look ye to it. And the whole people answering, said, his blood be upon us, and upon our children. Then he released to them *Barabbas*; and having scourged *Jesus*, delivered him to them to be crucified. Then the president's soldiers taking *Jesus* into the palace, gathered together to him the whole band; and stripping him, put a scarlet cloak about him, and plating a crown of thorns, put it on his head, and a reed in his right hand; and bowing their knee before him, they mocked him, saying, Hail, King of the *Jews*: and spitting upon him, they took the reed, and struck his head: and after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And in going, they found a man of *Cyrene*, named *Simon*, whom they forced to take up his cross. And

they came into the place, which is called *Golgotha*, which is the place of *Calvary*. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. And they that crucified him, divided his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, saying, They divided my garments among them, and for my vesture they did cast lots. And they sat and watched him. And they put over his head his cause written, *This is Jesus the King of the Jews*. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by blasphemed him, shaking their heads, and saying, Vah! thou that destroyest the Temple of God, and in three days dost build it again, save thy self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients mocking, said, He saved others, himself he cannot save: if he be the King of *Israel*, let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him, if he will: for he said, That I am the Son of God. And the thieves also, that were crucified with him, reproached him in the like manner. And from the sixth hour, there was darkness made on the whole earth, to the ninth hour; and about the ninth hour, Jesus cried with a mighty voice, *Eli,*

Eli, lamafabacthani? That is, my God, my God, why hast thou forsaken me? And certain, that stood there and heard, said, He calleth *Elias*. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And others said, Stay, let us see, whether *Elias* comes to deliver him. And Jesus again crying with a mighty voice, **YIELDED UP THE GHOST.** And behold the veil of the Temple was rent in two pieces, from the top even to the bottom; and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints, that had slept, rose; and they going forth out of their graves after his resurrection, came into the holy city, and appeared to many. And the Centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were very much afraid, saying, Indeed, this was the Son of God. And there were there many women afar off, which had followed Jesus from *Galilee*, ministering to him; among whom, was *Mary Magdalen*, and *Mary* the mother of *James* and *Joseph*, and the mother of the sons of *Zebedee*. And when it was evening, there came a certain rich man of *Arimathea*, named *Joseph*, who also himself was disciple to Jesus: he went to *Pilate*, and asked the body of Jesus. Then *Pilate* commanded, that the body should be

delivered. And *Joseph* taking the body, wrapt it in a fine linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there *Mary Magdalen*, and the other *Mary*, sitting over against the sepulchre.

And the next day, which is after the Passover, the chief priests and the Pharisees came together to *Pilate*, saying, Sir, we have remembered, that the seducer said, yet living, After three days I will rise again, command therefore the sepulchre to be kept to the third day, lest perhaps his disciples come and steal him, and say to the people, He is risen from the dead; and the last error shall be worse than the first. *Pilate* said to them, you have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing up the stone, with watchmen.

The Passion of our Lord Jesus Christ, according to St. *Mark*, chap. xiv.

Which is said by the Church on Tuesday, in Holy Week:

AT that time the Pasch was, and *Azims* after two days, and the chief priests and the scribes sought how they might by some vile lay hands on Jesus, and kill him. But they said, Not on the festival day, lest there be a tumult of the people. And when

he was at Bethania, in the house of Simon the Leper, and sat at meat, there came a woman having an alabaſter box of ointment of precious ſpikenard, and breaking the alabaſter box, ſhe poured it out upon his head. But there were certain that had indignation within themſelves, and ſaid, Why is this waſte of ointment made; for this ointment might have been ſold for more than three hundred pence, and given to the poor. And they murmured againſt her. But Jeſus ſaid, Let her alone, why do you moleſt her? She has wrought a good work upon me: for the poor you have always with you: and when you will, you may do them good: but me you have not always. That which ſhe had, ſhe has done; ſhe has prevented the anointing of my body for burial. Amen, I ſay to you, Wherever this Goſpel ſhall be preached in the whole world, that alſo, which ſhe has done, ſhall be told for a memorial of her. And *Judas Iſcariot*, one of the twelve, went to the chief prieſts, to betray him to them. Who hearing it, were glad. And they promiſed him to give him money. And he ſought how he might betray him conveniently. And the firſt day of the *Azums*, when they ſacrificed the *Pafch*; the diſciples ſay to him, Whither wilt thou that we go, and prepare for thee to eat the *Pafch*; and he ſends two of his diſciples, and ſays to them, Go into the city, and there ſhall meet you a man, carrying a pitcher of water, follow him; and

wherever he enters, say to the master of the house, the Master saith, Where is my refectory, where I may eat the Pasch with my disciples? and he will shew you a great chamber adorned; and there prepare for us. And his disciples went away, and came into the city: and they found as he had told them, and they prepared the Pasch. And when evening was come, he comes with the twelve. And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, one of you will betray me; he that eateth with me. But they began to be sad, and to say to him severally, Is it I? who said to them, One of the twelve, he that dip-peth with me his hand in the dish. And the Son of Man indeed goes, as it is written of him; but wo to that man, by whom the Son of Man shall be betrayed; it were good for him, if that man had not been born. And whilst they were eating; Jesus took bread, and blessing, broke and gave to them, and said, Take, this is my Body. And taking the chalice, giving thanks, he gave to them, and they all drank of it. And he said to them, This is my blood of the new testament, that shall be shed for many. Amen, I say to you, that now I will not drink of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And a hymn being said, they went forth unto Mount Olivet.

And Jesus says to them, You will all be scandalized in me this night. For it is written, I will strike the pastor, and the sheep shall be dispersed. But after I shall rise again, I will go before you into *Galilee*. And *Peter* said to him, Although all shall be scandalized, yet not I. And Jesus said to him, Amen I say to thee, That thou to day, in this night, before the cock crow twice, wilt thrice deny me. But he spoke more vehemently, Although I shall die together with thee, I will not deny thee. And in like manner also said they all. And they came into a farm-place, called *Gethsemani*. And he said to his disciples, sit you here, until I pray. And he takes *Peter* and *James*, and *John* with him, and he began to fear, and to be heavy. And he said to them, my soul is sorrowful even to death: Stay here, and watch. And when he was gone forward a little, he fell flat on the ground; And he prayed, that if it might be, the hour might pass from him. And he said, *Abba*, Father, all things are possible to thee, transfer this chalice from me; but not that which I will, but that which thou wilt. And he comes, and finds them sleeping. And he said to *Peter Simon*, sleepest thou? Coul'st thou not watch one hour? watch, and pray, that you enter not into temptation. The spirit indeed is ready, but the flesh infirm. And going away again, he prayed, saying the same word. And

returning, again he found them sleeping, (for their eyes were heavy) and they knew not what they should answer him. And he comes to them the third time, and says to them, sleep ye now, and take rest; it is enough, the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Arise, let us go: behold, he that will betray me, is at hand. And as he was yet speaking, comes *Judas Iscariot*, one of the twelve, and with him a great multitude, with swords and clubs, from the chief priests, and the scribes, and the ancients. And the betrayer of him had given them a sign, saying, whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. And when he was come, immediately going to him, he says, Rabbi, and kissed him: but they laid hands on him, and held him. And a certain man of the standers by, drawing out his sword, struck the servant of the chief priest, and cut off his ear. And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But that the scripture may be fulfilled. Then his disciples leaving him, all fled, And a certain young man followed him, covered with linen only; and they took him: but he casting off the linen, fled from them naked. And they brought Jesus to the chief priest! and all the

priests, and the scribes, and the ancients, assembled together. And *Peter* followed him afar off, even to the court of the high priest, and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought testimony against Jesus, that they might put him to death: neither found they any; for many spoke false witness against him, but their testimonies did not agree. And certain rising up, bore false witness against him, saying, We heard him say, I will dissolve this temple made with hands, and in three days I will build another not made with hands; and their testimony was not agreeing. And the high priest rising up in the midst, asked Jesus, saying, Answerest thou nothing to these things, that are objected against thee by these? But he held his peace, and answered nothing. Again the high priest asked him, and said to him, Art thou Christ, the Son of the Blessed God? And Jesus says to him, I am: and you shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven. And the high priest rending his garments, says, what need we witnesses any further? You have heard blasphemy; how think you? Who all condemned him to be guilty of death. And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say to him, prophesy. And the servants gave him blows. And

when *Peter* was in the court beneath, there comes one of the women-servants of the high priest; and when she had seen *Peter* warming himself, beholding him, she says, And thou wert with Jesus of *Nazareth*. But *Peter* denied, saying, Neither know I, neither do I understand what thou sayest. And he went forth before the court, and the cock crew. And again, a maid seeing him, began to say to the standers-by, This fellow is of them. But he denied again. And after a while, again, they that stood by, said to *Peter*, Verily thou art of them, for thou art a *Galilean*, But he began to curse and to swear, that I know not this man, whom you speak of. And immediately the cock crew again. And *Peter* remembered the word that Jesus had said to him, Before the cock crew twice, thou wilt thrice deny me; and he began to weep. And forthwith in the morning, the chief priests, with the ancients, and the scribes, and the whole council, consulting together, binding Jesus, led and delivered him to *Pilate*. And *Pilate* asked him, art thou the King of the *Jews*? But he answering, said to him, Thou sayest it. And the chief priests accused him in many things. And *Pilate* again asked him, saying, answerest thou nothing? See in how many things they accuse thee. But Jesus answered nothing more; so that *Pilate* wondered. And on the festival day he was wont to release to them

one of the prisoners, whomsoever they demanded. And there was one called *Barabbas*, who was put in prison with seditious persons, who in a sedition had committed murder. And when the multitude was come up, they began to require, according as he always did to them, And *Pilate* answered them, and said, will you that I release to you the King of the *Jews*? for he knew that the chief priests, for envy, had delivered him. But the chief priests moved the people, that he should release *Barabbas* rather to them. But *Pilate* again answering, said to them, What will you then that I do to the King of the *Jews*? But they again cried, crucify him. And *Pilate* said to them, Why, what evil has he done? But they cried the more, crucify him. And *Pilate* willing to satisfy the people, released to them *Barabbas*; and having scourged Jesus, delivered him to be crucified. And the soldiers led him into the court of the palace, and called together the whole band: and they cloath him in purple, and plating a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the *Jews*! and they struck his head with a reed; and they did spit on him, and bowing their knees, they adored him. And after they had mocked him they stript him of the purple, and put on him his own garments, and they led him forth to crucify him. And they forced a certain man

that passed by, *Simon a Cyrenean*, coming from the country, the father of *Alexander* and *Rufus*, to take up his cross. And they bring him into the place of *Golgotha*, which being interpreted, is, *The Place of Calvary*. And they gave him to drink, wine mingled with myrrh; and he took it not. And they that crucified him, divided his garments, casting lots for them, to see which they should take. And it was the third hour, and they crucified him. And the title of his cause was superscribed, *King of the Jews*. And with him they crucified two thieves, one on the right hand, and another on the left. And the scripture was fulfilled, that said, and with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying, *Brave! thou that destroyest the Temple, and in three days buildest it, save thyself, coming down from the cross.* In like manner also, the chief priests mocking, said, with the scribes, one to another, *He saved others, himself he cannot save. Let Christ, the King of Israel, come now down from the cross, that we may see and believe.* And they that were crucified with him, reviled him. And when it was the sixth hour, there came darkness upon the whole earth until the ninth hour, and at the ninth hour, Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lama sabachani?* Which is, being interpreted, *My God, my God,*

why hast thou forsaken me? and certain of the standers-by hearing, said, Behold, he calls *Elias*. And one running, and filling a sponge with vinegar, and putting it about a reed, gave him to drink, saying, Stay, let us see if *Elias* comes to take him down. And Jesus crying out with a mighty voice, **GAVE UP THE GHOST.** And the veil of the temple was rent in two, from the top to the bottom. And the Centurion that stood over against him seeing, that so crying, he had given up the Ghost, said, indeed this man was the Son of God. And there were also women looking on afar off; among whom was *Mary Magdalen*, and *Mary* the mother of *James* the younger, and of *Joseph* and *Salome*: And when he was in *Galilee*, they followed him, and ministered to him, and many other women, that came up together with him to *Jerusalem*.

And when evening was now come, (because it was the *Parasceve*, which is the sabbath-eve) came *Joseph* of *Arimathea*, a noble officer, who himself also was expecting the kingdom of God; and he went in boldly to *Pilate*, and asked the body of Jesus. But *Pilate* marvelled, if he were now dead. And sending forth the Centurion, asked him, if he were now dead? And when he understood it by the Centurion, he gave the body to *Joseph*. And *Joseph* buying fine linen, and raking him down, wrapt him in the linen, and laid him in a monument, that was hewed

out of a rock, and he rolled a stone to the door of the monument.

The Passion of our Lord Jesus Christ, according to St. *Luke*, Chap. xxii.

Which is said by the Church on Wednesdays in holy week.

AT that time the festival day of the *Azums* approached, which is called Pasch; and the chief priests and the scribes sought how they might kill Jesus; but they feared the people. And Satan entered into *Judas*, who was surnamed *Iscaiot*, one of the twelve. And he went and talked with the chief priests, and the magistrates, how he might betray him to them. And they were glad, and agreed to give him money; and he promised. And he sought opportunity to betray him apart from the multitudes. And the day of the *Azums* came, wherein it was necessary that the pasch should be killed. And he sent *Peter* and *John*, saying, go, and prepare us the pasch, that we may eat. But they said, Where wilt thou have us prepare it? And he said to them, behold, as you enter into the city, there shall meet you a man carrying a pitcher of water, follow him into the house into which he entereth; and you shall say to the man of the house, The master saith to thee, Where is the room, where I may eat the pasch with my disciples?

And he will shew you a great refectory adorned; and there prepare. And they going, found as he said to them, and prepared the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this pasch with you, before I suffer. For I say to you, That from this time I will not eat it, till it be fulfilled in the kingdom of God. And taking the chalice, he gave thanks, and said, Take, and divide among you; for I say to you, That I will not drink of the fruit of the vine, till the kingdom of God comes. And taking bread, he gave thanks, and broke, and gave to them, saying, This is my body, given for you: Do this for a remembrance of me. In like manner the chalice also, after he had supped, saying, This is the chalice, the new testament in my blood, which shall be shed for you. But yet, behold, the hand of him that betrays me, is with me on the table. And the Son of Man indeed goes, according to that which is determined; but yet wo to that man, by whom he shall be betrayed. And they began to question among themselves, which of them it should be, that should do this. And there fell also a contention between them, which of them seemed to be the greater. And he said to them, The kings of the *Gentiles* rule over them, and they, that have power over them, are called bene-

factors. But you not so; but let him that is the greater among you, become as the lesser, and he that is the leader, as the servant. For which is greater, he that sits at the table, or he that ministers? Is it not he that sits? But I am in the midst of you, as one that ministers; and you are they who have remained with me in my temptations. And I dispose to you, as my Father disposed to me, a kingdom, and may sit on thrones, judging the twelve tribes of *Israel*. And our Lord said, *Simon, Simon*, behold satan has required to have you, to sift as wheat: But I have prayed for thee, that thy faith fail not; and thou sometime converted, confirm thy brethren. Who said to him, Lord, with thee I am ready to go, both into prison, and to death. And he said, I say to thee, *Peter*, the cock shall not crow to day till thou thrice deny that thou knowest me. And he said to them, when I sent you without a purse or scrip, and shoes, did you lack any thing? And they said, nothing. He said therefore to them, But now he that has a purse, let him take it; and likewise a scrip; and he that has not, let him sell his coat, and buy a sword: For I say to you, that this that is written, must yet be fulfilled in me: And with the wicked was he reputed. For those things, that are concerning me have an end. But they said, Lord, behold, here are two swords: And he says to them, It is enough. And

going forth, he went according to his custom to mount *Olivet*. And his disciples also followed him. And when he was come to the place, he said to them, pray, lest you enter into temptation. And he removed from them a stone's cast; and kneeling, he prayed, saying, Father, if thou wilt, transfer this chalice from me; but yet not my will but thine be done. And there appeared to him an angel from heaven strengthening him; and being in an agony he prayed a long time. And his sweat became as drops of blood, trickling down on the earth. And when he was risen up from prayer, and was come to his disciples; he found them sleeping for sadness. And he said to them why sleep you? Arise; pray, lest you enter into temptation. As he was yet speaking, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and approached Jesus to kiss him. And Jesus said unto him, *Judas*, dost thou betray the Son of Man with a kiss? And they, that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering said, Suffer ye thus far. And when he touched his ear, he healed him. And Jesus said to them, that were come to him, the chief priests and magistrates of the temple, and ancients: As it were to a thief, are ye

come forth with swords and clubs? When I was daily with you in the temple, you did not lay hands on me; but this is your hour, and the power of darkness. And apprehending him they led him to the high priest's house; and *Peter* followed afar off. And a fire being kindled in the midst of the court, and they sitting about it, *Peter* was in the midst of them. Whom when a certain maid saw, sitting at the light, and had beheld him, she said. This fellow was also with him. But he denied him, saying, Woman I know him not. And after a while, another man seeing him, said, and thou art of them. But *Peter* said, O man I am not. And after the space, as it were of an hour, a certain other man affirmed, saying verily, This fellow also was with him, for he is also a *Galilean*. And *Peter* said, Man I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And our Lord turning, looked on *Peter*. And *Peter* remembered the word of our Lord, as he had said, That before the cock crew, thou wilt thrice deny me. And *Peter* going forth, wept bitterly. And the men that held him, mocked him, beating him. And they did blindfold him, and struck his face. And they asked him, saying, Prophecy, who is it that struck thee. And blaspheming, they said many other things against him. And when it was day there assembled the ancients of the peo-

ple, and chief priests, and scribes, and they brought him into their council, saying, if thou be Christ, tell us. And he said to them, if I tell you, you will not believe me: if I also ask, you will not answer me, nor dismiss me. But from henceforth the Son of Man shall be sitting on the right hand of the power of God. And they all said, art thou then the Son of God? Who said, you say, that I am. And they said, what need we any farther testimony? For ourselves have heard from his own mouth. And all the multitude of them rising up, led him to *Pilate*. And they began to accuse him, saying, we have found this man subverting our nation, and prohibiting to give tributes to *Cæsar*, and saying, that he is Christ the King. And *Pilate* asked him, saying, art thou the King of the Jews? But he answering, said, thou sayest it. And *Pilate* said to the chief priests and multitudes, I find no cause in this man. But they were the more earnest, saying, he stirs up the people, teaching throughout all *Jewry*, beginning from *Galilee* even hither. But *Pilate* hearing of *Galilee*, asked if the man were of *Galilee*: and when he understood that he was of *Herod's* jurisdiction, he sent him back to *Herod* who was also himself at *Jerusalem* in those days. And *Herod* seeing Jesus, was very glad; for he desired a long time to see him, because he heard many things of him, and hoped to see some sign

wrought by him. And he asked him in many words. But he answered him nothing. And there stood the chief priests and the scribes constantly accusing him. And *Herod*, with his army, despised him; and he mocked him, putting on him a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made friends that day: for before they were enemies one to another. And *Pilate* calling together the chief priests and magistrates, and the people said to them, You have presented to me this man, as perverting the people; and behold, I examining him before you, have found no cause in this man, of these things whereof you accuse him: No, nor *Herod* neither; for I sent you to him, and behold, nothing worthy of death is done by him. I will chastise him therefore, and dismiss him. And he was of necessity to release to them one on the festival day. But the whole multitude together cried out, saying, Dispatch him, and release to us *Barabbas*; who was, for a certain sedition made in the city, and murder, cast into prison. And *Pilate* again spoke to them, desirous to release Jesus. But they cried again, saying, Crucify, crucify him. And he the third time, said to them, Why, what evil has this man done? I find no cause of death in him. I will correct him therefore, and let him go. But they were instant with loud voices, requiring, that he might be crucified.

And their voices prevailed. And *Pilate* adjudged their petition to be done, and he released unto them, him that for murder and sedition had been cast into prison whom they demanded; but Jesus he delivered to their pleasure. And when they led him forth, they took one *Simon of Cyrene* coming from the country; and they laid the cross upon him to carry after Jesus. And there followed him a great multitude of people, and women, who bewailed and lamented him. But Jesus turning to them said, Daughters of *Jerusalem*, weep not for me, but for yourselves and for your children. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not born, and the paps that have not given suck. Then shall they begin to say to the mountains, fall upon us; and to the hills, cover us. For if in the green wood they do these things, what will be done in the dry? And there were led also two other malefactors with him to be executed. And after they came to the place which is called *Calvary*, there they crucified him, and the thieves, one on the right-hand, and the other on the left. And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments, did cast lots. And the people stood looking on and the princes with them, derided him, saying, Others he has saved, let him save himself, if this be Christ the

Elect of God. And the soldiers also mocked him, coming to him, and offering him vinegar, saying, If thou be the King of the *Jews* save thyself. And there was also a superscription writ over him in Greek and Latin, and Hebrew letters, *This is the King of the Jews*. And one of those thieves that were hanged, blasphemed him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him saying, Neither dost thou fear God, whereas thou art under the same condemnation: and we indeed justly; for we receive what is worthy of our deeds; but this man has done no evil. And he said to Jesus, Lord, remember me, when thou comest into thy kingdom. And Jesus said to him, Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there came darkness upon the whole earth until the ninth hour. And the sun was darkened, and the veil of the Temple was rent in the midst. And Jesus crying out with a loud voice, said, Father, into thy hands I commend my spirit. And saying this, **HE GAVE UP THE GHOST**. And the Centurion seeing what was done, glorified God, saying, Verily this man was just. And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts, and all his acquaintance stood afar off, and the women that had followed him from *Galilee*, seeing these things.

And behold, a man named *Joseph* (who was an officer, a good man and just; he had not consented to their counsel and doings) of *Arimathea*, a city of *Jewry*, who also himself expected the kingdom of God. This man came to *Pilate* and asked the body of *Jesus*, and taking it down, wrapt it in fine linen, and laid it in a monument hewed of stone wherein never yet any man had been laid.

The Passion of our Lord *Jesus Christ*, according to *St. John*, Chap. xviii.

Which is said by the Church on Good-Friday.

AT that time *Jesus* went forth with his disciples beyond the torrent *Cedron*, where there was a garden, into which he entered, and his disciples. And *Judas* also that betrayed him, knew the place; because *Jesus* had often resorted thither, together with his disciples. *Judas* therefore having received a band of men and ministers, from the chief priests, and pharisees, comes thither with lanterns, and torches, and weapons. *Jesus* therefore knowing all things that were to come upon him, went forth, and said to them, Whom seek ye? They answered him; *Jesus* of *Nazareth*. *Jesus* said to them, I am he. And *Judas* also that betrayed him, stood with them. As soon therefore, as he said to them, I am he, they reeled backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, *Jesus* of *Nazareth*. *Jesus*

answered: I have told you, I am he: It therefore you seek me, let these go away. That the word might be fulfilled which he said, that of them, whom thou hast given me, I have not lost any. *Simon Peter* therefore having a sword, drew it out, and struck the servant of the High priest, and cut off his right ear. And the name of the servant was *Malchus*. Jesus therefore said to *Peter*, put up thy sword into the scabbard: The chalice, which my father has given me, shall not drink it? The band, therefore, and the tribune, and the ministers of the *Jews*, apprehended Jesus, and bound him; and they brought him to *Annas* first, for he was father-in-law to *Caiphas*, who was the high priest of that year. And *Caiphas*, was he that had given counsel to the *Jews*, that it is expedient, that one man die for the people. And *Simon Peter* followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But *Peter* stood without at the door. The other disciple therefore that was known to the high priest, went forth and spoke to the portress, and brought in *Peter*. The maid therefore that was portress, saith to *Peter*, Art not thou also of this man's disciples? He says to her, I am not. And the servant and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was

Peter also standing, and warming himself. The high priest therefore asked Jesus, concerning his disciples, and his doctrine. Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple, where all the *Jews* resort together: and in private I have spoken nothing. Why askest thou me? Ask them that have heard what I have spoken unto them: Behold they know what I have said. When he had said these things one of the ministers standing by, gave Jesus a blow, saying, answerest thou the high priest so? Jesus answered him, If I have spoken ill, give testimony of evil; but if well, Why strikest thou me? And *Annas* sent him bound to *Caiphas* the high priest. And *Simon Peter* was standing and warming himself: They said therefore to him, Art not thou also of his disciples? He denied, and said I am not. One of the servants of the high priest (a relation to him whose ear Peter did cut off) says to him, Did not I see thee in the garden with him? Again therefore *Peter* denied. And forthwith the cock crew. They therefore bring Jesus from *Caiphas* to the palace. And it was morning: And they went not into the palace, lest being contaminated, they might not eat the pasch. *Pilate* therefore went forth to them without, and said, What accusation bring you against this man? They answered, and said to him, It

he were not a malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them: take him you, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man, That the word of Jesus might be fulfilled which he said, signifying what death he should die. *Pilate* therefore went into the palace again, and called Jesus, and said to him, art thou the king of the Jews? Jesus answered, sayest thou this of thyself, or have others told it thee of me? *Pilate* answered: Why, am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews; but now my kingdom is not from hence. *Pilate* therefore said to him, Art thou a king then? Jesus answered, Thou sayest, that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, hears my voice. *Pilate* says to him, What is truth? And when he had said this, he went forth again to the Jews, and says to them, I find no crime in him: But you have a custom that I should release one to you in the pasch; will you therefore have me release to you the king of the Jews? They all therefore cried

again, saying, Not him, but *Barabbas*. And *Barabbas* was a thief. Then therefore *Pilate* took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put about him a purple garment: And they came to him, and said, Hail king of the Jews! and they gave him blows. *Pilate* went forth again, and says to them, Behold, I bring him forth to you, that you may know, that I find no crime in him. Jesus therefore went forth, carrying the crown of thorns and the purple vestment, and he saith to them behold the man. When the chief priests therefore, and the ministers, had seen him. they cried, saying, crucify, crucify him, *Pilate* says to them, Take you him, and crucify him; for I find no crime in him. We have a law, and according to that law he ought to die, because he has made himself the Son of God. When *Pilate* therefore had heard this saying, he feared the more. And he entered into the palace again; and he says to Jesus, Whence art thou? But Jesus gave him no answer. *Pilate* therefore says to him, speakest thou not to me? knowest not thou, that I have power to crucify thee, and have power to release thee? Jesus answered, thou shouldest not have any power over me, unless it were given thee from above, therefore he that has betrayed me to thee, has the greater sin. From henceforth.

Pilate sought to release him : but the *Jews* cried, saying, If thou release this man, thou art not *Cæsar's* friend. Every one that makes himself a king, opposeth *Cæsar*. But *Pilate*, when he had heard these words, brought forth *Jesus*, and he sat in the judgment-seat in the place that is called *Lithostrotos*, and in the Hebrew *Gabatha*. And it was the parascève of the pasch, about the sixth hour ; and he says to the *Jews*, Behold your King : but they cried, Away, away with him, crucify him. *Pilate* says to them, Shall I crucify your King ? The chief priest answered, We have no King, but *Cæsar*. Then therefore he delivered him to them, to be crucified. And they took *Jesus*, and led him forth : and carrying a cross for himself, he went forth into that place, which is called the place of *Calvary*, in Hebrew *Golgotha* ; where they crucified him, and with him two others, on each side one, and in the midst *Jesus*. And *Pilate* writ a title also, and put it upon the cross. And it was written, *Jesus of Nazareth, the King of the Jews*. This title therefore many of the *Jews* did read ; because the place, where *Jesus* was crucified, was nigh to the city ; and it was writ in Hebrew, Greek, and Latin. The chief priests therefore of the *Jews*, said to *Pilate*, Write not, the King of the *Jews*, but that he said, I am the King of the *Jews*. *Pilate* answered, What I have writ, I have writ. The soldiers

therefore, when they had crucified him, took his garments (and they made four parts, to every foldier a part). and his coat was without seam, wrought from the top throughout. They said therefore one to another, Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying, They have parted my garments among them, and for my vesture they have cast lots. And the foldiers did these things. And there stood beside the cross of Jesus, his mother, and his mother's sister, *Mary of Cleophas*, and *Mary Magdalen*. When Jesus therefore had seen his mother, and the disciple standing whom he loved, he says to his mother, Woman, behold thy Son. After that, he says to the disciple, Behold thy Mother. And from that hour, the disciple took her to his own. Afterward Jesus knowing, that all things were now finished; that the scripture might be fulfilled, he says, I thirst. A vessel therefore stood there, full of vinegar; and they putting a sponge full of vinegar about hyssop, offered it to his mouth: Jesus therefore, having taken the vinegar, said, It is finished, and bowing his head, **HE GAVE UP THE GHOST.** The Jews therefore, (because it was the *parasceve*) that the bodies might not remain on the cross on the Sabbath (for that was a great Sabbath-day) they desired *Pilate*, that their legs might be broken, and they might be taken away. The foldiers therefore came; and of

the first they broke the legs, and of the other that was crucified with him. But being come to Jesus, when they saw that he was dead, they did not break his legs; but one of the soldiers, with a spear, opened his side, and immediately issued forth blood and water. And he that saw it, has given testimony; and his testimony is true. And he knows that he says true, that you also may believe. For these things were done that the scripture might be fulfilled; You shall not break a bone of him. And again another scripture says, They shall look on him whom they pierced.

And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secret, for fear of the Jews) desired *Pilate*, that he might take away the body of Jesus: And *Pilate* gave him leave. He came therefore, and took away the body of Jesus. *Nicodemus* also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. They took therefore the body of Jesus, and bound it in linen clothes, with the spices, as the manner is with the Jews to bury. And there was in the place, where he was crucified, a garden, and in the garden a new monument, wherein no man yet had been laid; there therefore, because of the pasceve of the Jews, they laid Jesus, because the monument was hard by.

H Y M N S

FOR THE WHOLE YEAR.

Upon the Sundays and Week-days of
ADVENT.

THE HYMN AT EVEN-SONG.

Creator alme Siderum.

CREATOR of the stars above ;
The light by which thy faithful move ;
The righteous cause, and humble vows
Of those, whom you redeem'd, espouse.

Who lest the specious wiles of hell
Should o'er the yielding world prevail,
Compell'd by love's enforc'd degree,
Do make yourself its remedy.

Your early suff'rings now begin
To save the world involv'd in sin,
And from the Virgin's sacred womb
Continue to the cross and tomb.

The voice no sooner sounds the fame
Of the Almighty Jesu's name,
But heav'n and hell at once agree
And jointly bend their trembling knee.

Vouchsafe, O sov'reign judge, we pray,
That at the last accounting day
Our foe may not prevail, or we
Give up the souls were made for thee.

May each succeeding age proclaim
Thy glory and eternal fame ;
And sing with the celestial host,
The Father, Son, and Holy Ghost.

The HYMN at Matins.

Verbum Supernum prodiens.

THE period's come, and lo to-day
The Son of God begins his way,
To rescue at his wond'rous birth
A world enslav'd to sin and earth.

Our minds, O God, with light inspire,
And warm our hearts with heav'nly fire,
Till flaming with seraphic love,
We relish only things above.

That at the great and dreadful day,
When heav'n and hell contend for prey ;
And Christ our judge appoints for this
Damnation, and for't other blifs.

Our lot with theirs mayn't be the same
Who feed an unconsuming flame,
But rather grant that we may see
Thy heav'nly face eternally.

To God the Father and the Son,
And holy Spirit, three in one,
Be endless glory as before
The world began, so overmore.

The HYMN at Lauds.

In clara Vox redarguit.

A Heavenly voice and early ray
 Now chide the lazy night away ;
 With watchful hearts and waking eyes
 Behold the Sun of justice rise.

O rising sun, attract our mind
 Like morning dew from earth refin'd ;
 That we may learn with thee to rise,
 And pay our morning sacrifice.

Behold, the lamb is sent to pay
 The debt our nature can't defray :
 May all, at least, compound th' arrears
 With humbled hearts and grateful tears.

That when he late returns in ire,
 To judge the trembling world by fire ;
 We may escape the judge, and find
 A God, a Father, and a friend.

May each succeeding age. &c. 361.

*Upon the Nativity, Circumcision, and the
 Sundays till the Epiphany.*

The HYMN at Even-song and Matins.

Jesu Redemptor omnium.

O Christ, the world's redemption !
 Co-partner of your Father's throne !
 Whose equal unbeginning light
 With lustre fill'd primeval night.

Reflection of your Father's rays,
 The hope and end of all our ways :

With gracious ear our vows attend,
Whilst round the world our prayers ascend.

Remember you, O gracious Lord,
(Th' eternal God's co-equal word)
In virgin's womb a creature made,
Our nature wore for nature's aid.

Witness this joyful noon of night
When you alone, our endless light,
Descending from your father's throne,
Brought down the world's redemption.

For this, glad earth erect her head :
The waters purl and wash their bed :
The joyful spheres in music rool :
Heaven and earth your birth extol.

Whilst these contrive new ways to sing
New life restor'd, the new-born King :
We ransom'd most of all rejoice
With double hymns of heart and voice.

May age to age for ever sing
The virgin's Son and angel's King,
And praise with the celestial host
The Father, Son and holy Ghost.

The HYMN at Lauds.

A Solis Ortus Cardine.

FROM ev'ry part o'er which the sun
Does in its rolling compass run,
May creatures all conspire to sing
The praises of our new-born King.

The God of nature, for our sake,
Our servile nature chose to take ;

With flesh to lend our flesh his aid,
And save the works his hands has made.

In *Mary's* womb he takes his place,
And there erects his seat of grace.

In silence she ador'd and blest
The sacred myst'ry in her breast :

Her virgin womb, that chaste abode,
Becomes the temple of her God
And she of nature's works alone,
Above all nature's laws, conceives a Son.

Thus does the bearing maid unfold
The myst'ry *Gabriel* foretold ;
Which *John* within his mother's womb
Forefaw, and blest the lamb to come.

Behold him in the manger laid ;
A sheaf of straw his royal bed ;
And he, whose bounty feeds the rest,
Lies craving at his mother's breast.

Here angels to their Maker sing :
Here Heav'n's loud quires with echo's ring,
Whilst shepherds here adore and know.
Their Pastor and Creator too.

May age to age for ever sing
The virgin's Son and angel's King,
And praise with the celestial host
The Father, Son, and Holy Ghost.

On the Feast of the Holy Innocents,
The HYMN at Even-song and Lauds.

Salvete Flores Martyrum.

HAIL martyrs blossoms early blown,
Just op'ning to the rising sun ;

When *Herod*, like a storm, arose
And nipt each little blooming rose.

Young tender flocks, you first of all
For Christ a grateful victim fall ;
With palms and wreaths you sport and play,
And at his feet your garlands lay.

May age to age for ever sing, &c. 361.

The HYMN at Matins.

Audit Tyrannus anxius.

THE jealous tyrant saw with fear
The Prince of princes reign draw near,
Foretold to sit on *Israël's* throne,
And rule the realms of *David's* crown.

Foaming with rage, he raves and cries :
A rival comes: To arms: arise :
Make *Bethleem's* cradles float in blood,
That he may perish in the flood.
Why, *Herod*, this inhuman rage ?
Or what avails this impious stage ?
'Tis Christ alone you seek, and he
Alone escapes your cruelty,

May age to age for ever sing, &c. 361.

On the Epiphany.

The HYMN at Even-song and Matins.

Crudelis Herodus Deum.

WHY, *Herod*, dost thou fear in vain,
That Christ should take thy place and
He seeks not here an earthly throne [reign ?
Who comes to make all heav'n our own.

Behold a star descends to day,
 And leads the sages on their way ;
 To carry their mysterious load
 By light, to light's own fountain, God.

To day the lamb descends, and leaves
 His heav'nly fleece in *Jordan's* waves ;
 To wash, with a celestial dew,
 The stains of sin he never knew.

And since the harden'd *Jews* mistook
 Both *Bethleem's* star and *Jordan's* brook,
 The waters, to reproach their sin,
 At *Cana* blush and turn to wine.

Glory to thee, O Christ, whose rays
 Illustrated the Gentiles ways ;

Whilst equal praises still repeat
 The Father and the Paraclete.

The HYMN at Lauds.

O sola magnarum Urbium.

LET other cities strive, which most
 Can of their strength or heroes boast :
Bethlehem alone is chose to be
 The seat of heav'n-born majesty.

Here while our God incarnate lay
 Th' officious stars thair homage pay :
 A sun-like meteor quits its sphere,
 To shew the Sun of justice here.

Hither the faithful sages ran,
 To own their king, both God and man :
 And with their incense, myrrh, and gold,
 The myst'ries of their vows unfold.

To God the center's smoke ascends :
The gold the sov'reign King attends.
In myrrh the bitter type we see
Of suff'ring and mortality.
Glory to thee, &c. 366.

In the SUNDAY Office.

The HYMN at Matins.

*To be said from the Octave of Epiphany, till the first
Sunday of Lent, and from the Sunday nearest to the first
Day of October, till Advent.*

Primo die quo Trinitas.

THE happy day will soon disclose,
Whereon the new creation rose :
Whereon Christ rising from the grave,
Mankind made free, and death a slave.

Hence, lazy sleep ; let's all arise,
With cheerful hearts, and waking eyes,
And, with the royal prophet pray
Before the dawning of the day.

Let's pray, that God an ear may lend,
And his indulgent hand extend,
To purify our guilty souls,
And wing their flight above the poles.

While in these quiet hours we sing,
And make his house with praises ring ;
Each happy moment of the day,
May he with heav'nly gifts repay.

O thou, the Father's glorious light,
Direct our wand'ring steps aright ;

And master by a brighter beam
Those passions that our souls inflame.

Let earthly bodies prone to ill,
Become more weak and yielding still;
And burning with impure desires,
Increase the raging of hell fires.

O Christ, vouchsafe, we humbly pray,
To wash our stains of guilt away;
And grant us, freed from mortal strife,
The blest reward of endless life.

In this, most gracious Father, hear
Thro' Christ thy equal Son, our pray'r,
Who with the Holy Ghost and thee
Resides and reigns eternally.

The HYMN at Lauds.

Æterne rerum Conditor.

O God, who by alternate sway,
Didst make the night succeed the day;
That tir'd with labour, we may close
Our wearied eyes in soft repose.

The early harbinger of light
Already bids farewell to night,
And calls aloud the rising day.
To shew the traveller his way.

Rais'd by his voice the morning star
Discovers day-break from afar,
Whilst secret mischiefs take their flight,
And vanish with the shades of night.

His note revives the sailors hearts,

And lays the storms by secret arts :
The church's rock his music hears,
And bursts with grief, dissolves in tears.

Let's then our drowly beds forsake ;
The cock excites us to awake,
And chides the sluggard that delays
To rise and sink his maker's praise.

New hopes revive at his shrill voice ;
And sinners at the sound rejoice ;
The robber throws his sword away,
And faith renew'd returns with day.

Behold us, Lord, diseas'd with sin,
And raise us up to health again,
Cast but a look, our sins decay,
And wash themselves in tears away.

Convert dull sleep to thoughts divine,
Thro' all our darken'd senses shine ;
That early accents we may raise,
And our first voices sing thy praise.

May age to age thy wonders tell,
Eternal praise thy works reveal,
And sing with the celestial host,
The Father, Son and Holy Ghost.

— Another HYMN at Matins. —

*To be said from the Octave of Whitsuntide,
till the Sunday nearest the first Day of Oc-
tober.*

Nocte Surgentes vigilemus.

RISE, watchful soul, awake thy sweetest
praise,
To sov'reign Christ they tuneful numbers
raise,

With psalms and hymns thy mind delight,
 And sing away the shades of night.
 That as in music now our hearts proclaim,
 Like heav'nly quires our great Creator's fame,
 Our end amongst the blest may be
 To live, O God, and sing to thee.
 For this petition, Lord, to thee we fly ;
 Three sacred persons in one Deity ;
 Whose praises sung from pole to pole,
 In endless Alleluia's roll.

The HYMN at Lauds.

Ecce jam Noctis.

NOW night descends ; the less 'ning sha-
 dows fly,
 And bright *Aurora* climbs the morning sky :
 On thee, O sov'reign Judge of all,
 Our hearts with early accents call,
 That thou to tender mercy, Lord, inclin'd,
 May'st heal the anguish of our guilty mind,
 And crown our vows among the blest
 With joys in everlasting Rest.
 For this Petition, *&c. as above.*

The HYMN at Prime.

Jam Lucis orto Sidere.

NOW morning light awakes the day,
 Thee, sov'reign Lord, thy suppliant
 pray,
 To guide our actions by the light,
 Secure from all attempts of night.

With shades conclude pale discord's reign,
Our tongues with decent bounds restrain :
Shut all access by which the eyes
Let in deceit and vanities.

Drive lazy sleep before the day,
And purge our hearts from all allay ;
With just retrenchments of excess
Our bodies vicious flames suppress :

That when the less'ning beams of light
Give way to the returning night,
Our minds by sin unstain'd may raise
Their sweetest notes to sing thy praise.

May age to age thy wonders, &c. p. 369.

The HYMN at the Third Hour.

Nunc Sancte nobis Spiritus.

SPIRIT of God, in Nature one
With both the Father and the Son,
Our long resisting breasts inspire
With spreading heat and heav'nly fire.
Our senses, tongues, and hearts inflame
With energy to sound thy Name.
That glowing zeal may warmth impart,
And spread thy love in every heart,
In this most gracious, &c, p. 368.

The HYMN at the Sixth Hour.

Rektor Potens.

ALL ruling God ! unerring way !
Whom all things in their course obey !

At whose command the rising sun
 Shines gently bright and burns at noon ;
 Extinguish in our flaming will
 Contention and desire of ill :
 With vig'rous health our bodies bless,
 And calm our minds with endless peace.
 In this, most gracious, &c. 308.

The HYMN at the Ninth Hour.

Rerum Deus tenax Vigor.

O GOD, the energy of things,
 From whom unmov'd all motion springs ;
 And by the order of whose sway,
 Succeeding hours beget the day ;
 Grant that our evening may be bright,
 Unmixt with shades of sinful night ;
 That so eternal glory may
 Conclude our life's laborious day,
 In this, most gracious, &c. 308.

The HYMN at Even-song.

Lucis creator optime,

BLEST Maker of the radiant light,
 Who from the darksome womb of night,
 Didst make the sun, at nature's birth,
 To shew the beauteous face of earth ;
 Who of the morn and evening ray
 Mad'st measur'd light, and call'dst it day ;
 Whilst sable night involves the spheres,
 Vouchsafe to hear our vocal tears.

Left our frail mind, on creatures bent,
Should hug its chains and banishment :
And whilst it thus supinely lies,
Forget to use its wings and rise.

O may we then our souls exert,
And shake their pinions from the dirt,
To soar on high, and like the dove,
Find nought to fix on but above.
In this most gracious, &c. 368.

The HYMN at Complin.

Te Lucis ante Terminum.

O God before the close of day,
We beg thy usual mercies may
Direct us with thy purer light
Thro' all the dangers of the night.

Suppress our foes infernal arts,
Lest sensual dreams defile our hearts
With vain deluding thoughts that creep
On heedless minds disarm'd with sleep.
In this most gracious, &c.

The HYMN on Monday, at Matins.

Somno reſectis Artubus.

O God be present, and inspire
With heav'nly songs our morning quire
While we, refresh'd with sleep, awake ;
And our neglected beds forsake.

Let our first voices sound thy name ;
 Thy love our first desires inflame ;
 That all our following actions may
 By thee be sanctified this day.

Rise, glorious Sun, adorn the sky ;
 Ye gloomy shades of darkness fly ;
 That all the mischiefs of the night
 May vanish at approaching light.

Thus we, O Lord, thy suppliants pray
 To drive the shades of sin away :
 And in our songs thy name shall be
 Exalted to eternity.

In this most gracious, &c. 368.

The HYMN at Lauds.

Splendor paternæ gloriæ.

O Splendor of paternal light !
 Thou beam proceeding no less bright !
 Great source of glory ! boundless ray,
 That adds new lustre to the day !

True Sun that ever shin'st the same,
 Infuse into our souls a beam
 Descending from the dove divine,
 That light thro' ev'ry sense may shine.

And thou, O Father, thron'd above,
 Father of majesty and love ;
 With suppliant vows we thee implore,
 What sin defac'd again restore.

Confirm us when we walk aright ;
 Invidious clamours put to flight ;

Crosses and ill events redress,
And guide our actions to success.

So rule our minds that they may be
Th' unspotted seat of chastity :
May faith inspire a noble heat,
And truth prevail o'er all deceit.

Our hungry minds on Christ be fed,
Our thirst by faith in him supplied,
Whilst we in secret revels bless
The fountain of our mind's excess.

As the glad hours thus slide away,
Let modesty begin the day,
And faith be the meridian light
Unmixt with shades of doubtful night.

The morning lights their beams display,
May God so rise in us to day,
In God the Father all the Son,
And he in him, intirely one.

May age to age thy wonders tell,
Eternal praise thy works reveal,
And sing with the celestial host,
The Father, Son, and Holy Ghost.

The HYMN at Even-song.

Immense Cæli Conditor.

CREATOR, God immense and wise !
At whose command the liquid skies
Around the world, in order flew,
With streams above and streams below.

To each affigning veins and ways,
 By which that element allays
 The waſting fires of barren earth,
 And fits the ſoil for fruitful birth.

So, gracious God, may'ſt thou impart
 Thy ſtreams of grace t' enrich our heart,
 Left ſin's conſuming fires decay
 Our tenement of fruitleſs clay.

May faith improve our inward fight,
 And guide our wills with heavenly light.
 That no vain fires may lead aſtray.
 Nor errors ſhroud that glorious ray.

In this, moſt gracious, &c. 368.

The HYMN on Tuesday at Matins.

Confors paterni luminis.

THOU luſtre of thy Father's ray ;
 Thou light of lights thyſelf the day :
 Our midnight ſongs with grace inſpire,
 And grant us all we ſhould deſire.

All doubts from anxious minds expel,
 And darker ſhades of ſin and hell ;
 The fond deſire of ſleep reſreſs,
 And all the ſins of ſlothfulneſs.

May'ſt thou, O Chriſt, exalt our quire
 With lively faith and active fire.
 That never ceaſing we may pray,
 And mend our lives from day to day.

In this, moſt gracious, &c. 368.

The HYMN at Lauds.

Ales diei nuncius.

THE early bird, with cheerful cry,
Awakes us when the morning's night:
Christ calls us so without delay,
To rise and meet eternal day.

He calls aloud, no longer sleep
Your sluggish thoughts in drowsy sleep:
But sober, just, and chaste appear;
For I, your Saviour, now am near.

Let's answer then, and Christ implore
As loud as he call'd out before:

Let us be sober, pray and weep;
Devoted hearts should never sleep.

Awake us, Christ, with purest light,
And break the fetters of the night:
The bonds of harden'd sins unloose,
And new and brighter beams infuse.

May age to age thy wonders, &c. 369.

The HYMN at Even-song.

Telluris Alme Conditor.

O God, who when at nature's birth
The waters hid the face of earth;
Didst make the shores the floods restrain,
And raise the land above the main:

That teeming earth might herbage yield,
And flowers and fruit adorn the field;

At once to charm the taste and eye,
With pleasure and variety.

Grant thus our souls may rise from sin,
To bear the fruits of grace again,
Whilst floods of tears resort to kill
The passions that inflame our will.

May we in all that's good rejoice,
At ev'ry call obey thy voice ;
And, strangers to the ways of death,
Untainted yield our parting breath.

In this, most gracious, &c. 368.

The HYMN on Wednesday at Matins.

Rerum Creator optime.

O God, whose power did all create,
And gently governs every state ;
Release our minds by sleep oppress'd,
And lull'd in too profound a rest.

And thee, O Christ, we humbly pray,
Release the debt we cannot pay :
To bless thee we our beds forsake,
And our neglected slumbers break.

May we the prophet's just commands,
All night with lifted minds and hands,
Fulfil ; and pray, thus taught to do
By his and *Paul's* example too.

To thee our bosoms we unfold ;
Lord our offences there behold :
And while we weep, and while we pray,
Wash thou our stains of sin away.

In this most gracious, &c. 368.

The HYMN at Lauds.

Nox & tenebræ & nubila.

DARK night and gloom mists that shroud
The world beneath a stormy cloud,
Fly quickly hence, the gleamy white,
Shews Christ approaching with the light.

And thou thick darkness that dost bound
With sable arms this earth around,
Begone: the sun new lustre brings,
And shews again the face of things.

Thee, Christ, and only thee we own
With hearts sincere, and songs of moan:
Thy servants beg thou wilt dispense
Thy watchful care through every sense.

The many ills inhabit there
Will vanish, when thy beams appear:
Come then, thou true celestial light,
And drive away those shades of night.

May age to age thy wonders, &c. 369.

The HYMN at Even-song.

Cæll Deus Sanctissime.

O SOURCE of light, whose glorious ray
Improves the fiery noon of day,
And paints the lucid realms more bright
With beauteous gleams of burnish'd light.

Who round the world, twice two days old,
The burning luminary roll'd;

And taught the moon and stars to steer
Their roving course around the sphere.

That certain periods thus might shew
How time's alternate season's flow ;
How days and nights and months succeed,
And years supply each other's stead.

Restore in us thy heavenly day,
And drive the night of sin away ;
That man, like them, from darkness free,
May end his course and rest in thee.

In this, most gracious, &c. 368.

The HYMN on Thursday, at Matins.

Nox atra rerum contegit.

NOW darkness spreads her sable wings,
And hides the diff'rent face of things :
Thee, O unbiass'd Judge of hearts,
Our songs implore, ere night departs.

To cleanse us from each mortal stain,
And raise our souls to life again,
Thy sov'reign grace, O Lord, dispense,
And heal the wound of ev'ry sense.

Surcharg'd with sin, the guilty mind
Is heavy and to sloth inclin'd ;
But struggles, and would fain be free
To fly rejoicing, Lord, to thee.

Those shades of darkness then, that dwell
Close in our inmost mind, expel ;
That it may rise from death and night,
Exulting in immortal light.

In this, most gracious, &c. 368.

The HYMN at Lauds.

Lux ecce surgit aurea.

BEFORE the face of glorious light,
Dark shadows wing their hasty flight,
Which led our steps so long astray
Through error's wide forbidden way.

O may this light for ever shine,
And fill our souls with beams divine :
Lest sinful objects drag the will ;
Or fictions prompt our speech to ill.

May all the day so glide along,
That truth may only move the tongue,
Nor guilt our hands or eyes disdain,
Lest sin o'er-shadow us again.

Th' eternal Eye, that sits above,
Observes us ; and each step we move,
Beholds us if we act aright,
From morning to returning night,
May age to age thy wonders, &c. 368.

The HYMN at Even-song.

Magnus Deus potentiae.

O GOD, whose watry stores supply
The liquid realms of seas and sky
With fruitful stocks of fish and fowl,
To fly the air, and swim the pool.

Who taught the birds to soar on high,
Whilst fish their finny pinion ply :
That each, though born of one descent,
Might fill its several element.

Grant that our souls, now past the flood
Of Christ's redeeming tears and blood,
May raise themselves on wing, and fly
The dangers of mortality.

That none may sink beneath their fate,
Nor soar on wings of self-conceit ;
Let earthly minds sink once for all,
Or rais'd too high, encrease their fall.

In this, most gracious, &c. 368.

The HYMN on Friday, at Matins.

Tu Trinitatis Unitas.

THOU great mysterious Three and One,
Whose pow'r commands the world a-
While we our nightly voices raise, (lone,
Attend and listen to thy praise.

Now, all things hush'd in silence take
The sweets of sleep, thy suppliants wake,
And beg, O Lord, that thou wilt cure
The wounds of sin that we endure.

And all those deeds that fly the light
For shelter in the shades of night,
Do thou with a descending ray
Dispel, and wash their stains away.

That whilst to thee our songs complain,
No inward sloth, or outward stain,
With their contagious ills may bind
The active vigour of the mind.

We therefore, Lord, thy suppliants pray,
Thy grace may guard our souls to day,

That guided by so pure a light,
Our lives may brighten in thy sight.
May age to age thy wonders, &c. 369.

The HYMN at Lauds.

Æterna Cœli Gloria.

ETERNAL blaze of heavenly light,
Thou happy wish of mortal sight,
Co-heir of God's paternal throne,
A spotless Virgin's only Son ;

Vouchsafe that we our souls may raise
On noblest thoughts to sing thy praise ;
That everlasting numbers may
Our grateful tribute justly pay.

The morning star now climbs the sky,
The sun succeeds and shadows fly :
So may the dawn of inward light
Arise, and chase the works of night.

So may thy saving influence
Diffuse thy light through every sense :
And thro' the dangers of the day
Our lives unstain'd to night convey.

Deep in our Souls may faith take root,
And first produce celestial fruit ;
Next hope our heavenly progress move,
And both conclude in endless love.

May age to age thy wonders, &c. 369.

The HYMN at Even-song.

Hominis Superne Conditor.

MAN's sov'reign God, to whom we owe
Both all we are, and all we do :

Who from the teeming womb of earth
Gav'st servile brutes and reptiles birth.

That monsters of the land and deep,
Awak'd to life from realms of sleep,
By turns might their obedience pay
To nobler man's imperial sway.

Suppress whate'er by sensual arts,
Like insects, breeds in earthly hearts ;
Before those sins to monsters grow,
And move the wheels of all we do.

From noisy strife our souls release.
Cement the ties of heavenly peace ;
Show'r down thy streams of grace, till we
Meet our reward and bliss in thee.

In this, most gracious, &c. 368.

The HYMN on Saturday, at Matins,
Summæ Parens Clementiæ.

O God, by whose command is sway'd
This order'd world which thou hast
made,

Parent of heavenly clemency,
In nature one, in persons three.

With gracious ear our cries attend.
Whilst sighs and vocal tears ascend ;
That freed from sin, our souls may be
More spacious for receiving thee.

Our Loins, distemper'd with desires,
Make pure by thy refining fires ;
That heaven's seraphic love may tye
Our hearts to strictest purity.

While the dark hours that pass along
Divide themselves to hear our song ;
Encrease in us that heavenly love
With gifts descending from above.
In this, most gracious, &c. 368.

The HYMN at Lauds.

Aurora jam spargit Polum.

AURORA does her beams display
And shew the bright approach of day:
May all disorders of the night
Disperse before the glorious light.

Loose vicious and intruding dreams,
And whatsoe'er the mind inflames ;
With all that hid in darkness lay,
Take speedy wing and fly away.

That the last morning we shall see,
(Which, Lord, we ask with bended knee)
May, when its rising light displays,
Here find us singing of thy praise.

May age to age thy wonders, &c. 369.

The HYMN at Even-song.

Jam Sol recedit igneus.

THE fiery sun now rolls away,
And hastens to the close of day ;
Thy brightest beams, O Lord, impart,
And rise in our benighted heart.

To us the praises of thy name
 Are morning song and evening theme ;
 Thus may we sing ourselves to rest
 Amidst the music of the blest.

To God the Father and the Son,
 And Holy Spirit, three in one.
 Be endless glory, as before
 The world began, so evermore.

The HYMN at Even-song, in Lent.

Audi benigne Conditor.

HEAR, O thou bounteous Maker, hear
 Our humble vows with gracious ear :
 Turn not thy saving face away,

Whilst on this solemn fast we pray,

Great searcher of our hearts, to thee
 We here deplore our misery :

Behold we to thy mercies fly,

Do thou thy healing grace apply.

Great are our sins, O Lord, but thou
 Can'st pardon more than we can do :

May our defects, like shadows, raise

The beauty and the life of grace.

May fasts extinguish in our will
 The fuel and desire of ill :

That thus our soul from fetters free

May only thirst and follow thee.

Grant, O most sacred Trinity,
 One undivided Unity :

That abstinence may here improve

Our claim to reign with thee above.

The HYMN at Matins.

Ex more docti mystico.

FROM Heaven's own school's mysterious
We're taught a fast of forty days ; (ways
Let humble sufferings, whilst we fast,
Atone for our disorders past.

'Tis this the Law and Prophets preach,
Both *Moses* and *Elias* teach,
And Christ, in whom they both are join'd,
This great example left behind.

Each sense and power must then abstain,
And e'en allowances restrain :
Whilst watching and reserve augment
The wholesome abstinence of Lent.

Let's fly the baits that Hell design'd
For snares to catch the heedless mind :
Nor leave the foe one fenceless way,
By which he may our souls betray.

With prostrate hearts let's lay before
Our Judge the miseries we deplore :
And bow'd beneath the threat'ning rod,
Disarm the just revenge of God.

O God ! O Father ! our excess
Has long provok'd thy tenderness,
Preserve for us the same good will :
Though rebels, we're thy children still.

Remember, though we're brittle earth,
'Tis thou, O Lord, that gav'st us birth :
Then let us not those works defame,
That bear thy image and thy name.

Forget our crimes, and grant encrease
Of faith and hope, of love and peace :
That we may live as pleases thee,
Both here and in eternity.

Grant. O most sacred, &c. 386.

The HYMN at Lauds.

O Sol Salutis, intimis.

O Sov'reign sun, diffuse thy light,
And clear our inmost minds of night :
Thy beams drive all that's dark away,
And give the world a better day.

Now days of grace with mercy flow,
O Lord, the gift of tears bestow,
To wash our stains in ev'ry part.
Whilst heav'nly fire consumes the heart.

Rise crystal tears from that same source,
From whence our sins derive their course :
Nor cease, till harden'd hearts relent,
And soften'd by your streams, repent.

Behold the happy days return,
The days of joy for them that mourn :
May we of their indulgence share,
And bless the God that grants our pray'r.

May heav'n and earth aloud proclaim
The Trinity's almighty fame,
And we, restor'd to grace, rejoice
In newness both of hearts and voice.

On Passion and Palm Sunday.

The HYMN at Even-song.

Vexilla Regis prodeunt.

BEHOLD the royal ensigns fly,
The Cross's shining mystery ;
Where life itself gave up its breath ;
And Christ by dying conquer'd death.

Th' audacious steel let out a flood
Of water mixt with saving blood,
Whilst man's redemption with the tide
Came rushing from the Saviour's side.

What *David's* faithful number told,
Succeeding nations thus unfold ;
That God should rule from main to main,
And wood, not steel, assert his reign.

Hail beauteous tree ! whose branches wore
The purple of his royal gore :
Preferr'd to bear those arms, from whence
Spring all our blessing and defence.

On thee, as in the world's great scales,
The ransom of the world prevails :
Our sin, though great, his pains out-weigh,
And rescue Hell's expected prey.

All hail, O happy mournful tree,
Our hope with Christ is nail'd on thee :
Grant to the just encrease of grace,
And mediate, for the sinner, peace.

Blest Trinity, to thee we sing,
From whom above all graces spring :
Thy crowns above on us bestow,
Who conquer by the cross below.

The HYMN at Matins.

Pange Lingua gloriosi Lauream, &c.

SING, O my tongue, the glorious crown
Which Christ, the God of battles won :
How on the cross thy God on high
Triumphs in pomp and victory ;
And yields for us his saving breath
At once to die and vanquish death.

And kind compassion made him take
Such measures for his creatures sake ;
That fatal wood, where *Adam* found
Sad means to give the gen'ral wound ;
Should now contribute to restore
Our life, that caus'd our death before.

This method Providence decreed
For Christ to crush the serpent's head :
Art meets with art, and countermines
The wily foe's conceal'd designs ;
Defeats his bane, and then applies
Against the poison remedies.

Thus when the sacred period came,
Behold the world's redeeming lamb
From God's paternal bosom sent,
Came down to human banishment,
And taking flesh of *Mary's* womb
Stept forth to save the world from doom.

Here God and man an infant lies,
The narrow crib augments his cries :
Those hands by which the lightning's hurl'd,
And arms, that grasp the bulky world,
In swathing bands are wrapt and bound
With poverty encompass'd round.

May all things praise, and honour thee,
One undivided Trinity,
The Father, and co-equal Son,
And Holy Spirit, three in one,
Whose equal power and goodness claim
One equal everlasting fame.

The HYMN at Lauds.

SIX * *lustra's* past, the Sabbath came
On which the world redeeming Lamb,
As freely he that term decreed,
So freely chose for us to bleed,
And on the Cross's altar laid,
The solemn expiation made.

Gall was his drink : his flesh they tear
With thorns and nails : the bolder spear
His side laid ope, and once again
Heav'n's cataracts were seen to rain
Another deluge ; but the flood
Was water mix'd with saving blood.

O tow'ring tree, whose branching head
Like Heav'n is both sublime and spread :
No citron groves, nor myrtle bow'rs
Can boast such blossoms, fruits or flow'rs :
Since Christ's redeeming arms display'd,
Create the sweetness of thy shade.

Tall cedar rais'd to mate the sky !
Hard as thou art, now mollify,
And teach men how to treat their God :
Bow gently down beneath thy load,

* *A period, signifying the revolution of 5 years.*

That unrelenting man may learn
To change his heart, and feel concern.

Thou when the shipwreck'd world was tost
On raging seas, and nature lost ;
Besprinkled with the Saviour's gore,
Alone were fit to waft us o'er
To that calm port of endless bliss ;
Where future storms and dangers cease.
May all things praise, &c. 391.

*On Easter-Sunday, and other Sundays till the
Ascension.*

The HYMN at Matins.

Rex sempiternæ Cœlitum.

ETERNAL King, whose equal reign
With God, before the world began ;
And from the darksome womb of night
Brought'st all created things to light.

When first thou gav'st to nature birth,
And fram'dst the globe of heav'n and earth,
Of that same earth, a narrow span,
Thou mad'st thy own resemblance, man.

And when hell's black prevailing art
Had chang'd the hue, and turn'd the heart :
Thou cam'st to rescue and restore
The image thou hadst fram'd before,

Then wert thou born of Virgin's womb ;
And now in thee the sacred tomb
Restores the grave's first-fruits to breath,
To lead us from the realms of death.

He leads thro' the baptismal flood ;
(A stream he tinctur'd with his blood)
By which, as from the grave of sin,
The soul revives and lives again.

The Cross he freely underwent,
And took on him our punishment.
His wounds like springs of mercy bled,
And plentiful redemption shed.

From death of sin, O Jesus, free
Them that are born again to thee :
Be thou alone our chosen guest,
And everlasting paschal feast.

May endless worlds the glories tell
Of Christ, who vanquish'd death and hell,
And one eternal praise repeat
The Father and the Paraclete.

The HYMN at Lauds.

Aurora Cælum purpurat.

AURORA spreads her cheerful rays,
The heav'ns rejoice in hymns of praise ;
The earth resounds in tuneful strains,
More loud than hell can shake its chains ;

To see the mighty Jesus lead
The Patriarchs ransom'd from the dead,
Late sons of shades, and heirs of night,
To people realms of endless light,

The dead's first-born resumes his breath
And forces through the gates of death,
To come victorious, and encrease
The triumphs of his own decease.

Cease mournful tears : behold relief
 Enough to have indulg'd to grief :
 The herald angels now proclaim
 Life's reign restor'd, and sound his fame.
 From death of sin, &c. 393.

On Low Sunday and others till the Ascension.

The HYMN at Even-song.

Ad regias Agni dapes.

FROM purple seas, and land of toil,
 We come to feed on Egypt's spoil ;
 May whitest robes our souls prepare
 To meet the Christian Passover.

Christ's love the priestly function play'd :
 The victim on the altar laid :
 His blood, inflam'd with love for man,
 At every saving channel ran.

The wasting angel passes o'er
 The posts distain'd with sacred gore :
 The yielding sea divides its waves :
 Egyptians float in liquid graves.

Now Christ becomes our heavenly fare,
 Our sacrifice and passover :
 By him (the pure unleaven'd bread)
 The pure and faithful minds are fed.

O true celestial sacrifice !
 By whom hell's slaves from death arise !
 By thee death's adamantine laws
 Submit, and life regains its cause.

Hence dost thou, crown'd with laurels rise,
 And lead'st thy triumph thro' the skies :

Loaded with spoils, each axle reels,
And hell and death attend the wheels.
From death of sin, &c. 393.

The HYMN at Even-song, on the Ascension.

Salutis humanæ Sator.

O CHRIST, the Saviour of mankind,
The light and comfort of the mind,
Creator of this earthly frame,
Thy lover's chaste endearing flame.

What strange excess of clemency
Prevail'd so far with guileless thee,
That thou the sinner's load should'st bear,
And die, to pay his forfeiture !

Thou laid'st the dead's black dungeon ope,
To loose their chains and crown their hope :
And now resum'st thy conquering throne,
Rear'd on the spoils and trophies won.

With equal clemency repair
The failings of our exile here :
That we with joy may end our race,
And see thy glory face to face.

Thou, Lord, the truth, the life, and way,
Preserve us, lest our hearts should stray :
And grant our eyes one day to see
The sweet reward of life in thee.

The HYMN at Matins.

Æterne Rex ætissime.

O Saviour Christ ! O God ! most high,
Whose glorious triumph decks the sky,

Arising from the world's defeat,
With tyrant death beneath your feet.

Call'd from above, you as your own,
In right of God, resume the throne :
And thence this universe survey,
Whilst all your creatures homage pay.

Both heaven and earth, nay death and hell,
And all that in their confines dwell,
With bended knees fall down before
The general victor, and adore.

The angels stand amaz'd to see
Such change in our mortality :
That human flesh, the root of sin,
Should serve their God to triumph in.

May he our great reward bestow,
Whose influence o'er this world below
Makes heaven alone seem worth our care,
And all things else insipid here.

Then, Lord, with the release of sin
Let thy triumphant grace begin :
And sweetly draw our hearts to thee,
Our center and felicity.

That when our Judge in clouds shall come,
Cloth'd like a storm, and arm'd with doom,
Our lot may be to 'scape the rod,
And meet with a rewarding God,

May endless worlds Christ's triumphs own
Ascending his immortal throne :
And one eternal praise repeat
The Father and the Paraclete,

The HYMN at Even-song, on Whit-Sunday.

Veni Creator Spiritus.

CRreator Spirit, by whose aid
The world's foundations first were laid :
Come visit every pious mind,
Come pour thy joys on human kind.
From sin and sorrow set us free,
And make thy temples worthy thee.

O source of uncreated light,
The Father's promis'd Paraclete !
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire :
Come, and thy sacred unction bring,
To sanctify us while we sing.

Plenteous of grace, descend from high,
Rich in the seven-fold energy :
Thou strength of his almighty hand,
Whose pow'r does heav'n and earth command ;
Proceeding Spirit, our defence.
Who dost the gift of tongues dispense,
And crown thy gift with eloquence. }

Refine and purge our earthly parts :
But oh ! inflame and fire our hearts :
Our frailties help, our vice controul,
Submit the senses to the soul ;
And when rebellious they are grown,
Then lay thy hand and hold them down.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow :
And, lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
 And practise all that we believe :
 Give us thy self, that we may see
 The Father and the Son, by thee.

Immortal honour, endless fame,
 Attend th' almighty Father's name :
 The Saviour Son be glorify'd,
 Who for lost man's redemption dy'd :
 And equal adoration be,
 Eternal Paraclete, to thee :

The HYMN at Matins.

Jam Christus Astra ascenderit.

NOW Christ had pierc'd the skies to claim
 His Father's throne. from whence he
 About to send the sacred dove, (came ;
 The Holy Ghost, true God of love.

The day was come, on which the sun.
 Had sev'n times sev'n glad courses run ;
 To usher in the sev'n-fold rays
 With a mysterious term of days.

Three hours from the sun-rise were past,
 When lo, in a surprising blast,
 The twelve at prayers, the ghostly God
 Came down to take new abode.

Thus from the father's light there came
 A sacred warmth and living flame,
 To make their faithful hearts reveal
 By fiery tongues their ardent zeal.

They, fill'd with God, in transports bless
 With various tongues and languages,

The God that taught those wond'rous ways
To preach his works, and speak his praise.
The Romans, Greeks, and barb'rous sects,
All nations and all dialects,
Their native tongues perceive, and praise
The author of their strange amaze.

Whilst Jews alone, of all mankind
The most supinely deaf and blind,
Revile God's greatest works with sin,
And call the gift, excess of wine.

But *Peter* thwarts their impious spite,
And brings the sacred truth to light:
A truth which though from them conceal'd,
The prophets taught, and God reveal'd.
Immortal honour, &c. 398.

The HYMN at Lauds.

Beata nobis gaudia.

THE rolling year pursues its way,
And now turns up the joyful day,
Whereon the Holy Ghost possesseth
And reign'd in each Apostle's breast.

The sudden flames, like tongues of fire,
Their hearts and speech at once inspire,
To kindle love, and to dispense
The gift of heav'nly eloquence.

They speak; and mingling nations throng
Amaz'd to hear their native tongue:
Whilst strangers to the gospel think
The mind's excess, excess of drink.

But here mysterious terms appear ;
 And as the Jewish fiftieth year
 Declar'd the legal debtors free,
 This day's the Christian jubilee.

Now gracious God with bended knee
 Thy spirit's gifts we ask of thee :
 Make all the sev'n-fold fountains flow
 And shed their grace on us below.

Long since thy grace thou didst impart,
 To rule in each disciple's heart ;
 With the same grace our crimes release,
 And grant us everlasting peace.

Immortal honour, &c. 398.

On Trinity Sunday.

The HYMN at Even-song.

Jam Sol recedit igneus.

THE fiery sun now rolls away,
 And hasten's to the close of day ;
 Thy brightest beams, O Lord, impart,
 And rise in our benighted heart.

To us the praises of thy name
 Are morning song, and ev'ning theme ;
 So may we sing ourselves to rest
 Amidst the music of the blest.

To God the Father, &c. 386.

The HYMN at Matins.

Summæ parens Clementiæ.

O God, by whose command is sway'd
 This order'd world which thou hast
 Parent of heavenly clemency (made ;
 In nature one, in persons three.

Affist us whilst our minds we raise,
Inflam'd with thy immortal praise ;
That with our sober thoughts we may
For ever our thanksgiving pay.

May age to age thy wonders, &c. 368.

The HYMN at Lauds.

Tu Trinitatis Unitas.

THOU great mysterious Three and One,
Whose power commands this world
Whilst we our nightly voices raise, (alone ;
Arise and listen to thy praise.

The morning star now climbs the sky,
The sun succeeds, the shadows fly ;
So may the dawn of inward light
Arise and chase the works of night.

May age to age thy wonders, &c. 368.

On the Feast of *Corpus Christi.*

The HYMN at Even-song.

Pange Lingua.

SING, O my tongue, adore and praise
The depth of God's mysterious ways ;
How Christ, the Gentiles king, bestow'd
His flesh conceal'd in human food :
And left mankind the blood, that paid
The ransom of the souls he made.

Born from above, and born for man
From Virgin's womb his life began :

M m 8

He liv'd on earth, and preach'd, to sow
 The seeds of heavenly truth below :
 Then seal'd his mission from above
 With strange effects of power and love.

'Twas on that ev'ning, when the last,
 And most mysterious supper past :
 When Christ with his disciples sat
 To close the law with legal meat ;
 And with his hands himself bestow'd
 The christians food and Lamb of God.

The Word made flesh for love of man,
 With words, of bread made flesh again :
 Turn'd wine to blood, unseen by sense,
 By virtue of omnipotence ;
 And here the faithful rest secure
 Whilst God can vouch, and faith ensure.

To this mysterious table now
 Our knees, our hearts, and sense we bow :
 Let antient rites resign their place
 To nobler elements of grace ;
 And faith for all defects supply,
 Whilst sense is lost in mystery,

To God the Father, born of none,
 To Christ his co-eternal Son :
 And Holy Ghost, whose equal rays
 From both proceed, one equal praise ;
 One honour, jubilee, and fame
 For ever blest thy glorious name.

The HYMN at Matins.

Sacris Solemnis.

THE solemn feasts our joyful songs inspire,
 And urge the praises of our tuneful lyre :

Old sinful ways now cease; and in their stead,
New hearts, new voices, and new works succeed.

We sing the feast where Christ the brethren fed,
With the true Lamb, and the unleaven'd bread:
Where antient rites to christian myst'ries yield,
And all the figures are in Christ fulfill'd.

They eat the Lamb with legal rites, and gave
Their mother synagogue a decent grave:
But now the lamb of God begins to bleed,
The shadows vanish, and on Christ they feed.

Studious to save, his bounteous hands bestow'd
His sacred flesh for feeble mortals food:
His own reviving blood for sinners sake
He dealt around, and bid them all partake,

Thus Christ all offerings did in one comprise,
And priests alone empower'd to sacrifice:
With just commission each was made a guest
To feed himself as well as feed the rest.

The bread of angels, bread of man is made,
The truth and substance now excludes the shade.
O strange effect of love! the sov'reign God
Becomes the poor's, the slave's, the sinner's food.

O Three and One, thee humbly we implore
To manifest thyself, as we adore;
By thy own ways instruct us how to move
To find th' abyss of light, in which thou dwell'st above.

The HYMN at Lauds.

Verbum supernum prodiens.

TH' eternal God by human birth,
Unchang'd pursues his task on earth;

Concluding his laborious strife
With wonders at the close of life.

Betray'd to Jews, betray'd to death,
His own disciple grudg'd him breath :
Yet he for his disciples food
Himself, the bread of life, bestow'd.

Beneath the types of wine and bread,
They on his blood and body fed :
That man of two-fold substance made
For each might find respective aid.

He's born, to make himself our meat,
He eats, to make himself our treat:
He dies, to lay our ransom down,
And reigns to make himself our crown.

O saving host, that heaven's high gate
Lay'st open at so dear a rate :
Intestine wars invade our breast,
Be thou our strength, support, and rest.

May endless praise attend the throne
Of heaven's high ruler, Three and One :
And he on us those joys bestow,
That neither end nor measure know.

On the feast of St. Peter's Chair, Jan. 18.

The HYMN at Even-song and Matins.

Quodcumque in Orbe.

FOR thee, blest *Peter*, God has sign'd
The sacred power to loose and bind :
By which what thou dost loose or tye,
The heavens approve and ratify :

Thou at the day of man's last doom,
To judge the world with Christ shalt come.

May age to age proclaim and sing
One sov'reign God, one endless king,
The Father and co-equal Son
And Holy Spirit, Three in One:
Whose equal glory joins the three
In one Almighty Trinity.

The HYMN at Lauds.

Beate Pastor Petre.

PPETER, blest pastor of our souls, (trouls,
Whose word the gates of heaven con-
Exert that power which God has sign'd,
In heaven and earth to loose and bind:
And set our fetter'd nature free
From sin's enticing slavery.

May all thy works, O God conspire,
And sing in one eternal choir
Thy boundless power and wond'rous ways,
With joy and never-ceasing praise,
To the Almighty three
In one eternal unity.

*On the Conversion and Commemoration of St.
Paul, 25th of Jan. and 30th of June.*

Egregie Doctor Paule.

HAIL nations light, attract and raise
Our hearts to trace thy heav'nly ways,

And meet above our endless sun,
 Where charity will shine like noon ;
 And faith, like stars that rul'd by night,
 Obscur'd with lustre, sets in light.
 May all thy works, &c. 405.

*On the Feast of St. Martina, Virgin and
 Martyr, Jan 30.*

The HYMN at Matins.

Martinæ celebri plaudite nomini.

NOW joyful *Rome*, thy grateful numbers
 raise.
 And celebrate the great *Martina's* praise :
 In tuneful parts at once proclaim
 The virgin and the martyr's fame.
 Her gen'rous blood with native lustre shone,
 And join'd the charms of virtue with her own.
 Enrich'd with all things that supply
 Convenience, pomp and luxury.
 But she, despising pamper'd life and ease,
 To Christ her treasures by the poor conveys,
 And there alone among the blest
 Enjoys the sweets of endless rest.
 O God whose strength does in thy martyrs
 shine
 Our grow'ling souls from love of earth refine,
 And place our joys alone in thee,
 One undivided Trinity.

On the Feasts of the Blessed Virgin Mary, as before in the Office.

On the Feast of St. Joseph, March 19.

The HYMN at Even-song.

Te Joseph celebrent.

MAY heaven's loud host the virgin spouse proclaim,
And faithful quires rebound great *Joseph's* fame ;
Who bright with merit, has deserv'd to be
In nuptial ties, O *Mary*, join'd with thee.

The pregnant maid he saw with wond'ring eyes,
And anxious thoughts increas'd his just surprize :
Till an archangel from above reveal'd
The sacred mystery in her womb conceal'd.

His arms embrac'd the world's new-born delight,
From *Herod's* rage secur'd his Saviour's flight :
Him lost he sought and in the temple found :
Thus happy tears are with possession crown'd.

Others in t' other world are crown'd with blifs,
And wear the palms which they've deserv'd in this :
But he more happy in his Lord's embrace,
E'en here on earth beholds him face to face.

May *Joseph's* vows, O sacred three in one,
Prevail that sinners may approach thy throne,
Where sweetest hymns shall consecrate thy name
To endless blessings and immortal fame.

On the Feast of St. Hermenegild, April 13.

The HYMN at Even-song.

Regali folio.

Blest *Hermen'gild*, whose lustre shone
On happy *Spain's* exalted throne :

From thence is rais'd on wings of love
To shine amongst the blest above.

With what an unrelenting will
Did he his plighted vows fulfil !
Preferring Christ to what might please
The sensual mind, or court his ease.

How heaven's chaste love outshine the fires
That burn the heart with fond desires :
No dazzling lights perplex the way
To brighter truth's eternal day.

May sov'reign praise and honour vie
To sound the fame of heaven's most high :
And sing with all the heavenly host
The Father, Son, and Holy Ghost.

On the Feast of the Finding of the Holy Cross.

The HYMN at Even-song.

BEHOLD the royal ensigns fly, &c. page
389.

On the Feast of St. Venantius, May 18.

The HYMN at Even-song.

Martyr Dei Venantius.

TO day the *Umbrian* city's fame,
Revives at great *Venantio's* name :
Whilst vanquish'd racks and tortures strive
To make his fame for ever live.

A child in years, inur'd to pains,
And try'd with prisons, stripes, and chains :

For barb'rous sports and tyrants play,
Is made the greedy lion's prey.

But innocence disarm'd their claws,
And change their natures fiercest laws :
With mains uncurl'd they fawn and greet,
And gently kiss the martyr's feet.

More brutal men pursue the stroke,
With burning lamps, with fire and smoke,
Whilst headlong hung, his vitals fry,
His soul in clouds ascends the sky.

May God the Father and the Son,
And Holy Spirit three in one,
By great *Venantio's* pray'rs, bestow
The joys of 'bliss on us below.

*On the Feast of the Nativity of St. John
Baptist, June 24.*

The HYMN at Even-song.

Ut queant laxis.

OSylvan prophet, whose eternal fame
Resounds from *Jewry's* hills and *Jordan's*
The music of our numbers raise, (stream
And tune our voice to sing thy praise.
Heaven's messenger from high *Olympus*
came

To bear the tidings of thy life and name.

And told thy fire each prodigy

That heav'n design'd to work in thee.

He heard the news, and dubious with surprize,
His falt'ring speech in fetter'd accents dies,

But providence with happy choice,
 In thee restor'd thy father's voice.
 From the recess of nature's inmost room,
 Thou knew'st thy Lord unborn from womb
 to womb,
 Whilst each glad parent told and blest
 The secrets of each others breast.
Glory to God the Father, and the Son,
 And Holy Ghost, with both in nature one ;
 Whose equal pow'r unites the three
 In one eternal Trinity.

The HYMN at Matins.

Antra deserti.

FROM noisy crowds your early years recess
 Seeks Heaven's protection in the wilder-
 ness ;
 And makes your innocence to shine
 Unfully'd with the least of sin.
 Your courtly dress was camels rugged hide,
 With twisted thongs of stubborn leather ty'd ;
 You drank the tasteless stream and fed
 On honey whence the locusts bred.
 All other prophets did foretell afar.
 The glorious rising of a future star ;
 But greater than a prophet, you
 Foretold the star and shew'd him too.
 Thus God the greatest-born of humn kind,
 The Baptist chose, and *John* alone design'd

Him to baptize in *Jordan's* flood,
Who all the world baptiz'd in blood.
Glory to God, &c. 410.

The HYMN at Lauds.

O nimis felix.

HAIL Prince of prophets, Prince of martyrs hail !
Whom *Jewry* nurs'd in her remotest vale :
Expos'd without a guard or fence,
But that of milk-white innocence.
Three diff'rent states unequal harvest yield,
And each with blest increase adorn the field :
Thy merits all those states imply,
Increas'd a hundred-fold in thee.
Then pow'rful patron, teach us to repent,
Make all the rocks of harden'd hearts relent ;
Our rough and crooked ways redress,
And cultivate our wilderness.
That our Redeemer when he comes, may find
No sins like weeds that over-run the mind :
But like some crystal fountain clear
May know his own resemblance there.
Heaven's brightest citizens sing praise to thee,
One God in nature, and in persons thsee :
On us let not thy love be lost,
But spare our souls for what they cost.

On the Feast of *St. Peter & St. Paul*, June 29.

The HYMN at Even-song.

Decora lux æternitatis.

THE beauteous beams of heav'nly light
display
Their lambent fires and gild the rising day,

Whereon the Princes of apostles crown'd,
Ascend their thrones, and acts of grace abound.

Heaven's sacred porter and the Gentiles
light,

Rome's better parents equal deaths unite :
And both to day from fields of blood arise
To take possession of the conquer'd skies.

O happy *Rome*, whose streams of princely
blood

Prevail beyond the fame of *Tyber's* flood !
Your sacred urns outshine the heathen pride,
And all the cities of the world beside,

To God in nature one, in persons three,
Eternal glory, pow'r and jubilee :
Whose sov'reign sway and universal throne
Disposes all things with his word alone.

The HYMN at Matins.

Æterna Christi munera.

MAY joyful hymns, &c. as in the Com.
of the Apostles,

The HYMN at Lauds.

Beate Pastor Petre.

PETER, blest pastor of our souls. (trouls,
Whose word the gates of heaven con-
Exert that power which God has sign'd,
In heaven and earth to loose and bind :

And set out fetter'd nature free
From sin's enticing slavery.

Hail nations light, attract and raise
Our hearts to trace thy heav'nly ways,
And meet above our endless sun,
Where charity will shine like noon :
And faith, like stars that rul'd by night,
Obscur'd with lustre, sets in light.

May all thy works, &c. 405.

On the Feast of St. Mary Magdalen, July 22.

The HYMN at Even-song.

Pater superni Luminis.

BRIGHT parent of celestial flame,
When thou regard'st the sinful dame,
One look with love her bosom clears,
And melts the frozen snow to tears.

To bathe her Saviour's feet she flies,
With wounded heart and loaded eyes :
Embracing arms sweet balms apply,
And with her hair she wipes them dry.

Unshock'd with fear she hugs the cross,
And with the grave disputes her loss ;
No dread of men or arms can thwart
Heaven's progress in a loving heart.

O Christ ! sole object of our love,
With timely tears our sins remove ;
That whiten'd by those streams of grace,
We may behold thee face to face.

To God the Father, &c. 386.

The HYMN at Matins.

Maria castis osculis.

BLEST *Mary's* chaste embraces greet
 With bleeding heart her Saviour's feet;
 With tears and balms her hands prepare
 A Bath; then dries 'em with her hair.

May all things, Lord, bow down to thee,
 One co-eternal trinity;
 And without end the praise repeat
 Of Father, Son, and Paraclete.

The HYMN at Lauds.

Summi Parentis Unice.

O Christ, sole refuge in distress!
 Exert for us that tenderness
 Which turn'd the sinners tears to gems,
 That shine in endless diadems, (rust,
 The drachma's found now clear'd from
 The di'monds sifted from the dust;
 And set with shining stars to vie
 In Heaven's enamel'd canopy.

O Jesus who alone was sent
 To heal the wounded penitent;
 Thy *Mary's* sweetest balms apply,
 And make her tears our remedy.

Mother of Jesus next prevail
 That *Eve's* descendants weak and frail,

May 'scape the dangers that infest
The way to our eternal rest.

All glory to one God alone,
For many gracious bounties shewn
To sinners by that sacred art
That works and crowns the change of heart.

On the Feast of St. Peter ad vincula, August 1.

The HYMM at Even-song.

Miris Modis, &c.

O God of nature ! sov'reign Lord !
At whose command and pow'ful word
The bolts retire and doors obey,
And *Peter's* chains release their prey,
He Christ's on earth deputed chief,
To rule the flock and give relief,
To heav'nly pastures leads his care,
And feeds 'em with his plenty there.

Here as they drink the crystal brook,
He guards 'em with his shepherd's hook :
Thus fenc'd, the wolf that prowls for prey
The shepherd spies and runs away.

To God the Father and the Son,
And Holy Spirit Three in One,
May creatures all their tribute bring,
And ev'ry age sweet praises sing.

The HYMN at Matins.

Quodcumque in Orbe.

FOR thee, blest *Peter, &c.* as on the Feast
of *St. Peter's Chair*, Jan. 18. p. 404.

The HYMN at Lauds.

Beate Pastor Petre.

PETER, blest pastor of our souls, &c. as
on the same Feast, p. 405.

*On the Feast of our Lord's Transfiguration,
August 6.*

The HYMN at Even-song, and Matins.

Quicumque Christum quæritis.

OAll, who seek with Christ to rise,
To *Thabor's* mount erect your eyes;
And see how Christ in glorious rays.
The majesty of God displays.

Behold a sun more old than night,
A blaze of uncreated light:
So high, so deep, and vast of space,
It knows no bounds of time or place.

'Tis he's the King whose sov'reign sway
The Jews and Gentiles both obey,
The promis'd ruler Heav'n decreed
For *Abr'ham* and his endless seed.

In him the law and prophets join:
His truths they both attest and sign.
Him God from his paternal throne
Commands the world to hear and own.

Glory to Christ, whose light displays,
To little ones his saving ways;

Whilst endless hymns of praise repeat
The Father and the Paraclete.

The HYMN at Lauds.

Lux alma Jesu mentium.

O Christ, when thy chaste light inspires
Our tepid hearts with heavenly fires;
Thy love does such sweet flames excite,
Thy yoke grows sweet, and burthen light.

Co-heir of God's paternal throne,
Thou sov'reign bliss to sense unknown;
Thrice happy they, who fill'd with thee,
Possess the saints felicity.

O source of all, who from above
Descend'st in streams of light and love;
By these returning streams may we
Direct our course, and end in thee.

Glory to Christ, &c. 418.

*On the Feast of the Exaltation of the Holy
Cross, Sept. 14.*

The HYMNS at Even-song, &c.

As above on Passion-Sunday.

*On the Feast of St. Michael the Archangel,
Sept. 29.*

The HYMN at Even-song and Matins.

Te Splendor & Virtus Patris.

O Lord of Hosts, whose beams impart
New life and vigour to the heart;

For thee we tune our grateful lyre,
And mingle with the angels quire.

Myriads of chiefs their lances wield,
And glitter o'er the azure field
Whilst *Michael* like a blazing star,
Displays the cross, and ends the war.

The dragon's head he crush'd with this,
And drove him down the vast abyſs;
Whilst rebel-angels, with their head
Impatient of his lightning fled.

O may we chuse the better guide,
And vanquish all attempts of pride:
That we the vacant seats may gain,
And with the Lamb for ever reign.

To God the Father, &c. 386.

The HYMN at Lauds.

Christe Sanctorum Decus Angelorum.

Great God of Angels, Christ, whose pow'r-
ful grace,

Both made and ransom'd man to fill their place,
Vouchsafe that we from earth may rise
To their exalted seats of bliss.

Dispatch great *Michael*, messenger of peace,
To guard his care in this thy sacred place;
That war may be confin'd to hell,
Where endless strife and horror dwell.

Gabriel descend, and let the common foe
Thy vigilance and heav'nly courage know,
Nor dare those temples to invade
That stand secure beneath thy shade.

Raphael, physician-angel, come and cure
The raging pains distemper'd souls endure :
And lest our wand'ring feet should stray,
Direct us in this doubtful way.
And thou, the Queen of Angels, whose attire
Shines like the sun amidst the angels quire,
With all the bright ones, that attend
The throne of God our cause defend.
For this request, O God, we fly to thee,
Thou one in Nature, and in Persons three,
Whose glorious deeds in anthems roll,
And echoing sound from pole to pole.

On the Feast of the Angel-Guardians, Oct. 2.

The HYMN at Even-song and Matins.

Custodes Hominum.

WE sing the Guardian-Angels Heav'n has
sent
To help and guide us in our banishment ;
Lest wily foes surprise our will,
Too heedless of the ways of ill.
For traitor-angels justly dispossess
Of their exalted thrones amongst the blest,
Now turn their spleen on human race
Created to supply their place.
Haste then ye watchful spirits to suppress
The tumults of the province you possess ;
And gently calm our lab'ring breast
With sweet repose in heav'nly rest.

All praise, O Trinity, attend thy name,
Whose sov'reign God-head rules this three-
fold frame :

Whilst ev'ry age, and ev'ry thing,
Thy everlasting glory sing.

The HYMN at Lauds.

Æterne Recte Siderum.

ETernal Ruler of the skies,
In all thy works both great and wise ;
Thou mad'st the world and dost dispense
With equal care thy providence.

Be present, and our wants attend,
Whilst humble hearts in pray'rs ascend,
And as the dawn dispels the night,
Renew our minds with heav'nly light.

O safely guard our roving will,
From all this world's contagious ill :
Send, send thy chosen angels down,
To shield our lives, secure our crown,
May he reveal the serpent's arts,
Thro' all the windings of our hearts ;
Lest heedless souls surpriz'd should fall
Into the net he spreads for all.

Preserve us safe beneath his care,
From all the miseries of war :
Bless us with peace, and banish hence
The two-edg'd sword of pestilence.

May God the Father rule on high,
By guardian-angels ministry,
Mankind, the charge of God the Son,
And sacred spirits unction.

On the Feast of St. Teresa, Virgin, Oct. 15.

The HYMN.

Regis Superni Nuncia.

SENT from above, *Teresa* toils,
To plant Christ's faith in barb'rous soils:
She quits her native sweet abode,
To gain her point or lose her blood.

But her more gentle pains attend,
A softer death's the lover's end:
Heaven's flaming shaft must wound her heart,
And she in pangs of love depart.

O victim of true charity,
Our souls enflame with love of thee:
And all those hurtful flames expel,
That in our earthly bosoms dwell.

May age to age, &c. 368.

On the Feast of All-Saints, Nov. 1.

The HYMN at Even-song.

Placare, Christe, servulis.

O Christ, before whose throne of grace
Thy mother stands to plead our case:
Exert thy love, and grant that we
May share thy Father's clemency.

Angels, archangels, thrones and pow'rs,
And all who guard the heav'nly tow'rs,

From present, past, and future ill,
With watchful eye preserve us still.

Blest prophets, and apostles, plead
Our guilty cause; and intercede
With our offended Judge, that we
With tears may move his clemency.

May martyrs robes of purple dye,
With stoles of white confessors vie;
And both prevail to call us home
From exile and reverse our doom.

Chaste train of virgins, blest supplies,
Who, nurs'd in desarts, fill the skies:
And all the choirs of saints obtain,
That we with you may jointly reign.

Preserve thy faithful kingdoms free
From unbelievers tyranny;
That all mankind united may,
One pastor of our souls obey.

Great ever-living God, to thee,
In essence one, in persons three,
May all thy works thy tribute bring,
And every age thy glory sing.

The HYMN at Lauds.

Salutis humanæ Sator.

O Sov'reign Jesus, give thy aid,
To all thou hast redeem'd and made:
Mother of grace make sinners share
The helps of thy maternal care.

Blest spirits, who assist before
The throne of God, for us implore;

Ye patriarchs pray : ye prophets plead :
All for indulgence intercede.

Thou baptist, thou precursor blest,
Thou chief of pastors, with the rest
Of Christ's apostles pray that we
May live from sinful fetters free.

Next martyrs, and confessors quire,
With sacred virgins vows conspire,
And joint for us of heav'n obtain
Discharge of ev'ry sinful stain.

All happy great ones, that resort
To fill high heav'n's imperial court,
With just compassion now bestow
Your heav'nly gifts on us below.

May each succeeding age proclaim
Thy glory, Lord, and endless fame :
And praise, with the celestial host,
The Father, Son, and Holy Ghost.

The Feast of Apostles, and Evangelists.

The HYMN at Even-song, and Lauds.

Exultet Orbis gaudiis.

AROUND the world may joys arise,
And echo thro' the vaulted skies :
May heaven and earth conspire to sing,
And of apostles, triumph ring.

O you whom heav'n's High Judge design'd
To be the jury of mankind :
Earth's better lights ; now void of art,
Accept the language of our heart.

You who from God receive the keys,
 Whose pow'rful word heav'n's gate obeys ;
 With the same word prevail, that we
 May from the chains of sin be free.

Disease and health your power proclaim,
 And celebrate by turns your fame ;
 Relieve our minds thro' sin unfound,
 That sov'reign virtue may abound.

That Christ, when he returns to weigh
 Our actions at the dreadful day,
 May with him make us re-ascend,
 To live in joys that never end.

To God the Father, &c. 386.

The HYMN at Matins.

MAY joyful hymns in numbers shew
 How Christ's eternal bounties flow ;
 Th' Apostles triumphs, and the bliss,
 Wherewith he crowns their victories.

They rul'd the church, and held the shield
 To conquer in a suff'ring field ;
 Now like the stars from heav'n they shew
 Their light for us that walk below

Christ was their hope, their faith a rock,
 No threat'ning tyrants breath could shock ;
 The love of him their conquests bore
 Through all their torments, racks, and gore.

In them the Father's glory shines :
 The Son exults : the Spirit reigns ;
 All heav'n resounds with joys to see,
 This triumph of the Trinity.

To God the Father, &c. 386.

On the Feasts of Apostles in Easter-Time.

The HYMN at Even-song, and Matins.

Tristes erant Apostoli.

THE dismal scene was yet in view,
Christ's suff'rings fresh his death still
Th' Apostles grieving at their loss, (new ;
Still felt his scourge and bore his cross.

When heav'n's bright messenger appears,
And wiping off the womens tears :
Foretels them they the first should be,
To reap the fruits of constancy.

They wing'd with zeal make haste to tell
The anxious tribe what them befell :
And met their Lord array'd in light,
And knew, and blest the glorious sight.

Th' Apostles heard and led by fame,
To *Gallilee's* high mountain came :
And happy in that mount ador'd,
Their living and life-giving Lord.

From death of sin, &c. 393.

The HYMN at Lauds.

Paschale Mundo.

HEAV'n's brightest planet now displays
The lustre of his glorious rays :
The glad Apostles lift their eyes,
And see the Sun of justice rise.

Wond'ring they view their Lord, and praise
The beauty of his heav'nly face :

His saving wounds, than stars more bright,
Shine dazzling in the source of light.

O Christ thy sov'reign love impart,
And rule unrivall'd in our heart :
That full of God our mouths may praise,
And from abundance sing thy ways.

From death of sin, &c. 393.

On the Feast of a Martyr.

The HYMN at Even-song and Matins.

Deus tuorum Militum.

O God the lot, reward and prize,
That crowns thy martyrs victories :
Grant whilst we sing this martyr's praise,
We may renounce our sinful ways.

The world with specious cheats disguis'd
He soon discover'd and despis'd ;
And labour'd for a nobler gain,
Than palling pleasures mixt with pain.

No force could make his mind relent,
No racks his resolution bent ;
Fearless of death he sheds his blood,
And wades to heaven through the flood.

O vocal blood, now pierce the skies,
And deal with heav'n, to hear our cries ;
That on his glorious triumph we
May find indulgence, Lord, with thee.

Immortal glory, endless fame,
The glorious works of God proclaim ;
And sing with the celestial host,
The Father, Son, and Holy Ghost.

The HYMN at Lauds.

Invictæ Martyr, unicum.

UNvanquish'd Martyr, who didst tread,
Where'er thy Lord's example led;
And now in triumph mount'st the skies,
Loaded with palms and victories,

Implore that blood which Christ has spilt
To wash the leavings of our guilt;
That freed from sin's infectious bane,
Our ling'ring souls may live again,

Thy soul is now from danger free,
Unty'd from our mortality;
Teach us to soar on wings of love,
From earthly ties to realms above.

May age to age, &c. 368.

On the Feast of many Martyrs.

The HYMN at Even-song.

Sanctorum Meritis.

WHEN bleeding heroes fill the tuneful quire,
The combat and the crown our song inspire,
On speaking deeds the willing numbers flow,
And bays unbind amidst the laurels grow.

Arm'd from above they nobly fought for bliss:
Despis'd this world, as they're despis'd by this.
They saw the blossom and the fruit look fair;
But fruit and blossom both dissolv'd in air.

With heav'n in view fierce tyrants they engage,
And stand unmov'd beneath their impious rage.
Keen steel and racks their tender bowels rend;
Yet both to unrelenting courage bend.

Like slaughter'd sheep, they victims fall to death,
 No whisp'ring murmur taints their parting breath,
 No soft complaint escapes their gen'rous heart :
 But conscious minds conceal the secret smart.

What tongue can now the glorious crowns declare
 Which you for martyrs, bounteous Lord, prepare ?
 Wreaths of bright sanguine gems their brows entwine,
 Where drops of blood, congeal'd to rubies, shine.

Thee, sov'reign God-head, humbly we implore
 To cleanse our guilt, our innocence restore,
 Show'r down thy peaceful blessings in our days,
 That without ceasing we may sing thy praise.

The HYMN at Matins.

Christo profusum sanguinem.

TO Christ the prince of martyrs sing,
 The joys, which from their suff'rings
 From fields of blood, the laurels rise (spring ;
 To crown their gen'rous victories.

No terror of the world, nor pains ;
 Their progress stops, or courage stains ;
 For Christ they die before decay,
 And gain their bliss the nearest way.

Wild beasts and fire with equal rage
 Concur to make the bloody stage ;
 And martyrs more compassion find
 With savages, than human-kind.

Their malice, arm'd with brutal claws,
 Exceeds the bounds of nature's laws ;
 To torture faints ; but all their art
 Shakes but the cottage, not the heart.

O God of martyrs, grant that we.
Partake of their felicity;
And rais'd to their high thrones above;
With them for ever praise and love.

The HYMN at Lauds.

Rex gloriose Martyrum.

O Christ, thy martyrs glorious King,
The crown of all their suffering,
Who shew'd us, how to wean our love
From earth to fix on things above;

Vouchsafe to lend a gracious ear,
Whilst we our humble vows prefer;
That singing of their triumphs, we
May find indulgence, Lord, with thee.

That grace in us, O Lord, excite,
By which thy conqu'ring martyrs fight;
By which thy blest confessors shine,
To cleanse our guilty breasts of sin.

May age to age, &c. 368.

*The same Hymn is said for Many Martyrs at
Even-song. in Easter-time.*

On the Feast of a Confessor.

The HYMN at Even-song and Matins,

Iste Confessor Domini.

THE faithful servant who confess his Lord,
Whose feast the Church's annual joys
record;

This day in recompence is call'd to be
Before thy Father, Lord, confess'd by thee.

[If it be not the Day of his Decease, instead of the two last
Lines, say,]

This day in recompence deserves, that we
Should praise thy servant, Lord, confess'd by
thee: (high,

His humble prudence, and his thoughts on
His pure and unpretending piety,
By blameless steps a sober life convey'd,
Till last it center'd, where it first was made.

Within his tomb lies all that heav'n can
spare,

Hither the deaf, the blind, and lame repair:
His kind protection each disease restrains,
Restores their losses, and relieves their pains.

Justly may then his praise bespeak our voice,
To join in consort, and with heav'n rejoice:
So may we hope to have an equal share
Of his protection here, and merit there.

Glory and honour, power and empire vie,
To celebrate the ways of the Most High;
Who from the seat of his illustrious throne,
Rules all this worldly machine, three and one,

On the Feast of a Confessor and Bishop.

The HYMN at Lauds.

Jesu Redemptor.

Redeemer Christ, thou brightest gem
Of sacred prelate's diadem;
Resume thy clemency to-day,
And grant the gifts for which we pray.

To-day the church transmits to fame
The great Confessor of thy name ;
Whilst faithful choirs with joy rehearse
In solemn rites his anniverſe.

Thrice happy he that could deſpiſe
This fading world's vain pageantries ;
And fix his everlaſting reſt
On ſurer grounds amongſt the bleſt.

May we this bright example take,
And the deluding world forſake ;
That by his interceſſion, we
May die to ſin, and live to thee.

From henceforth may all ages ſing,
The ſource of grace and mercy's ſpring ;
And bleſs with all the heavenly hoſt,
The Father, Son, and Holy Ghoſt.

On the Feaſt of a Confessor, not Biſhop.

The HYMN at Lauds.

Jefu Corona celfior.

Lord, who thyſelf the crown wilt make
Of all that ſuffer for thy ſake ;
And own them in thy world of bliſs,
If they confeſs thy name in this.

Prepare us, whiſt thy ſuppliantſ pray
In concert with thy ſaints to-day,
To claim that promiſe, and begin,
By breaking all our chains of ſin.

This happy day the grateful year
Keeps ſacred in in its kalendar,

Whereon this faint from earth releas'd,
Augments the number of the blest.

The vanity of worldly joys,
Possessions, pleasures wealth and toys,
Like vanquished foes, but means supply
To solemnize his victory.

On thee he calls, O Lord, his shield ;
The devils hear thy name and yield ;
Thus does thy faint by thee prevail,
And trample o'er the pow'rs of hell.

Alone he in thy name confides,
Faith lights his steps, and virtue guides ;
By this initial taste of loye,
To feast with all the blest above.

Then since our worthless merits fail.
Let this thy faint with thee prevail,
To cancel sin's deserved score,
That lies at our unhappy door.

To God the Father's sacred name
Eternal glory, praise and fame ;
Who with the Holy Ghost and Son,
For ever reigns, both three and one.

On the Feast of Virgins.

The HYMN at Even-song and Lauds.

Jesus Corona Virginum.

O Christ, the crown of purity,
We offer up our vows to thee ;
Whom none but she alone cou'd bear,
Whose fruit did not the bloom impair.

Lillies around thee strew the way,
And choirs of brighter virgins play :
The spouse shines forth arrayed in white,
And on 'm all reflect his light.

Where'er his great example led,
The following trains of virgins tread :
They singing trace his wond'rous ways,
And run division to his praise.

May each succeeding age, &c. 425.

Of a Virgin and Martyr.

The HYMN at Matins.

Virginis Proles.

O Virgin's offspring Christ, who wert alone
Thy parent's maker and a virgin's son !
A virgin's triumph asks our praise ;
With heav'nly thoughts our numbers raise,
Her double courage did at once engage
Her sex's weakness and her tyrants rage ;
And over both victorious now,
A double wreath adorns her brow.
Thro' fields of blood her hunted soul escapes
From threat'ning death in all its frightful
shapes ;
And wading thro' a troubled stream,
Obtains the heav'nly diadem.
Permit, great God, her pray'rs may set us free
From hateful sin's enchanted tyranny,
And purest hymns shall sound thy name
In songs of everlasting fame.

Glory to God the Father, &c. *as on the Feast
of St. John Baptist, page 410.*

On the Feast of a Virgin only, and not Martyr.

The HYMN at Matins.

Virginis proles.

O Virgin's offspring Christ, who wert alone
Thy parent's maker and a Virgin's Son!
A Virgin's merits ask our praise;
With heav'nly thoughts our numbers raise.
Permit, great God, her prayr's may set us free
From hateful sin's enchanted tyranny.
And purest hymns shall sound thy name
In songs of everlasting fame.
Glory to God, &c. page 410.

On the Feasts of Holy Women.

The HYMN at Even-song and Lauds.

Fortem virili Pectore.

RISE tuneful numbers, justly praise
A noble matron's gen'rous ways;
Whose fortitude exalts her name,
Above her sex, and high as fame.
Wing'd with seraphic love, her heart
Transcends and 'scapes the poison'd dart;
By painful flights she soars above,
The reach of earth or earthly love.
She starves the flesh to feed the mind
With fasts and prayer, a food refin'd:
No passions discompose her breast,
Absorb't in pleasures with the blest.

O Christ, whose glorious graces shine
So bright through such a feeble shrine ;
Grant by her powerful prayers that we
May shine with her eternally.

May age to age, &c. 368.

The HYMN at Matins.

Hujus Oratu.

PErmit, great God, this Saint with pray'rs
may free

Our souls from sin's enticing slavery :

And purest hymns shall sound thy name
In songs of everlasting fame.

Glory to God, &c. page 410.

On the Feast of the Dedication of a Church.

The HYMN at Even-song and Matins.

Cælestis Urbs Hierusalem.

Hierusalem, whose heav'nly mien
Betrays the peace that reigns within,
Whose quarries living rocks supply
To build and raise thy towers so high,
Heaven's brightest angels crown the pile,
And God does on thy labours smile.

O *Sion's* daughter well betroth'd !
With all thy Father's glory cloth'd !
In all thy spouse's graces dress'd,
In thee, the spouse himself is bless'd ;
Thou beauteous queen of heav'nly love,
Whom Christ espouses from above.

Thy orient gates with pearl array'd
Stand always open and display'd :

For all who thither drawn by love.
 Have nobly fix'd their hearts above :
 Such as here thought it high reward
 To suffer with their suff'ring Lord.

Thus hardest marbles, toughest oaks,
 Polish'd and shap'd by dint of strokes,
 The skilful artist's able hand
 Makes fit to take their place, and stand
 On highest pinacles, to shine
 O'er all the edifice divine.

To thee, Most High, our voice we raise,
 To thee, Most High in all thy ways,
 We, both the Father and the Son,
 And Paraclete, adore in one ?
 Whilst endless anthems sound thy fame
 And loud Hosanna's echo to thy name.

The HYMN at Lauds.

Alto ex Olympi vertice.

FROM high *Olympus'* top the Son
 Of God, and living *Corner-stone*.
Hewn without hands, came down to shew
 How far humility cou'd go,
 And join'd at his stupendous birth
 Both grace and nature, heav'n and earth.

By this alliance happy we
 Partakers of the harmony !
 Angels above division run,
 And sing incessant three and one ;
 Whilst *Sion* with a tuneful heart,
 Replies and sings a second part.

Hither, O God, direct thy flight,
 And fill these temples with thy light ;
 Hither repair, and here espouse
 The int'rest of thy people's vows.

Sion was once thy chosen place ;
On *Sion* show'r thy streams of grace.

Resume thy mercy-feat, and shew
As once, our Father's God ; so now
Thou'rt God and Father prone to hear,
Be bounteous ev'n beyond our pray'r ;
And crown our souls amongst the blest,
In seats of everlasting rest.
To thee Most High, &c. 436.

For the Dead, the SEQUENCE.

Dies iræ, dies illa,

THE day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As *David* and the *Sybils* say.

What horror will invade the mind,
When the strict judge who would be kind,
Shall have few venial faults to find ?

The last loud trumpet's wondrous sound
Must thro' the rending tombs rebound.
And wake the nations under ground.

Nature and death shall with surprise
Behold the pale offender rise !
And view the judge with conscious eyes.

Then shall, with universal dread,
The sacred mystic book be read,
To try the living and the dead.

The judge ascends his awful throne,
He makes each secret sin be known,
And all with shame confess their own.

Oh then ! what interest shall I make,
To save my last important stake,
When the most just have cause to quake.

Thou mighty formidable king,
Thou mercy's unexhausted spring,
Some comfortable pity bring.

Forget not what my ransom cost,
Nor let my dear bought soul be lost,
In storms of guilty terror tost.

Thou who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain.

Thou whom avenging powers obey,
Cancel my debt (too great to pay)
Before the sad accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep : accept my tears.

Thou who wert mov'd with *Mary's* grief,
And by absolving of the thief
Hast giv'n me hope, now give relief.

Reject not my unworthy pray'r :
Preserve me from that dang'rous snare,
Which death and gaping hell prepare.

Give my exalted soul a place
Amongst thy chosen right-hand race,
The sons of God, and heirs of grace.

From that insatiable abyfs,
Where flames devour, and serpents hiss,
Promote me to thy seat of blifs.

Prostrate my contrite heart I rend;
My God, my Father and my Friend,
Do not forsake me in the end.

Well may they curse their second breath,
Who rise to a reviving death.

Thou great creator of mankind,
Let guilty man compassion find. *Amen.*

THE
P R A Y E R S

On Sundays and other Days,

With their ANTHEMS and VERSICLES
throughout the Year.

The Anthem on the first Sunday in Advent.

FEAR not *Mary*, for thou hast found
Grace with our Lord: Behold thou
shalt conceive and bear a Son. *Alleluia.*

Vers. Distil ye heavens from above, and
let the clouds shower down the just.

Resp. Let the earth open, and bud forth a
Saviour.

The Prayer.

O Lord we beseech thee, exert thy power
and come, that under thy protection
we may be freed from the imminent danger
of our sins, and be saved through thy delive-
rance. Who livest and reignest one God,
with the Father and Holy Ghost, world
without end. R. Amen.

The Anthem on the Second Sunday in Advent.

Art thou he that art to come, or look we for
another? Go, and report to *John* what you

have seen : The blind are restored to sight, the dead rise again, the gospel is preached to the poor. *Alleluia.*

Vers. Distil, as before.

The Prayer.

RAISE up our hearts, O Lord, to prepare the ways of thy only Son, that by his coming we may be made worthy to serve thee with clean hearts : Who liveth and reigneth one God, &c.

The Anthem on the Third Sunday in Advent.

Blessed art thou, *Mary*, who didst believe our Lord ; those things shall be perfected in thee, which were spoken to thee by our Lord. *Aileluia.*

This Anthem is omitted, if one of the greater Anthems which follow cometh in the Place.

Vers. Distil, as before.

The Prayer.

GIVE ear, O Lord, we beseech thee, to our prayers, and with thy grace enlighten the darkness of our minds ; Who livest and reignest, &c.

These greater Anthems following are begun the 17th of December, and every one said in order till the next day before Christmas-Eve. The Versicles and prayers of the Sunday before are to be said, when none proper are assigned.

The Anthem on the 17th of December.

O wisdom, who camest forth from the mouth of the Most High ; powerfully extending from end to end, and sweetly disposing all things ; come, and instruct us in the ways of prudence.

The Anthem on the 18th of December.

O *Adonai*, and leader of the house of

Israel, who appeared'st to *Moses* in the flaming bush, and gavest him the law in *Sinai*, come and redeem us with thy strong arm.

The Anthem on the 19th of December.

O root of *Jesse*, who standest for a sign to nations, before whom kings shall restrain their mouths: thou whom the *Gentiles* shall address; come to our deliverance, and now delay no more.

The Anthem on the 20th of December.

O Key of *David*, and sceptre of the house of *Israel*, who openest, and no one shuts, shuttest, and no one opens; come and bring forth from their prisons, those that are in chains, sitting in the dark, and in the shades of death.

The Anthem on the 21st of December.

O Orient, the splendor of eternal light, and sun of justice, come and enlighten those that sit in the dark, and in the shades of death.

The Anthem on the 22d of December:

O King of the *Gentiles*, the desired of nations; the corner-stone that unitest both in one; come to the salvation of man, whom thou hast framed of earth.

The Anthem on the 23d. of December.

O *Emanuel*, our King and law-giver, the expectation, and Saviour of nations; come to our salvation, O Lord our God.

On Ember-Wednesday in Advent.

If it comes before the 17th of December, this Anthem is to be said.

Behold the handmaid of our Lord; be it to me according to thy word.

Vers. Distil, as before.

The Prayer.

GRANT, we beseech thee, Almighty God, that the solemnity of our redemption now approaching, may both afford us the helps of this present life, and also give us the rewards of eternal blifs; thro' our Lord.

On Ember-Friday in Advent:

If it comes before the 17th of December, this Anthem is to be said.

This is the testimony which *John* gave; He who comes after me, was made before me.

Vers. Distil, as before:

The Prayer.

O Lord, we beseech thee, exert thy power, and come; that they who trust in thy goodness, may speedily be delivered from all adversity; Who livest and reignest, &c.

On Ember-Saturday in Advent.

The Anthem. Vers. Distil, as before.

The Prayer.

O God, who see'st that we are afflicted through our own wickedness; grant mercifully, that by the coming we may receive comfort; Who livest and reignest, &c.

On the Fourth Sunday in Advent.

The Anthem. Vers. Distil, as before.

The Prayer.

O Lord, we beseech thee, exert thy might, and powerfully assist us; that by the help of thy grace, what our sins obstruct,

may be hastened by the indulgence of thy mercy; Who livest and reignest, &c.

The Anthem on the vigil of the Nativity of our Lord.

When the sun shall rise from heaven, you shall see the King of kings coming forth from his Father. as a bridegroom out of his bride-chamber.

Vers. To-morrow shall be cancelled the iniquity of the earth.

Resp. And the Saviour of the world shall reign over us.

The Prayer.

O God, who makest us rejoice, by the yearly expectation of our redemption; grant that we, who joyfully receive thy only begotten Son, our Lord Jesus Christ, as our Redeemer, may also safely behold him, coming as our Judge; who liveth and reigneth, &c.

The Anthem on the Sunday within the Octave of the Nativity of our Lord.

The child Jesus advanced in age and wisdom before God and man.

Vers. The word became flesh. *Alleluia.*

Resp. And dwelt among us. *Alleluia.*

The Prayer.

Almighty and everlasting God, direct our actions according to thy holy will; that in the name of thy beloved Son, we may abound in all good works; Through the same Jesus Christ our Lord.

The Anthem on the Sunday within the Octave of the Epiphany.

O Son, why hast thou done so to us? I and thy Father grieving did seek thee. What is the reason that you sought me? Did you

not know, that I must be about those matters, which are my Father's ?

Vers. The kings of *Tharfis* and the Isles shall offer gifts.

Resp. The kings of the *Arabs* and *Saba* shall bring presents.

The Prayer.

WE beseech thee, O Lord, be favourable to the desires of thy people, that they may both see what is to be done, and be able to perform what they shall see to be their duty : Through our Lord.

The Anthem on the Second Sunday after Epiphany.

The wine failing, Jesus commanded the pitchers to be filled with water, which was turned into wine. *Alleluia.*

Vers. Let my prayer, O Lord, ascend.

Resp. Like incense in thy sight.

The Prayer.

O Almighty and eternal God, who governeſt both heavenly and earthly things ; mercifully hear the prayers of thy people, and grant us thy peace in our times : Through our Lord.

The Anthem on the Third Sunday after Epiphany.

O Lord, if thou wilt, thou can'ſt cleanse me : And Jesus said, I will ; be thou clean.

Vers. Let my prayer, O Lord, ascend.

Resp. Like incense in thy sight.

The Prayer.

O Almighty and everlasting God, mercifully regard our infirmity ; and let the right hand of thy Majesty appear in our protection : Through our Lord.

The Anthem on the Fourth Sunday after Epiphany.

O Lord, save us, we perish : command,
O God, and cause a calm.

Vers. Let my prayer, *as before.*

The Prayer.

O God who knowest that in so great dangers, through human frailty, we cannot subsist ; grant us health of mind and body ; that what we suffer for our sins, we may through thy help overcome : Through our Lord.

The Anthem on the Fifth Sunday after Epiphany.

Gather first the tares, and bind them into bundles, to be burnt ; but the wheat gather into my barn, says our Lord.

Vers. Let my prayer, *as before.*

The Prayer.

Preserve thy people, we beseech thee, O Lord, with perpetual tenderness ; that resting on the only hope of heavenly grace, it may ever, by thy protection, be defended : Through our Lord.

The Anthem on the Sixth Sunday after Epiphany.

The kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Vers. Let my prayer, *as before.*

The Prayer.

Grant, we beseech thee, Almighty God, that ever meditating on things that are just, we may both in words and deeds execute what is acceptable to thee : through our Lord.

446 Prayers, &c. after Epiphany.

The Anthem on Septuagesima Sunday.

The householder said to the workmen, why stand you here all the day idle? but they answering, said, because no man has hired us. Go ye also into my vineyard, and what shall I give you? Be just, I will give you.

Vers. Let my prayer, O Lord, ascend.

Resp. Like incense in thy sight.

The Prayer.

Give ear, we beseech thee, O Lord, to the prayers of thy people, that we, who for our sins are justly afflicted, for the glory of thy name, may be mercifully delivered: through our Lord.

The Anthem on Sexagesima-Sunday.

To you it is granted to know the mystery of the kingdom of God; but to others in parables, said Jesus to his disciples.

Vers. Let my prayer, as before.

The Prayer.

O God, who see'st that we trust not in our own actions; mercifully grant, that by the protection of the apostles of the Gentiles, we may be defended against all adversities: through our Lord.

The Anthem on Quinquagesima-Sunday.

And Jesus stopping, commanded the blind man to be brought to him; and says to him, what wilt thou have me to do for thee? O Lord, that I may see. And Jesus said to him, look up, thy faith has healed thee. And forthwith he saw, and followed him, magnifying God.

Vers. Let my prayer, as before.

The Prayer.

O Lord, we beseech thee, mercifully hear our Prayers; and having freed us from the bonds of sin, preserve us from all adversities: through our Lord.

The Anthem on Ash-Wednesday.

Lay up treasures for yourselves in heaven, where neither rust nor moth destroys.

Vers. Let my prayer, as before.

The Prayer.

GRant, O Lord, to thy faithful, that they may enter upon this solemn fast with a due Piety, and go through it with a secure devotion: through our Lord.

The Anthem on Thursday.

O Lord, I am not worthy, that thou enter under my roof: but only speak the word, and thy servant will be healed.

Vers. Let my Prayer, as before.

The Prayer.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee; and turn away the scourges of thy anger, which we deserve for our sins: Through our Lord.

The Anthem on Friday.

But thou, when thou shalt pray, enter into thy chamber; and having shut the door, pray to thy Father.

Vers. Let my Prayer, as before.

The Prayer.

WE beseech thee, O Lord, graciously to favour us in the fast we have begun; that what we observe outwardly, we may perform with sincere minds: Through our Lord.

The Anthem on Saturday.

Then thou shalt require help, and our Lord will graciously hear; thou shalt cry, and he will say, behold I am here.

Vers. Let my Prayer, as before.

The Prayer.

GIVE ear, O Lord, to our prayers; that with a true devotion we may observe this solemn fast, which is piously instituted for giving health both to our soul and body: Through our Lord.

The Anthem on the First Sunday in Lent.

Behold, now is the acceptable time, behold now the days of salvation; in these days therefore, let us shew ourselves the servants of God, in much patience, in fasting, in watchings, and sincere charity.

Vers. God has given his Angels charge of thee.

Resp. To guard thee in all thy ways.

The Prayer.

O God, who purifiest thy church by the yearly observation of *Lent*; grant to thy faithful, that what they endeavour to obtain of thee by fasting, they may duly practise in good works: Through our Lord.

The Anthem on Monday.

What you have done to one of my little ones, you have done to me, says our Lord.

Vers. God has given his Angels. *as before.*

The Prayer.

O God our salvation, change our hearts, and influence our minds with thy heavenly doctrine ; that this fast of *lent* may be beneficial to us : Through our Lord.

The Anthem on Tuesday.

For it is written, that my house is the house of prayer to all nations, but you have made it a den of thieves. And he was daily teaching in the temple.

Vers. God has given his Angels, &c.

The Prayer.

HAVE regard, O Lord, to thy people ; and grant, that by mortifying our bodies, our minds may be enflamed with the love of thee : Through our Lord.

The Anthem on Ember-Wednesday in Lent.

As *Jonas* was three days and three nights, in the belly of the whale, so shall the Son of Man be in the heart of the earth.

Vers. God has given his Angels, *as before.*

The Prayer.

WE beseech thee, O Lord, mercifully to hear our prayers, and stretch forth the Right Hand of thy Majesty, against all our adversities : Through our Lord.

The Anthem on Thursday.

O Woman thy faith is great : be it to thee, as thou has asked,

Vers. God has given his Angels, *as before*

The Prayer.

WE beseech thee, O Lord, mercifully to regard the devotion of thy people, that mortifying their bodies by fasting, they may have their minds refreshed by the fruit of good works: Through our Lord.

The Anthem on Ember-Friday in Lent.

He that heal'd me, gave me this command,
Take up thy bed and walk in peace.

Vers. God has given his Angels, *as before.*

The Prayer,

BE propitious, O Lord, to thy people, and by the comfortable help of thy mercy, refresh them whom thou hast made devout in thy service: Through our Lord.

The Anthem on Ember-Saturday in Lent.

Tell none the vision, which you have seen,
till the Son of Man rises from death.

Vers. God has given his Angels, &c.

The Prayer:

WE beseech thee, O God, mercifully to look down on thy people, and according to thy clemency, turn from them the scourges of thy anger: Through our Lord.

The Anthem on the Second Sunday in Lent.

Tell none the vision which you have seen;
as before.

Vers. God has given his Angels, &c.

The Prayer.

O God, who see'st us destitute of all strength, preserve us both within and without; that our bodies may be secure from

all adversities, and our souls purified from all evil thoughts: Through our Lord.

The Anthem on Monday.

He, that sent me, is with me and has not left me alone; because I ever do those things, that are pleasing unto him.

Vers. God has given his Angels, &c.

The Prayer.

GRANT we beseech thee, Almighty God, that thy people, who by abstinence, mortify their bodies, may be the observance of thy law, abstain from all things that are displeasing to thee: Through our Lord.

The Anthem on Tuesday.

But you are all brethren; name not to yourselves a Father on earth; for you Father is one, who is in heaven; neither be ye called masters, for Christ alone is your master.

Vers. God has given his Angels, &c.

The Prayer.

GRant us, O Lord, we beseech thee thy assistance, whereby to perfect the observance of this holy fast; that what we undertake by thy authority, we may accomplish by thy grace; Through our Lord.

The Anthem on Wednesday.

For he shall be delivered to the *Gentiles*, to be mocked, scourged, and crucified.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, O Lord, mercifully to regard thy people; and grant that they, who in obedience to thy precept abstain

from flesh, may likewise avoid all sort of vice; through our Lord.

The Antiphon on Thursday.

The rich man desired a drop of water, who denied *Lazarus* crumbs of bread.

Vers. God has given his Angels charge of thee.

Resp. To guard thee in all thy ways.

The Prayer.

GRant us, O Lord, we beseech thee, the assistance of thy grace, that duly applying ourselves to fasting and prayer, we may be delivered from all our enemies both of body and soul; through our Lord.

The Antiphon on Friday.

Seeking to lay hold on him, they feared the people, because they held him for a prophet.

Vers. God has given his Angels, &c.

The Prayer.

GRant, Almighty God, that being purified by this holy fast, we may come to the approaching solemnity with sincere hearts: through our Lord.

The Antiphon on Saturday.

And the Father said to his servants bring forth quickly the first stole, and put it on him, and put a ring on his hand, and shoes on his feet.

Vers. God has given his Angels, &c.

The Prayer.

GRant, we beseech thee, O Lord, this saving effect to our fasting, that the chastisement of the flesh, which we have

undertaken, may give strength to our souls :
Through our Lord.

The Anthem on the Third Sunday in Lent.

A certain woman of the multitude lifting up her voice, said, blessed is the womb that bore thee, and the paps that gave thee suck. And Jesus said to her ; Yea, and blessed are they that hear the word of God, and keep it.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, Almighty God, have regard to the prayers of thy servants ; and stretch forth the right hand of thy power in our defence : Through our Lord.

The Anthem on Monday.

But Jesus passing through the midst of them, went away.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, O Lord, mercifully pour forth thy grace into our hearts, that as we observe an abstinence from meat, so we may carefully avoid all hurtful excesses : Through our Lord.

The Anthem on Tuesday.

Where two or three are gathered together in my name, I am in the midst of them, says our Lord.

Vers. God has given his Angels, &c.

The Prayer.

Almighty and most merciful God, vouchsafe graciously to hear us, and grant us the gift of such abstinence, as may be available to salvation : Through our Lord.

The Anthem on Wednesday.

To eat with unwashed hands, does not defile a man.

Vers. God has given his Angels, &c.

The Prayer.

GRant, we beseech thee, O Lord, that being instructed by wholesome fasting, we may abstain likewise from all vice, and more easily obtain thy mercy : Through our Lord.

The Anthem on Thursday.

All they, that had sick persons, brought them to Jesus, and they were healed.

Vers. God has given his Angels, &c.

The Prayer.

MAY thy name, O Lord, be glorified in this solemnity of *St. Cosmas and Damian*, on which thou hast honoured them, with everlasting glory, and by unspeakable Providence, afforded us relief : Through our Lord.

The Anthem on Friday.

Thou art a prophet, O Lord, as I see ; our fathers did adore in this mountain.

Vers. God has given his Angels, &c.

The Prayer.

BE favourable to us, O Lord, in this time of our fast ; that as we observe an abstinence from flesh, so we may fast likewise in our hearts from all sin ; Through our Lord.

The Anthem on Saturday.

Has none condemned thee, O woman ?

None, Lord: neither will I condemn thee; hereafter sin no more.

Vers. God has given his Angels, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that thy people, who by abstinence mortify their bodies, may, by the observance of thy law, abstain from all things displeasing to thee: Through our Lord.

The Anthem on the Fourth Sunday in Lent.

Jesus therefore went up to the mountain, and there sat with his disciples.

Vers. God hath given his angels charge of thee.

Resp. To keep thee in all thy ways.

The Prayer.

GRant, we beseech thee, Almighty God, that we, who are justly punished for our sins, may be refreshed by the comforts of thy grace: Through our Lord.

The Anthem on Monday.

Dissolve this Temple, says our Lord, and after three days I will build it again. But this he spoke of the Temple of his Body.

Vers. God has given his Angels, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that with a yearly devotion observing this holy ordinance, we may be pleasing to thee both in body and soul: through our Lord.

The Anthem on Tuesday.

No man laid hands on him, because his hour was not yet come.

Vers. God has given his Angels, &c.

The Prayer.

WE beseech thee, O Lord, that the observance of this sacred fast, may be to us the increase of a holy life, and engage to us the continual assistance of thy mercy : Through our Lord.

The Anthem on Wednesday.

The Man, who is called Jesus, made clay of spittle, and laid it on my eyes, and now I see.

Vers. God has given his Angels, &c.

The Prayer.

O God, who by fasting both rewardest the just and grantest pardon to sinners ; shew mercy to us here humbling ourselves before thee, that by the confession of our guilt, we may obtain the forgiveness of our sins : Through our Lord.

The Anthem on Thursday.

A great prophet is risen amongst us ; and God has visited his people.

Vers. God has given his Angels, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that we who are punished by fasting, may be comforted by a holy devotion ; that earthly affections being moderated in us, we may be better capable of what belongs to heaven : Through our Lord.

The Anthem on Friday.

O Lord. if thou hadst been here *Lazarus* had not been dead : behold now having been four days in the grave, he stinketh.

Vers. God has given his Angels, &c.

The Prayer.

O God, who with unspeakable mysteries givest new life to the world; grant, we beseech thee, that thy Church may be benefited by thy divine institutions, and likewise supplied with temporal blessings: Through our Lord.

The Anthem on Saturday.

I am he, who give testimony of myself; and the Father, who sent me, gives testimony of me.

Vers. God has given his Angels, &c,

The Prayer.

GRant, O Lord, we beseech thee, that our devotion may become fruitful thro' thy grace; for then only will our fasting be beneficial to us, when it is pleasing to thy goodness: Through our Lord.

The Anthem on Passion-Sunday.

Abraham your Father rejoiced to see my day; he saw it and was glad.

Vers. Deliver me, O Lord. from the evil man.

Resp. From the unjust man deliver me.

The Prayer.

WE beseech thee, Almighty God, mercifully regard thy people; that under thy guidance they may be directed in body and by thy protection preserved in mind: Through our Lord.

The Anthem on Monday.

If any one thirsts, let him come to me, and drink; and out of his belly shall flow waters of life, says our Lord.

Vers. Deliver me, &c.

The Prayer.

SANCTIFY to us we beseech thee, O Lord, our fasts; and grant us the pardon of all our sins: Through our Lord.

The Anthem on Tuesday.

Go ye up to this festival day, but I will not go up, because my time is not yet come.

Vers. Deliver me, &c.

The Prayer.

WE beseech thee, O Lord, that our fasting may be well pleasing in thy sight; that cleansing us from sin, it may both render us worthy of thy favour. and bring us to eternal salvation: Through our Lord.

The Anthem on Wednesday.

Many good works have I done for you: for which of them will you kill me.

Vers. Deliver me, &c.

The Prayer.

O God of mercy, enlighten the hearts of thy people by this holy fast; and since all our devotion is the effect of thy bounty, be favourable to us and hear our prayers: Through our Lord.

The Anthem on Thursday,

With desire I have desired to eat this *Pasch* with you before I suffer.

Vers. Deliver me, &c.

The Prayer.

GRANT, we beseech thee, Almighty God, that the dignity of human nature, which has been wounded by excess, may be healed by the remedies of moderation and temperance: Through our Lord.

The Anthem on Friday.

The high priests consulted together, that they might kill Jesus ; but they said, Not on the festival day, lest perhaps there may be a tumult among the people.

Vers. Deliver me, &c.

The Prayer.

WE beseech thee. O Lord, mercifully infuse thy grace into our hearts ; that overcoming our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next : Through our Lord.

The Anthem on Saturday.

O righteous Father, the world has not known thee, but I know thee, because thou hast sent me.

Vers. Deliver me, &c.

The Prayer.

WE beseech thee, O Lord, that the people consecrated to thy service may improve in all the affections of piety ; that being taught by holy exercises, they may be so much the more enriched with spiritual gifts, as they become more acceptable to thy divine Majesty : Through our Lord.

The Anthem on Palm-Sunday.

For it is written, I will strike the Pastor, and the sheep of the flock shall be dispersed ; but after I shall rise again, I will go before you into *Galilee*, there you shall see me, says our Lord.

Vers. Deliver me, &c.

The Prayer.

Almighty and everlasting God, who hast been pleased that our dear Redeemer should take upon him our flesh, and suffer on a cross, to give us an example of humility; mercifully grant, that we may always improve by the instructions of his patience, and have a part in his holy resurrection: Through our Lord.

The Anthem on Monday.

Thou would'st have no power over me, if it were not given thee from above.

Vers. Deliver me, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that we, who through our infirmity sink under so many troubles, may receive comfort through the passion of thy only Son our Lord Jesus Christ; Who with thee and the Holy Ghost, &c.

The Anthem on Tuesday.

I have power to lay down my life, and to take it again.

Vers. Deliver me, &c.

The Prayer.

Almighty and everlasting God, grant, we may so celebrate the mysteries of our Saviour's passion, that we may obtain pardon of all our sins: Through the same Jesus Christ our Lord, &c.

The Anthem on Wednesday.

The maid said to *Peter*, Verily thou art one of them, for thy speech does discover thee.

Vers. Deliver me, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that we, who are always afflicted by our own excesses, may be delivered by the passion of thy only Son; Who lives and reigns one God, with thee and the Holy Ghost, &c.

The Anthem on Maunday-Thurfday.

And as they were at supper, Jesus took bread, and blessed, and broke it, and gave it to his disciples.

Verf. Christ was for us made obedient.

Resp. Even to Death.

The Prayer.

LOOK down, O Lord, we beseech thee upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and suffer death on the cross: Who lives and reigns one God, with thee and the Holy Ghost, &c.

The Anthem on Good-Friday.

When he had taken the vinegar, he said, It is finished; and bowing down his head, he gave up the ghost..

Verf. Christ was for us made obedient to death.

Resp. Even the death of the Cross.

The Prayer.

Look down, *as before.*

The Anthem on Easter-Eve.

The women sitting at the monument, lamented, weeping for our Lord.

Verf. Christ was for us made obedient to death, even the death of the cross.

Resp. For which God did also exalt him, and gave him a name, which is above all names.

*The Prayer.*Look down, *as before.**The Anthem on Easter-Day.*And behold they saw the stone rolled away, for it was very great. *Alleluia.**Vers.* This is the day which our Lord has made, let us rejoice and be glad in it.*The Prayer.***O** God, who by thy only Son, hast this day opened to us the passage to eternity, through his victory over death; grant that our prayers, which thy preventing grace inspires, may by thy help become effectual: Through the same Jesus Christ, &c.*The Anthem on Monday.*What are these discourses, which walking you have together, and are sad? *Alleluia.**Vers.* This is the day, &c.*The Prayer.***O** God, who by the paschal solemnity hast provided the world with helps; enrich thy people, we beseech thee, with heavenly blessings, that they may obtain a perfect liberty, and advance to the possession of life everlasting: Through our Lord.*The Anthem on Tuesday.*Behold my hands and my feet, that it is I myself. *Alleluia, Alleluia.**Vers.* This is the day, &c.*The Prayer.***O** God, who by a new offspring continually enlargest thy church; grant to thy servants, that the sacrament which by faith

they have received, may be manifested in their lives : Through our Lord.

The Anthem on Wednesday.

Jesus said to his disciples, bring of the fish, which ye have now taken. And *Simon Peter* went up, and drew his net to the land, full of great fishes, *Alleluia.*

Verf. This is the day, &c.

The Prayer.

O God, who by the yearly solemnity of our Lord's resurrection, fillest us with joy ; mercifully grant by these festivals we here celebrate, we may come at length to the possession of joys eternal : Through our Lord.

The Anthem on Thursday.

They have taken away, my Lord, and I know not where they have put him : If thou hast removed him, tell me. *Alleluia.* And I will take him away. *Alleluia.*

Verf. This is the day, &c.

The Prayer.

O God who hast united divided nations, in the confession of thy name ; grant that they who are regenerate in the water of baptism, may have one faith in their hearts, and the same piety in their actions : Thro' our Lord.

The Anthem on Friday.

All power in heaven and on earth, is given unto me. *Alleluia.*

Verf. This is the day, &c.

The Prayer.

Almighty and everlasting God, who for reconciling mankind, hast insti-

tuted the paschal mystery ; so influence our minds, that what we profess in this solemnity, we may practise in our lives : Through our Lord.

The Anthem on Saturday.

The two ran together, and that other disciple did out-run *Peter*, and came first to the sepulchre. *Alleluia.*

Vers. This is the day.

The Prayer.

GRANT, we beseech thee, Almighty God, that we, who with reverence have celebrated the easter solemnity, may happily come to thy everlasting joys : Through our Lord.

The Anthem on Low-Sunday.

After eight days, the doors being shut, our Lord entering in, said to them, peace be to you. *Alleluia, Alleluia.*

Vers. Stay with us O Lord. *Alleluia.*

Resp. For night draws on. *Alleluia.*

The Prayer.

GRANT we beseech thee, Almighty God, that we, who have observed the paschal solemnity, may, thro' thy grace, manifest the effects of them in our morals and life : Through our Lord.

The Anthem on the Second Sunday after Easter.

I am the good Shepherd, who feed my sheep, and for my sheep lay down my life. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, who by the humiliation of thy only Son, hast raised up the fallen world, grant to thy faithful perpetual comfort; that having been delivered by thee from everlasting death, they may be established by thee in the possession of life everlasting: Through the same Lord.

The Anthem on the Third Sunday after Easter.

Verily I say to you, that you shall lament and weep, and the world shall rejoice, but you shall be made sorrowful: But your sorrow shall be turned into joy. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God who to such as go astray, shewest the light of thy truth, that by it they may return into the way of righteousness; grant to all who live in the christian profession, that they may avoid those things which are contrary to this name, and embrace what is agreeable to it: Through our Lord.

The Anthem on the Fourth Sunday after Easter.

I am going to him that sent me; but because I have spoke these things to you, sorrow has filled your hearts. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, who makest the faithful to be of one mind; grant to thy people, that they may love what thou commandest and desire what thou promigest; that amidst the

inconstancy of this world, our hearts may there be fixed, where the joys are unchangeable: Through our Lord.

The Anthem on the Fifth Sunday after Easter.

Ask, and ye shall receive, that your joy may be full; for my Father loves you, because you have loved me, and have believed. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, from whom all good things proceed; grant to us, thy petitioners, that by thy holy inspiration, we may think what is right, and by thy direction, do what is good: Through our Lord.

The Anthem on Monday in Rogation-Week.

Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened to you. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

GRant, we beseech thee, Almighty God, that we, who in our affliction confide in thy goodness, may under thy protection be defended from all adversities: Through our Lord.

The Anthem on Tuesday in Rogation Week.

I came forth from my Father, and came into the world; again, I leave the world, and go to my Father. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, from whom all good things, *as on the Sunday before.*

The Anthem on Wednesday in Rogation-Week.

O Father, the hour is come; glorify thy Son with that glory which I had with thee before the world had a being. *Alleluia.*

Vers. Stay with us, &c.

The Prayer.

O God, from whom all good things, as on the Sunday before.

The Anthem on the Ascension of our Lord.

O King of Glory, Lord of Powers, who this day didst ascend in triumph above all the heavens; leave us not orphans, but send us the promise of the Father, the Spirit of Truth. *Alleluia.*

Vers. Our Lord has prepared. *Alleluia.*

Resp. His seat in Heaven. *Alleluia.*

The Prayer.

Grant, we beseech thee, Almighty God, that we, who believe that thy only Son our Redeemer ascended this day into heaven, may also dwell with our mind in the heavenly mansions: Through the same Lord.

The Anthem on the Sunday within the Octave of the Ascension.

I have spoke these things to you, that when their hour shall come, you may remember that I told you. *Alleluia.*

Vers. Our Lord has prepared. *Alleluia.*

Resp. His Seat in Heaven. *Alleluia.*

The Prayer.

Almighty and everlasting God, mercifully work this effect in our souls, that our wills may be piously affected towards thee, and that we may serve thee with sincere hearts: Through our Lord.

The Anthem on Whitsunday.

To day the days of *Pentecost* are compleat-
ed. *Alleluia.* To day the Holy Ghost ap-
peared to the Disciples in fire, and gave
them the gifts of grace. He sent them over
all the world to preach and testify, He that
shall believe, and be baptized, shall be saved.

Alleluia.

Verf. The Apostles did speak in divers tongues, *Alleluia.*

Resp. The wonderful works of God. *Alleluia.*

The Prayer.

O God, who by the inspiration of the
Holy Ghost, didst this day instruct the
hearts of the faithful: grant us in the same
spirit, to discern what is right, and enjoy
his comfort for ever: through our Lord Jesus
Christ, who lives and reigns one God, with
thee and the same Holy Ghost, world with-
out end.

The Anthem on Monday.

If any one loves me, he will keep my
word; and my Father will love him, and we
will come to him, and make our abode with
him. *Alleluia.*

Verf. The Apostles did speak, as before.

The Prayer.

O God, who didst send down the Holy
Ghost upon the Apostles; hear the
prayer of thy people: that we, who through
thy grace have the gift of a true faith, may
enjoy true peace: Through our Lord, &c.
and the same, &c.

The Anthem on Tuesday.

Peace I leave to you, my peace I give you; not as the world giveth do I give to you. *Alleluia.*

Vers. The Apostles did speak, as before.

The Prayer.

ASsist us, O Lord, we beseech thee, with the power of the Holy Spirit, whereby our hearts may be purified according to thy mercy, and we be defended from all adversities: Through our Lord.

The Anthem on Ember-Wednesday in Whitsun-Week.

I am the Bread of Life that am come down from heaven; if any one shall eat of this bread, he shall live for ever; and the bread which I shall give, is my flesh, for the life of the world. *Alleluia.*

Vers. The Apostles did speak, as before.

The Prayer.

WE beseech thee, O Lord, that the Holy Spirit, which proceeds from thee, may enlighten our hearts and lead us, as thy Son has promised, into all truth: who liveth and reigneth one God, with thee and the same Holy Ghost.

The Anthem on Thursday.

The Spirit who proceeds from the Father. *Alleluia.* He shall glorify me. *Alleluia, Alleluia.*

Vers. The Apostles did speak, as before.

The Prayer.

O God, who by the inspiration, as on Whitsunday.

The Anthem on Ember-Friday in Whitsun-Week.

The Holy Ghost the comforter, whom my Father will send in my name, shall teach you all things, and suggest to you all things, whatever I shall say to you. *Alleluia.*

Vers. The Apostles did speak, as before.

The Prayer.

GRant, O merciful God, we beseech thee, that thy Church being assembled in the Holy Ghost, may in no sort be disturbed by the attempts of the enemy: Through our Lord, &c. and the same Holy Ghost.

The Anthem on Ember-Saturday in Whitsun-Week.

The charity of God is spread in our hearts, by his holy Spirit dwelling in us. *Alleluia.*

Vers. The Apostles did speak, &c.

The Prayer.

O Merciful Lord, we beseech thee, infuse thy holy Spirit into our hearts, by whose wisdom we were made, and by whose Providence we are governed: through our Lord, &c. and the same Holy Ghost.

The Anthem on Trinity Sunday.

We confess thee, with our whole heart, and mouth, God the Father unbegotten; thee the only begotten Son; thee the Holy Ghost the comforter, the holy and undivided Trinity; we praise thee, we bless thee; to thee be glory, world without end.

Vers. Blessed art thou, O Lord, in the firmament of heaven.

Resp. Both praise-worthy and glorious for ever.

The Prayer.

O Almighty, and everlasting God, who hast appointed thy servants in the confession

of the true faith, to acknowledge the glory of the eternal Trinity; and in the power of thy majesty to adore unity; we beseech thee, that by the firmness of the same faith, we may be secured from all adversities: Through our Lord.

*On the same Day is made a Commemoration of the
First Sunday after Whitsuntide.*

The Anthem.

Judge not, that ye may not be judged; for with what judgment you judge, you shall be judged, saith our Lord.

Vers. Let my prayer be directed, O Lord.

Resp. Like incense in thy sight.

The Prayer.

O God, the strength of them that trust in thee, mercifully hear our prayers; and since human infirmity can do nothing without thee, grant us the help of thy grace, that in executing thy commands, we may please thee both in our wills and actions: Through our Lord.

The Anthem on Corpus Christi Day.

O sacred banquet, in which Christ is received; the memory of his passion is renewed; our souls are filled with grace, and a pledge of future glory is given us. *Alleluia.*

Vers. Thou hast given them bread from Heaven. *Alleluia.*

Resp. Filled with all delight. *Alleluia.*

The Prayer.

O God, who in this wonderful sacrament, hast left us a perpetual remembrance of thy passion; grant us, we beseech thee, so to

reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption, who livest and reignest, &c.

The Anthem on the Sunday within the Octave of Corpus Christi, which is the Second after Whitsuntide.

Go out quickly into the high-ways and streets of the city, and force the poor and feeble, blind and lame, to come in, that my house may be filled. *Alleluia, Alleluia.*

Vers. He has fed them with the fat of wheat, *Alleluia.*

Resp. And has filled them with honey out of the rock, *Alleluia.*

The Prayer.

INfuse into our hearts, O Lord, a constant fear and love of thy holy name; because they shall never fail of thy conduct, who are well founded in the love of thee: Through our Lord.

The Anthem on the Third Sunday after Whitsuntide.

What woman having ten *drachma's*, if she hath lost one, does not light a candle, and sweep the house, and search diligently, till she has found it?

Vers. Let my prayer be directed, &c.

The Prayer.

O God, the protector of those that trust in thee, without whom nothing is good, nothing holy; increase thy mercies towards us, that under thy direction and conduct, we may so pass through this temporal life, as not to lose that which is eternal: Through our Lord.

The Anthem on the Fourth Sunday after Whitsuntide.

Master, we have laboured all the night, and taken nothing; but at thy word, I will let loose my net.

Vers. Let my prayer be directed, &c.

The Prayer.

GRant, we beseech thee, O Lord, that by thy conduct, the course of our life may be peaceably directed; and that thy Church may enjoy the comfort of a quiet devotion; Through our Lord.

The Anthem on the Fifth Sunday after Whitsuntide.

If thou offer thy gift at the altar, and shalt remember, that thy brother has any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift. *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

O God, who hast prepared goods invisible, for those that love thee, infuse into our hearts, the spirit of true charity; that loving thee in all things, and above all things, we may enjoy the effect of thy promises, which are above all we can desire; Through our Lord.

The Anthem on the Sixth Sunday after Whitsuntide.

I have pity on the multitude, for behold, they have now attended me these three days, and have not any thing to eat; and if I dismiss them fasting, they will faint in the way.

Alleluia.

Vers. Let my prayer be directed, &c.

The Prayer.

O God of power, fountain of all good, inflame our Hearts with the love of thy holy name, and grant in us the increase of religion: That thou mayest improve in our souls, whatever is good, and by the love of piety, preserve whatever thou hast improved: Through our Lord.

The Anthem on the Seventh Sunday after Whitfuntide.

A good tree cannot bring forth evil fruit, nor an evil tree good fruit; every tree that yields not good fruit, shall be cut down, and cast into the fire. *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

O God whose providence is never deceived in what it orders; we humbly beseech thee to remove whatever will be prejudicial to us, and grant us such things, as will be for our good: Through our Lord.

The Anthem on the Eighth Sunday after Whitfuntide.

What shall I do, for my Lord takes away from me the bailship? I am not able to dig, I am ashamed to beg: I know what to do, that when I shall be removed from the bailship, they may receive me into their houses.

Vers. Let my Prayer be directed, &c.

The Prayer.

Mercifully grant us, O Lord, we beseech thee, the spirit both of thinking and doing what is right; that we, who cannot

be without thee, may live according to thee ;
Through our Lord.

The Anthem on the Ninth Sunday after Whitfuntide.

For it is written, that my house is the house of prayer to all nations, but you have made it a den of thieves. And he was daily teaching in the temple.

Vers. Let my prayer be directed, &c.

The Prayer.

GIVE ear, O Lord, in thy mercy, to the prayers of thy servants ; and that they may succeed in their desires, make them ask those things that are agreeable to thee ;
Through our Lord.

The Anthem on the Tenth Sunday after Whitfuntide.

This man went down into his house justified more than the other ; because every one that exalts himself, shall be humbled, and he who humbles himself, shall be exalted.

Vers. Let my prayer be directed, &c.

The Prayer.

O God, who dost chiefly manifest thy power, in pardoning and shewing mercy ; multiply thy goodness towards us, that having recourse to thy promises, we may be partakers of thy everlasting happiness : Thro' our Lord.

The Anthem on the 11th Sunday after Whitfunday.

He has done all things well, he has made the deaf hear, and the dumb speak.

Vers. Let my prayer be directed, &c.

The Prayer.

Almighty and everlasting God, who in the abundance of thy goodness ex-

ceedest both the merits and prayers of thy servants; pour forth thy mercy upon us, pardoning what our conscience dreads, and adding what we dare not presume to ask: Through our Lord.

The Anthem on the 12th Sunday after Whitsuntide.

A certain man went down from *Jerusalem* to *Jericho*, and fell among thieves, who also stripped him of his garments, and having wounded him, departed, leaving him half dead.

Vers. Let my prayer be directed, &c.

The Prayer.

Almighty and merciful God, from whose gift it proceeds, that thy people render thee a grateful service; grant, we beseech thee, that without sin, we may advance towards the obtaining thy promises: Through our Lord.

The Anthem on the 13th Sunday after Whitsuntide.

But one of them perceiving that he was cleansed, returned again with a loud voice, magnifying God. *Alleluia.*

Vers. Let my prayer be directed, O Lord.

Resp. Like incense in thy sight.

The Prayer.

O Almighty and everlasting God, grant us increase of faith, hope and charity: And that we may obtain what thou hast promised, make us love what thou commandest: Through our Lord.

The Anthem on the 14th Sunday after Whitsunday.

Seek first the kingdom of God, and his

justice; and all these things shall be given you besides. *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

PReserve thy church O Lord, we beseech thee, with a constant mercy; and because without thee, our nature is always frail, afford it thy help to deliver it from all that is sinful, and direct it in the ways of salvation: Through our Lord.

The Anthem on Ember-Wednesday in September.

This kind of devils cannot go out, but by prayer and fasting.

Vers. Let my prayer be directed O Lord.

Resp. Like incense in thy sight.

The Prayer.

LET our weakness, O Lord, we beseech thee, be strengthened by the remedies of thy mercy; that what naturally decays in us, may be repaired by thy clemency: Through our Lord.

The Anthem on Ember-Friday in September.

A woman, that was a sinner in the city, standing behind, near the feet of our Lord, began to wash his feet with her tears, and wipe them with the hair of her head, and she kissed them, and anointed them with precious ointment.

Vers. Let my prayer be directed. &c.

The Prayer.

GRant, we beseech thee, Almighty God, that with an annual devotion, observing thy holy institutions, we may please thee,

both in body and mind : Through our Lord.

The Anthem on Ember-Saturday in September.

Be thou a light, O Lord, to those that sit in darkness, and direct our feet in the way of peace, O God of *Israel*.

Vers. Let my prayer be directed, &c.

The Prayer.

O Almighty and everlasting God, who by a wholesome abstinence dost heal both our bodies and our minds ; we humbly beseech thy Majesty, that being pacified by the acceptable devotion of our fast, thou wilt supply us with necessaries both at present and hereafter : Through our Lord.

The Anthem on the 15th Sunday after Whitsuntide.

A great prophet is risen among us, and God has visited his people.

Vers. Let my prayer be directed, &c.

The Prayer.

O Lord, let thy perpetual mercy purify and preserve thy Church ; and because without thee it cannot be secure, let it be always under thy gracious protection : Through our Lord.

The Anthem on the 16th Sunday after Whitsuntide.

When thou shalt be invited to a marriage, sit in the lowest place, that he who has invited thee, may say to thee, Friend, sit up higher ; and it will be a glory to thee before them that sit there. *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

MAY thy grace, O Lord, we beseech thee, at all times go before us, and follow us, and make us always solicitous in doing good : Through our Lord.

The Anthem on the 17th Sunday after Whitsuntide.

What is your opinion concerning Christ ? Whose Son is he ? They all said to him, The Son of *David*. Jesus said to them, How doth *David* by the spirit call him Lord, saying, The Lord said to my Lord, Sit at my right hand ?

Vers. Let my prayer be directed, &c.

The Prayer.

GRANT, O Lord, we beseech thee, to thy people, that they may avoid all the snares of the devil, and with sincere minds only follow thee their God ; Through our Lord.

The Anthem on the 18th Sunday after Whitsuntide.

The man, that had the palsy, took up his bed, in which he lay, magnifying God ; and all the people that beheld it, gave praise to God,

Vers. Let my prayer be directed, &c.

The Prayer.

LET the influence of thy mercy, we beseech thee, O Lord, direct our hearts ; because, without thee, we cannot do what is pleasing to thee : Through our Lord.

The Anthem on the 19th Sunday after Whitsuntide.

And the king went in, to see those that sat at table, and he saw there a man not

cloathed in a wedding garment; and he says to him, Friend, how camest thou in here, not having a wedding garment?

Vers. Let my prayer be directed, &c.

The Prayer.

O Almighty and merciful God, have compassion on us, and defend us from all things that are hurtful to us; that being at liberty both in mind and body, we may with freedom perform the things that belong to thee: Through our Lord.

The Anthem on the 20th Sunday after Whitsuntide.

And the Father knew, that it was the same hour on which Jesus said, Thy Son liveth; and he believed, and his whole family.

Vers. Let my prayer be directed, &c.

The Prayer.

WE beseech thee, O Lord, grant mercy and peace to thy faithful people, that being cleansed from all their offences, they may serve thee with undisturbed minds: Through our Lord.

The Anthem on the 21st Sunday after Whitsuntide.

Thou wicked servant, did not I forgive thee all thy debt, because thou didst ask me? Oughtest not thou also to have compassion on thy fellow-servant, as I had pity on thee?

Alleluia.

Vers. Let my prayer be directed, &c.

The Prayer.

Preserve, O Lord, we beseech thee, thy faithful with a continual tenderness; that, by thy protection, they may be freed from all adversities, and be fervent in good

works, for the glory of thy name : Through our Lord,

The Anthem on the 22d Sunday after Whitsuntide.

Render to *Cæsar* what he longs to *Cæsar* and to God what belongs to God. *Alleluia.*

Vers. Let my prayer be directed O Lord.

Resp. Like incense in thy sight.

The Prayer.

O God our refuge and strength, be favourable to the prayers of thy church, as thou art the source of pity ; and grant, that what we faithfully ask, we may effectually obtain : Through our Lord.

Note, That the Sundays, after Whitsuntide are at the least 23, and at most 28, to which are only assigned 24 prayers : Wherefore, when there shall be 23 Sundays, the 23d prayer is said with the Anthem, on the next Week-day, going before ; and the 24th prayer on the 23d Sunday. But if there shall be 25 Sundays, on the 24th Sunday is said the prayer of the 6th Sunday after Twelfth-day, and on the 25th Sunday the prayer that is for the 24th : If there shall be 26, on the 24th Sunday is said the prayer of the 5th Sunday after Twelfth-day ; on the 25th Sunday, the prayer of the 6th Sunday ; and on the 26th Sunday, the prayer of the 24th : If there shall be 27, then on the 24th is said the prayer of the 4th Sunday after Twelfth-day ; on the 25th the prayer of the 5th ; on the 26th, the prayer of the 6th Sunday ; and on the 27th Sunday, the prayer of the 24th ; If there shall be 28, then on the 24th is said the prayer of the 3d Sunday after Twelfth-day ; on the 25th is said the prayer of the 4th Sunday ; on the 26th, the prayer of the 5th Sunday ; on the 27th, the prayer of the 6th Sunday ; and on the 28th Sunday, the prayer for the 24th Sunday.

The Anthem on the 24th Sunday after Whitsuntide.

But Jesus turning, and seeing her, said, be of good courage, daughter, thy faith has healed thee. *Alleluia.*

Vers. Let my prayer be directed, &c.

The Prayer.

Forgive, we beseech thee, O Lord, the sins of thy people; that by thy bounty we may be delivered from all vices contracted by human frailty: Through our Lord,

The Anthem on the 24th and last Sunday after Whitfuntide.

Verily I tell you, this generation shall not pass, until all be done. Heaven and earth shall pass, but my word shall not pass, saith our Lord.

Vers. Let my prayer be directed, O Lord.

Resp. Like incense in thy sight.

The Prayer:

Eniven, O Lord, we beseech thee, the wills of thy faithful; that more diligently co-operating with thy divine grace, they may receive the greater benefits of thy mercy: Through our Lord.

P R A Y E R S

Proper to the Saints.

With their *ANTHEMS* and *VERSICLES*.

The Anthem on the Feast of St. Andrew, the 30th of November.

WHEN blessed *Andrew* was come to the place where the cross was prepared, he cried out, and said, O blessed cross long desired, and now prepared for a longing mind, I come to thee, secure and joyful, do thou also joyfully receive me, the disciple of him who expired on thee.

Verf. They set forth the works of God.

Resp. And understood his deeds..

The Prayer.

O Lord, we humbly beseech thy divine Majesty, that as blessed *Andrew*, the Apostle, became a preacher and a governor of thy Church, so he may for ever be our intercessor with thee : Through our Lord.

The Feasts of December,

The Anthem on the feast of St. Bibian, Virgin and Martyr, December 2.

Come spouse of Christ, receive the crown, which our Lord hath for ever prepared for thee.

Verf. Grace is poured forth on thy lips.

Resp. Therefore God hath blessed thee for ever.

The Prayer.

O God, the giver of all good things, who in thy servant *Bibian* didst join martyrdom with the flower of virginity; unite our hearts to thee by charity, that all dangers being removed, we may obtain an eternal reward; Through our Lord.

The Anthem on the Feast of St. Nicholas, Bishop, Dec. 6.

Priest and Bishop, &c. *Vers.* Our Lord has loved him, &c. *as in the common Office of a Confessor and Bishop.*

The Prayer.

O God, who hast honoured blessed *Nicholas*, Bishop, with innumerable miracles; grant, we beseech thee, that through his merits and prayers, we may be delivered from the flames of hell; Through our Lord.

The Anthem on the Feast of St. Ambrose, Bishop and Doctor, December 7.

O blessed *Ambrose*, &c. *Vers.* Our Lord conducted the just man, &c.

The Prayer.

O God, who hast bestowed, &c. *as in the common Office of Doctors.*

The Anthem on the Feast of the Conception of the Blessed Virgin Mary, December 8.

Thy conception, O virgin-mother of God, hath brought joy to the whole world; for out of thee is risen the Sun of justice, Christ our Lord, who destroying malediction, has bestowed blessings, and defeating death, has given us everlasting life.

Vers. To day is the conception of the holy virgin *Mary*
Resp. Whose glorious life illustrates the universal church.

The Prayer.

POUR forth, O Lord, we beseech thee, upon thy servants the blessing of thy heavenly grace; that we, who in Christ's birth of the blessed virgin, have had the beginning of salvation, may, in this solemnity of her conception find encrease of peace; Thro' our Lord.

The Anthem on the Feast of St. Damascus, Pope and Confessor, December 11.

Whilst he was high priest, &c.

Vers. Our Lord conducted the just man, &c.

As in the communion office of a Confessor & Bishop.

The Prayer.

HEAR, O Lord, our prayers; and through the intercession of the blessed *Damascus* thy Confessor and Bishop, mercifully grant us pardon and peace: Through our Lord.

The Anthem on the Feast of St. Lucy, Virgin and Martyr, December 13.

In thy patience thou hast possessed thy soul, O *Lucy*, spouse of Christ, thou hatedst the things of this world, and shinest with angels: By thy own blood thou hast overcome thy enemy.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God hath blessed thee for ever.

The Prayer.

HEAR us, God, our salvation; that as we rejoice in the festival of blessed *Lucy* thy virgin and martyr, so we may be improved in the affection of solid piety; Thro' our Lord.

*The Anthem on the Feast of St. Thomas the Apostle,
December 21.*

O *Thomas*, because thou hast seen me, thou hast believed; Blessed are they who have not seen, and have believed. *Alleluia.*

Vers. They set forth, &c. as before.

The Prayer.

GRant us, we beseech thee, O Lord, to glory in the solemnities of blessed *Thomas*, thy apostle; that we may ever be assisted by his protection, and imitate his faith with a suitable devotion; Through Christ our Lord.

*The Anthem on the Feast of the Nativity of our Lord,
December 25.*

To day Christ was born; To day our Saviour appeared: To day the angels sing on earth, and archangels rejoice: To day the just in triumph repeat glory to God on high. *Alleluia.*

Vers. Our Lord hath made known. *Alleluia.*

Resp. His salvation. *Alleluia.*

The Prayer.

GRant we beseech thee, Almighty God, that the new birth of thy only Son in human flesh, may deliver us from our ancient servitude under the yoke of sin: Thro' our Lord.

*The Anthem on the Feast of St. Stephen, the first Martyr,
December 26.*

Devout men buried *Stephen*, and made great lamentation for him.

Vers. *Stephen* saw the Heavens open.

Resp. He saw and entered in: Blessed man, to whom the Heavens stood open.

The Prayer.

GRant us, we beseech thee, O Lord, to imitate what we worship, that we may learn to love our enemies; because we celebrate the nativity of him, that prayed for his persecutors to our Lord Jesus Christ thy Son: Who liveth and reigneth, &c.

The Anthem on the Feast of St. John, the Apostle and Evangelist, December 27.

This is *John*, who at the supper leaned on our Lord's breast: Blessed apostle to whom the secrets of heaven were revealed.

Vers. Blessed *John* is very much to be honoured.

Resp. Who at supper leaeed on our Lord's breast.

The Prayer.

O Lord, of thy bounty enlighten thy church; that by the light and instructions of blessed *John* the apostle and evangelist, it may arrive to the possessions of thy eternal gifts: Through Christ our Lord.

*The Anthem on the Feast of the Holy Innocents
December 28.*

The innocent infants were killed for Christ; the sucking babes were slain by the wicked king: They follow the lamb, without spot, and always sing, glory be to thee, O Lord.

Vers. Under the throne of God all the saints do cry.

Resp. O our God, revenge our blood.

The Prayer.

O God, whose praise on this day, the innocent martyrs, not by speaking, but by dying proclaimed; mortify in us all the ill effects of vice, that our lives and actions may essert the faith our tongues profess: Through our Lord.

*The Anthem on the Feast of St. Thomas of Canterbury,
Bishop and Martyr, December 29.*

The Anthem and Versicle, as in the common Office of a Martyr.

The Prayer.

O God, for whose church the glorious Bishop *Thomas* was slain by the swords of the wicked; grant, beseech thee, that all those who implore his aid, may obtain a comfortable effect of their petition: Through our Lord.

*The Anthem on the Feast of St. Silvester, Pope and Confessor,
December 31.*

Whilst he was high priest. *Vers.* Our Lord conducted the just man, &c.

The Prayer.

GRant, Almighty God, we beseech thee, that this venerable solemnity of blessed *Silvester*, pope and confessor, may be to us an increase of devotion, and spiritual health: Through our Lord.

The Feasts of January.

The Anthem on the Circumcision of our Lord, January 1.

O wonderful mystery of our heavenly inheritance! a virgin's womb is become the temple of God; his purity is not defiled by taking flesh of her: all nations shall come and say, glory be to thee, O Lord.

Vers. Our Lord hath made known. *Alleluia.*

Resp. His salvation. *Alleluia.*

The Prayer.

O God, who by the fruitful virginity, &c. *as in the Office, page 149.*

The Anthem on Twelfth-day, January 6.

We celebrate a festival adorned with three

miracles : To day the star conducted the sages to the crib : To day at the marriage, wine was made of water : To day Christ vouchsafed, for our salvation, to be baptized by *John* in the river *Jordan*. *Alleluia*.

Vers. The Kings of *Tbarsis* and the Isles shall offer presents.

Resp. The Kings of the *Arabs* and *Saba* shall bring gifts.

The Prayer.

O God, who by the guidance of a star didst on this day reveal thy only Son to the *Gentiles*; grant mercifully, that we, who now by the faith have known thee, may at length be brought to behold thy heavenly countenance; Through the same Jesus Christ our Lord.

The Anthem on the Feast of St. Hilary, Bishop and Confessor, January 14.

Priest and bishop. *Vers.* Our Lord hath loved him, &c. as in the common office of a confessor and bishop.

The Prayer.

GRant, Almighty God, &c. as in the common office of a confessor and bishop.

The Anthem of St. Felix, Priest and Martyr, the same Day.

This saint, &c. *Vers.* With glory and honour, &c. as in the common office of a martyr.

The Prayer.

GRant, we beseech thee, Almighty God, that examples of thy saints may excite in us a desire of amending our lives: that whilst we celebrate their festivals, we may imitate their actions: Through our Lord.

The Anthem on the Feast of St. Paul, the Hermit, Jan. 15.

This man despising the world, &c.

Vers. Our Lord conducted the Just Man, &c.

The Prayer.

O God, who makest us rejoice, &c. *as in the common office of a confessor, not bishop.*

The Anthem of St. Maurus Abbot, the same Day.

I will resemble him, &c. *Vers.* Our Lord has loved him, &c.

The Prayer.

MAY the intercession, &c. *as in the common office of Abbots.*

The Anthem on the Feast of St. Marcellus, Pope and Martyr, January 16.

Whoever will come after me, &c. *Vers.* The just shall flourish, &c. *as in the common of a martyr.*

The Prayer.

O God, of thy clemency, we beseech thee, hear the prayers of thy people; that we, who joyfully commemorate the sufferings of blessed *Marcellus*, thy martyr and bishop, may find the assistance of his intercession: through our Lord.

The Anthem on the Feast of St. Anthony, Abbot, January 17.

This man despising the world, &c.

Vers. Our Lord conducted the just man, &c.

The Prayer.

MAY the intercession, &c. *as in the common of Abbots.*

The Anthem of the Feast of St. Peter's Chair, in which he first sat at Rome, January 18.

Whilst he was high priest, &c. *as in the common office of a confessor and Bishop.*

Verf. Our Lord hath made choice of thee for his priest.
Resp. To offer unto him the sacrifice of praise.

The Prayer.

O God, who by the gift of the keys of Heaven, hast conferred on blessed *Peter* thy apostle, the pontifical authority, to bind and loose; grant, by the help of his intercession, we may be released from the chains of sin: Who livest and reignest one God, with the Father and Holy Ghost, world without end. *Amen.*

The same day is made a commemoration of St. Paul.

The Anthem.

O holy *Paul*, Apostle, preacher of the truth, and teacher of the *Gentiles*, make intercession for us to God that chose thee.

Verf. Thou art a vessel of election, O holy *Paul*, apostle.
Resp. The preacher of truth over the whole world.

The Prayer.

O God who by the preaching of blessed *Paul* the apostle, didst teach the multitude of *Gentiles*; grant us, we beseech thee, that we may perceive the benefit of his protection, whose commemoration we celebrate: Through our Lord.

The Anthem of St. Prisca, Virgin and Martyr, the same day:

Come spouse of Christ, &c. *Verf.* With thy beauty, &c. as in the common office of *Virgins.*

The Prayer.

GRant, we beseech thee, Almighty God, that we, who celebrate the birth of blessed *Prisca*, virgin and martyr, may both rejoice in this yearly solemnity, and improve

by the example of so great faith. Through our Lord.

The Anthem on the Feast of the Holy Martyrs SS. Fabian and Sebastian, January 20.

The souls of the saints.

Vers. The Saints shall rejoice, &c. as in the common Office of many Martyrs.

The Prayer.

LOOK down, Almighty God, upon our weakness; and since we seek under the weight of our sins, let the glorious intercession of thy blessed martyrs, *Fabian* and *Sebastian*, be our protection and support: Through our Lord.

The Anthem on the Feast of St. Agnes, Virgin and Martyr, January 27.

Blessed *Agnes* standing in the midst of the flame, with her hands spread out, addressed her prayer to God: O Almighty and awful God! ever to be adored and honoured! I bless thee, and glorify thy name for ever.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God hath blessed thee for ever.

The Prayer.

O Almighty and eternal God, who dost chuse out the weak things of this world, to confound the strong; grant mercifully, that we who reverence the solemnity of blessed *Agnes*, thy virgin and martyr, may find her a patroness with thee: Through our Lord.

The Anthem on the Feast of SS. Vincent and Anastasius, Martyrs, January 22.

The souls of the saints. *Vers.* The saints shall rejoice, &c. as in the common of many martyrs.

The Prayer.

Give ear, O Lord, to our supplications; that we who know ourselves to be guilty through our own iniquity, may, by the intercession of thy blessed martyrs *Vincent* and *Anastasius*, be delivered: Through our Lord.

*On the Feast of St. Timothy, Bishop and Martyr,
January 24.*

The Anthem, Verse, and Prayer.

Have regard to our weakness, &c. *as in the common Office of a Martyr.*

The Anthem on the Conversion of St. Paul, January 25.

O Holy Paul, Apostle. *Vers.* Thou art a vessel of election, &c. *as before, page 493.*

The Prayer.

O God, who hast instructed the whole world, by the preaching of blessed *Paul*, the Apostle; grant, we beseech thee, that we, who this day honour his conversion, may, by his example, advance in our way to thee: Through our Lord.

The same Day is made a Commemoration of St. Peter.

The Anthem.

Thou art pastor of the sheep, O chief of the Apostles: to thee are delivered the keys of the kingdom of Heaven.

Vers. Thou art Peter.

Resp. And upon this rock I will build my church.

The Prayer.

O God, who by the 'gift, &c. *as before, page 493.*

On the Feast of St. Polycarp, Bishop and Martyr, Jan. 26.

The Anthem, Verse, and Prayer.

Have regard to our weakness, &c. *as in the common of a Martyr and Bishop.*

The Anthem on the feast of St. John Chrysoſtom, Biſhop and Confefſor, January, 27.

O bleſſed *Chryſoſtom*, *Verſ.* Our Lord conducted the juſt man, &c. *as in the common of doctors.*

The Prayer.

MAY thy heavenly grace, O Lord, we beſeech thee, encrease the beauty of thy church; which thou haſt been pleaſed to illuſtrate with the glorious merits and learning of bleſſed *John Chryſoſtom*, thy confefſor and biſhop: Through our Lord.

On the Feaſt of St. Martina, virgin and martyr, Jan. 30.

The Anthem verſe and Prayer.

O God, who amongſt, &c. *as in the common of a virgin and martyr.*

The Feaſts of February.

The Anthem on the Feaſt of St. Ignatius, biſhop and martyr, February, 1.

Whoever will come after me, &c.

Verſ. The juſt ſhall flouriſh, &c.

The Prayer.

HAVE regard to our weakneſs, &c. *as in the common of a martyr and biſhop.*

The Anthem on the Feaſt of the Purification of the Bleſſed Virgin Mary, February 2.

This day the bleſſed virgin Mary, preſented the child Jeſus in the temple, and Simeon filled with the Holy Ghoſt, received him in his arms, bleſſed God for ever.

Verſ. Simeon received an answer of the Holy Ghoſt

Reſp. That he ſhould not ſee death, till he beheld the anointed of our Lord.

The Prayer.

ALmighty and eternal God, we thy ſuppliants beſeech thy Majeſty, that as

thy only Son, in the substance of human flesh, was this day presented in the temple ; so we, in purity of mind, may be presented to thee ; Through the same Lord.

The Anthem on the Feast of St Agatha, Virgin and Martyr, February 5.

Blessed Agatha standing in the midst of the prison, with her hands spread out, addressed her prayer to God : O Lord Jesus Christ ! my indulgent master, I give thee thanks, for causing me to overcome the torments of executioners ; make me, O Lord, a happy sharer of thy never fading glory.

Vers. With thy beauty, &c.

The Prayer.

O God who amongst other, &c. as in the common of a virgin and martyr.

On the Feast of St. Romuald, Abbot, February 7.

The Anthem, Verse and Prayer.

May the Intercession, &c. as in the common of Abbots.

On the Feast of St. Peter's Chair at Antioch, Feb. 22, all is said as before, on that of his Chair at Rome, p. 497.

The Anthem on the Feast of St. Matthias, the Apostle, February 24 or 25.

Be courageous, &c. *Vers.* They set forth, &c. as in the common of Apostles.

The Prayer.

O God, who didst associate blessed *Matthias* to the college of the apostles ; Grant, we beseech thee, that by his intercession, we may always find thy tender bowels inclined to mercy : Through our Lord.

The Feasts of March.

On the Feast of St. Casimir, confessor, March 4.

The Anthem.

This Man despising, &c. *Vers.* Our Lord conducted the just man, &c.

The Prayer.

O God, who among princely delights, and the allurements of the world, didst strengthen blessed Casimir, with the virtue of constancy; we beseech thee, that by his intercession, thy faithful servants may always despise earthly things, and rise their minds to heaven: Through our Lord.

The Anthem on the feast of St. Thomas of Aquine, March 7.

O blessed *Thomas.* &c. *Vers.* Our Lord conducted the just man, as in the common of doctors.

The Prayer.

O God, who dost honour thy church with the wonderful learning of blessed Thomas thy confessor; and by his labours hast made it fruitful: we beseech thee, that our understanding may apprehend what he taught and our lives imitate his actions: Thro' our Lord.

The Anthem on the Feast of St. Frances of Rome, March 9.

She opened her hand to the needy, and extended her charity to the poor, and did not eat her bread in idleness.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

The Prayer.

O God, who among other gifts of thy grace, didst honour blessed Frances thy servant, with the familiar conversation of an angel: Vouchsafe we beseech thee, that by the help of her intercession, we may obtain the society of angels: Through our Lord.

The Anthem on the Feast of the forty Martyrs, March 10.

The souls of the saints.

Vers. The saints shall rejoice &c. as in the common of many martyrs.

The Prayer.

GRANT we beseech thee, Almighty God, that we who acknowledge these glorious martyrs constancy in their confession, may be sensible of their pious intercession with thee: Through our Lord.

The Anthem on the Feast of St. Gregory, Pope and Doctor of the Church, March 12.

O blessed *Gregory*, &c. *Vers.* Our Lord conducted the just man, as in the common of *Doctors*.

The Prayer.

O God, who hast bestowed the rewards of eternal happiness on the soul of thy servant *Gregory*; mercifully grant, that we who labour under the weight of our sins, may be relieved by his prayers: Through our Lord.

The Anthem on the Feast of St. Joseph Confessor, March 19.

Joseph Son of *David*, fear not to take *Mary* thy spouse; for what is born in her, is of the Holy Ghost. She shall bring forth a Son, and thou shalt call his name *Jesus*. *Vers.* The mouth of the just shall meditate wisdom. *Resp.* And his tongue shall speak judgment.

The Prayer.

WE beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most holy mother: that what of our-

elves we cannot obtain, may be given us by his intercession: Who livest and reignest with God the Father, &c.

The Anthem on the Feast of St. Joachim, Father of the Blessed Virgin, March 20.

Let us praise this man, glorious in his generation; because on him our Lord has bestowed the blessing of all nations, and confirmed his testament upon his head.

Vers. His seed shall be powerful on earth.

Resp. The generation of the righteous shall be blessed.

The Prayer.

O God who of all the saints, didst prefer blessed *Joachim*, to be the father of thy Son's most blessed mother, grant we beseech thee, that we who celebrate his festival, may always be sensible of his protection: Through our Lord.

The Anthem on the Feast of St. Bennett, Abbot, March 21.

This man despising the world, &c.

Vers. Our Lord conducted the just, &c. *as in the common, &c.*

The Prayer.

May the intercession, O Lord, we beseech thee, of thy blessed abbot *Benedict*, recommend our prayers; that what we cannot acquire by our own merits, we may obtain by his protection: Thro' our Lord.

The Anthem on the Feast of the Annunciation of the Blessed Virgin Mary, March 25.

The Angel *Gabriel* spoke to *Mary*, saying, hail, full of grace, our Lord is with thee: blessed art thou amongst women.

Vers. The angel of our Lord declared to *Mary*.

Resp. And she conceived of the Holy Ghost.

The Prayer.

O God, who would'st have thy word take flesh in the womb of the blessed virgin *Mary*, according to the declaration of the angel; grant us thy suppliants, that we, who truly believe her to be the mother of God, may find favour with thee, by the intercession: Through the same Christ our Lord. *Amen.*

Note, that Alleluia is to be said on all Feasts, from Low-Sunday to Whit-Sunday.

The Feasts of April.

The Anthem on the Feast of St. Francis of Paula, Confessor, April. 2.

This man despising, &c.

Vers. Our Lord conducted, &c. as in the common of confessors.

The Prayer.

O God the rewarder of the humble, who hast raised the blessed *Francis* thy confessor, to the glory of thy saints; Grant we beseech thee, that by his merits, and by following his example, we may happily obtain the rewards promised to the humble: Thro' our Lord,

The Anthem on the feast of St. Leo, pope and confessor, April 11.

Whilst he was high priest, &c.

Vers. Our Lord conducted the just, &c.

HEAR, O Lord, we beseech thee, &c, *as in the common of a confessor and bishop.*

On the feast of St. Hermenegild, Martyr, April 13.

The Anthem and Verse, as in the common of a Martyr.

The Prayer.

O God who didst teach blessed *Hermenegild*, thy martyr, to prefer thy heaven-

ly kingdom before an earthly crown : Grant, that by his example, we may despise temporal things, and be solicitous for those that are eternal : Through our Lord.

The Anthem on the feasts of the Martyrs and Bishops Soter and Caius, April 22.

The souls of the saints.

Vers. The saints shall rejoice in glory, &c. as in the common of many martyrs.

The Prayer.

MAY the feast, O Lord, we beseech thee, of thy blessed martyrs and bishops, *Soter* and *Caius*, protect us, and yield us relief by their venerable prayers : Thro' our Lord.

The Anthem on the feast of St. George the Martyr, April 23.

Whoever will come after me.

Vers. The just shall flourish like a palm tree, as in the common of one martyr.

The Prayer.

O God, who by the merits and intercession of blessed *George* thy martyr, dost comfort thy people ; grant that we, who by him petition for blessings, may by thy grace obtain what we ask : Through our Lord.

The Anthem on the feast of St. Mark the Evangelist, April 25.

Ye saints and just, &c.

Vers. Precious in the sight, &c. as in the common of apostles and evangelists, in easter-time.

The Prayer.

O God, who didst promote thy blessed evangelist *Mark*, to the glory of preaching thy gospel ; grant, we beseech thee, that

we may always improve by what he taught, and be protected by his prayers : Through our Lord.

The Feasts of May.

The Anthem on the feast of the Holy Apostles, Philip and James, May 1.

If ye shall abide in me, and my words abide in you ; whatever ye shall ask, shall be done in you, *Alleluia, Alleluia, Alleluia.*

Vers. Precious in the sight of our Lord, *Alleluia.*

Resp. Is the death of his saints, *Alleluia.*

The Prayer.

O God, who brightest comfort to thy servants in the yearly solemnity of thy apostles *Philip* and *James* : Grant we beseech thee, that as we rejoice in their merits, so we may be instructed by their example : Thro' our Lord.

The Anthem on the Feast of St. Athanasius, Bishop and Confessor, May 2.

O blessed *Athanasius.*

Vers. Our Lord conducted the just man, &c.

The Prayer.

Hear, O Lord, we beseech thee, &c. *as in the common of a confessor and bishop.*

The Anthem on the feast of the finding of the Holy Cross, May 3.

He who triumphed over hell, is fastened to the cross ; he is girt with power : He arose again the third day, *Alleluia.*

Vers. This sign of the cross shall be in heaven, *Alleluia.*

Resp. When our Lord shall come to judge, *Alleluia.*

The Prayer.

O God who in the discovery of the holy cross, didst renew the miracles of thy

passion : Grant, that by the price of that life-giving wood, we may find help to obtain everlasting life : who livest &c.

*The Anthem on the Feast of St. John, before the latin gate,
May 6.*

Blessed John the Apostle being put into a vessel of boiling oil, was protected by the divine grace, and came forth unhurt, *Alleluia.*

Vers. Precious in thy sight, as before.

The Prayer.

O God, who seest, that our sins on every side molest us : grent we beseech thee, that the glorious intercession of blessed John thy apostle and evangelist, may protect us : Through our Lord.

*The Anthem on the Feast of St. Stanislaus, bishop and martyr,
May 7.*

Ye saints and just, rejoice in our Lord, *Alleluia.* God has made choice of you for his inheritance, *Alleluia.*

Vers. Precious in the sight of God, *Alleluia.*

Resp. Is in the death of his saints, *Alleluia.*

The Prayer.

O God for whose honour the glorious bishop Stanislaus was slain by the hands of the wicked : grant, we beseech thee, that all those, who desire his aid, may obtain a comfortable effect of their petition ; through our Lord.

On the Apparition of St. Micheal the Archangel, the 8th of May, say as on the other Feast on the 29th of September, adding in the end of the Vers. Alleluia

*The Anthem on the Feast of St. Gregory of Naziazum,
Bishop and Confessor, May 9.*

O blessed Gregory.

Our Lord conducted the just man, *as in the common of doctors.*

The Prayer.

O God, who hast bestowed blessed Gregory on thy people for a minister of everlasting salvation: grant we beseech thee, that he who on earth, has been the instructor of our lives, may be an intercessor for us in heaven: Through our Lord.

The Anthem on the Feast of St. Nerious, Achilleus, Domitilla, and Pancratius, Martyrs, May 12.

Ye faints, &c.

Vers. Precious in the sight, *as before.*

The Prayer.

GRANT, O Lord, we beseech thee, that the blessed solemnity of the Martyrs *Nerius, Achilleus, Domitilla, and Pancratius,* may defend us, and render us worthy to serve thee: Through our Lord.

On the Feast of St. Venantius, Martyr, May 18.

The Anthem in Easter-time.

A perpetual light, O Lord, shall shine upon thy faints, and times, without end, *Alleluia.*

Vers. Ye faints and just rejoice in our Lord, *Alleluia.*

Resp. God has made choice of you for his inheritance, *Alleluia.*

The Anthem out of easter-time.

This faint did combat unto death, for the law of his God, and was not terrified with the words of the wicked, for his foundation was laid on a solid rock.

Vers. Thou hast crowned him O Lord, with glory and honour.

Resp. And hast placed him over the works of thy hands.

The Prayer.

O God, who hast consecrated this day with the triumph of the blessed martyr *Venantius*: hear the prayer of thy people; and grant that they who honour his merits, may imitate the constancy of his faith: Thro' our Lord.

The Feasts of June.

The Anthem on the feast of St. Norbert Bishop and Confessor, June 7:

Our Lord has loved him, &c. *Vers.* Our Lord conducted, &c. *as in the common office of a confessor and bishop.*

The Prayer.

O God, who didst make blessed *Norbert* thy confessor and bishop, an admired preacher of thy word, and by him hast encreased thy church with a new issue: Grant, we beseech thee, that what he taught by word and example, we may exercise by thy assistance, and the virtue of his merits: Through our Lord.

On the feast of St. Barnaby the Apostle, June 11.

The Anthem and Versicle, as in the common of the Apostles.

The Prayer.

O God, who fillest us with comfort, in the merits and intercession of blessed *Barnaby* thy apostle: Grant of thy mercy that we who by him petition for thy favours, may by thy grace obtain what we ask: Through our Lord.

*The Anthem on the Feast of St. Anthony of Padua, confessor,
June 13.*

This man despising the world, &c.

Vers. Our Lord conducted, &c. *as in the common.*

The Prayer.

O Lord, let thy church rejoice in the solemnity of blessed *Anthony* thy confessor; that it may be always defended with spiritual blessings, and obtain everlasting joys: Through our Lord.

The Anthem on the feast of St. Basil, the great Bishop and confessor, June 14.

O blessed *Basil*. *Vers.* Our Lord conducted, &c. *as in the common of doctors.*

The Prayer.

Hear, we beseech thee, &c. *as in the common office of a confessor and bishop.*

The Anthem on the nativity of St. John Baptist, June 24.

The child that is born to us, is more than a prophet; for this is he, of whom our Saviour says, among the sons of women, a greater has not risen than *John Baptist*. *Vers.* This child is greater before our Lord. *Resp.* For his hand is with him.

The Prayer.

O God who hast made this day honourable to us in the nativity of blessed *John*; give to thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of eternal salvation: Through our Lord.

*The Anthem on the feast of the holy martyrs John and Paul,
June 26.*

These are two olive-trees, and two luminaries shining before our Lord; they have,

power to cover the heavens with clouds, and to open its gates, for their tongues are made the keys of heaven.

Vers. The faints shall rejoice in glory.

Resp. Their seats shall be filled with joy.

The Prayer.

WE beseech thee, Almighty God, that the double joy of this solemnity may be communicated to us, which proceeds from the glory of blessed *John* and *Paul*; whom the same faith and passion has truly made brethren: Through our Lord.

The Anthem on the feast of St. Leo, Pope, June 28.

Whilst he was high priest.

Vers. Our Lord conducted the just man, &c. as in the common, &c.

The Prayer.

O God, who didst raise blessed *Leo*, bishop, to the glory of thy saints; grant mercifully, that we who celebrate his festival, may also imitate the example of his life: Through our Lord.

The Anthem on the feast of the apostles, Peter and Paul, June 29.

To day *Simon Peter* was fastened to the tree of the cross, *Alleluia*. To day he to whom the keys of the kingdom were given, did joyfully pass to Christ. To day *Paul* the apostle, the light of the world, bowing down his head for the name of Christ, was crowned with martyrdom. *Alleluia*.

Vers. They set forth the works of God.

Resp. And understood his deeds.

The Prayer.

O God, who hast consecrated this day, by the martyrdom of thy apostles *Peter* and *Paul*; grant thy church may follow their precepts in all things, by whom it received the first rudiments of religion: Through our Lord.

The Anthem on the commemoration of St. Paul, June 30.

O holy *Paul*, apostle.

Vers. Thou art a vessel, as before on the 18th of January.

The Prayer.

O God, who has taught the multitude of gentiles, by the preaching of blessed *Paul* the apostle: Grant, we beseech thee, that we may find the protection of him, whose festival we celebrate: Through our Lord.

On the same day is made the commemoration of St. Peter, as in the conversion of St. Paul.

Peter the apostle, and *Paul* the teacher of the Gentiles, have taught us thy law, O Lord. *Vers.* Thou shalt appoint them rulers over all the earth. *Resp.* They shall be mindful of thy name, O Lord.

The Prayer.

O God, who hast consecrated this day, as above.

The Feasts of July.

On the feast of the Visitation of the blessed Virgin Mary, July 2.

The Anthem, Versicle and prayer, is said as before on her conception, December 8, the name of conception, being changed into visitation.

The Anthem on the octave of the apostles Peter and Paul, July 6.

Peter the apostle and *Paul* the teacher.

Vers. Thou shalt appoint them rulers, &c. *as before.*

The Prayer.

O God whose right hand preserved blessed *Peter*, walking on the waves, from being drowned; and delivered his fellow apostle *Paul* at his third ship-wreck, out of the bottom of the sea: Mercifully hear us, and grant that by their merits, we may obtain the glory of eternity: Who livest and reignest, &c.

The Anthem on the Feast of the seven brethren, martyrs, and of Ruffina and Secunda, virgins and martyrs, July 10.

The souls of the saints

Vers. The saints shall rejoice, &c. *as in the common of many martyrs.*

The Prayer.

GRant we beseech thee, Almighty God, that we who have known thy glorious martyrs constancy in their confession, may be sensible of their pious intercession, with thee: Through our Lord.

The Anthem on the Feast of St. Anelet, pope and martyr.
July 13.

Whoever will come, &c.

Vers. The just shall flourish like a palm-tree, &c.

The Prayer.

O God, who makest us rejoice, &c. *as in the common of a martyr and bishop.*

The Anthem on the feast of St. Bonaventure, bishop and confessor, July 14.

Priest and bishop.

Vers. Our Lord has loved him.

The Prayer.

Hear, O Lord, we beseech, &c. *as in the common of a bishop and confessor.*

The Anthem on the feast of St. Mary Magdalen,
July 22.

A woman that was a sinner in the city, brought an alabaſter box of ointment, and ſtanding behind near the feet of our Lord, began to waſh his feet with her tears, and wiped them with the hair of her head.

Verſ. God made choice of her, and preferred her before others.

Reſp. He makes her dwell in his tabernacle.

The Prayer.

GRant, O Lord, we beſeech thee, we may find help by the interceſſion of bleſſed *Mary Magdalen*; by whoſe prayers thou wert prevailed on to raiſe Lazarus to life, after he had been four days dead: who liveſt and reigneſt.

The Anthem, on the feaſt of St. Appollinaris, biſhop and martyr, July 23.

Whoever will come after me, &c.

Verſe. The juſt man ſhall flouriſh, &c. as in the common of one martyr.

The Prayer.

O God, the rewarder of faithful ſouls, who haſt conſecrated this day by the martyrdom of bleſſed *Apollinaris*, thy prieſt: we beſeech thee, graunt us thy ſervants, that we may obtain pardon by the prayers of him whoſe feſtival we celebrate thro' our Lord.

The Anthem on the feaſt of St. James the apoſtle, July 25.

Be courageous.

Verſ. They ſet forth, as in the common of the apoſtle.

The Prayer.

BE thou, O Lord, the ſanctifier, and keeper of thy people, that under the protec-

tion of blessed *James* thy apostle, they may be well pleasing to thee, in a holy conversation and faithful service: through our Lord.

The Anthem on the feast of St. Anne, mother of our blessed Lady, July 26.

She opened her hand, &c.

Vers. Grace is poured, as in the common of one, neither virgin nor martyr.

The Prayer.

O God, who on blessed *Anne*, didst bestow the favour of being the person, of whom the mother of thy holy son was born into the world; mercifully grant, that celebrating her solemnity, we may be helped by her prayers: through the same Lord.

The Anthem on the feast of the holy martyrs, Nazarius, Celsus, Victor, and Innocent, pope and confessor July 28.

The souls of the saints.

Vers. Saints shall rejoice &c, as in the common of many martyrs.

The Prayer.

MAY the blessed confession, O Lord, of thy saints, *Nazarius Celsus, Victor* and *Innocentius*, defend us, and obtain assistance for our frailty: through our Lord.

The Anthem on the feast of St. Martha, the virgin, July 29.

Come spouse of Christ.

Vers. With thy beauty.

The Prayer:

HEAR us, O God, our salvation, &c. as the common of a virgin.

The Anthem on the Feast of St. Ignatus, confessor. July 31.

This man despising the world.

Vers. Our Lord conducted the just man. &c. as in the common of a confessor.

The Prayer.

O God, who for the greater glory of thy name, hast thy blessed *Ignatius*, reinforced the church militant, with a new Auxiliary supply; graciously vouchsafe, that we by his assistance and animation, solicitously combating on earth, may obtain an everlasting crown with him in heaven: through our Lord Jesus Christ.

The Feasts of August.

The Anthem on the Feast of St. Peter at his chains, August 1.

O Peter, by God's command, release our bonds on earth! thou who layest open the gates of heaven for the blessed.

Vers. Thou art *Peter*.

Resp. And upon this rock, I will build my church.

The Prayer.

O God, who by loosing the chains of the blessed apostle *Peter*, didst free him from danger; we beseech thee, loose the bonds of our sins, and in thy mercy, deliver us from all evil: through our Lord.

The same day is made a commemoration of St. Paul, as before on the feast of Peter's chair. January 18.

The Anthem on the finding of St. Stephen, August 3.

But *Stephen* full of grace and fortitude, wrought many miracles among the people.

Vers. Devout men buried *Stephen*.

Resp. And made great lamentation for him.

The Prayer.

Grant us O Lord, to imitate what we honour, that we may learn to love our enemies; forasmuch as we celebrate the find-

ing of him, who could pray even for his persecutors, to our Lord Jesus Christ.

On the feast of St. Dominick, confessor. August, 4.

The Anthem and Verse, as in the common of a confessor, not Bishop.

The Prayer.

O God who hast vouchsafed to enlighten thy church, with the merits and instructions of blessed *Dominick* thy confessor: grant, through his intercession, it may not be left destitute of temporal helps, and may always advance in spiritual blessings: through our Lord.

The Anthem in the feast of the B. V. Mary, called ad Nives, August 5.

Holy *Mary*, succour the distressed, help the dejected, comfort those that weep, pray for the people, plead in the behalf of the clergy, make intercession for the devout female sex: let all who celebrate thy holy solemnity, perceive thy assistance.

Verse. Vouchsafe that I may praise thee, O sacred virgin.

Response. Give me force against thy enemies.

The Prayer.

LORD God, we beseech, *as before in the Office of the B. V. Mary, page 56.*

The Anthem on the feast of the transfiguration of our Lord Jesus Christ, August 6.

Christ Jesus the brightness of his father, and the resemblance of his substance, he that sustains all things with the word of his power, and washed away our sins, vouchsafed this day to appear glorious on a high mountain.

Verse. Glorious didst thou appear in the sight of our Lord.

Response. Therefore our Lord has clothed thee with comeliness.

The Prayer.

O God, who didst confirm the Mysteries of our faith, by the testimony of thy fathers, in the glorious transfiguration of thy only son, and didst in a wonderful manner, with a voice coming down, in a bright cloud fore-shew the perfect adoption of thy children: mercifully grant, we may be co-heirs of the king of glory, and partakers of the same bliss: through the same Jesus Christ our Lord.

On the feast of the holy martyrs, Cyriacus, Largus, and Smaragdus, August 8.

The souls of the saints.

Vers. The saints shall rejoice, as in the common of many martyrs.

The Prayer.

O God, who dost afford us matter of joy, in the yearly solemnity of thy holy martyrs, *Cyriacus. Largus, and Smaragdus*: grant of thy mercy, that we who this day celebrate their birth-days amongst the blessed, may learn to imitate the virtues of their passion: through our Lord.

On the feast of St. Lawrence, the Martyr. August 10.

Blessed *Lawrence*, while he lay broiling on the grid-iron, said to the most wicked tyrant; it is broiled now, turn and eat: for the goods of the church, which thou requirest, are carried by the hands of the Poor, into the heavenly treasures.

Vers. *Lawrence* the deacon has wrought a good work.

Resp. Who by the sign of the cross, gave sight to the blind.

The Prayer.

GRANT us we beseech thee, Almighty God to [extinguish the flames of our vices, who givest power to blessed *Laurence* to overcome the flames of his torments: through our Lord.

On the feast of the Assumption of the blessed virgin Mary, August 15.

To day the virgin *Mary* ascended the heavens: rejoice, because she reigns with Christ for ever.

Vers. The holy mother of god is exalted.

Resp. To the celestial kingdoms above the quires of angels.

The Prayer.

O Lord, we beseech thee, forgive the offences of thy servants, *as in the office page 49.*

On the feast of St Hyacinth, confessor, August 16

The Anthem, versicle and prayer, as in the common of a confessor.

The Anthem on the feast of St. Bernard, the abbot, August 20

This man despising, &c.

Vers. Our Lord conducted the just man, &c *as in the common of a confessor,*

The Prayer.

MAY the intercession, &c. *as in the common of abbots.*

On the Octave of the assumption of the B. V: Mary, August 22.

The Anthem. versicle, and prayer, as on the feast itself. On the feast of St. Bartholomew the apostle, August 24.

The Anthem.

Be courageous.

Vers. They set forth, *as in the common of the apostles.*

The Prayer.

Almighty, and everlasting God, who in the festival of thy blessed apostle, *St. Bartholomew*, hast invited us to a religious and holy joy; grant to thy church, we beseech thee, that it may love what he believed, and preach what he taught: thro' our Lord.

On the feast of St. Lewis, King of France, August 25.

The Anthem.

This man despising the world.

Vers. Our Lord conducted the just man, *as in the common of a confessor.*

The Prayer.

O God, who hast transferred blessed *Lewis* thy confessor, from an earthly kingdom, to the glory of a heavenly crown; we beseech thee, that by his merits and intercession, we may become servants of Jesus Christ thy son, the king of kings; through the same Lord Jesus.

On the feast of St. Augustine, bishop and doctor of the church, August 28.

The Anthem

O blessed *Augustine*.

Vers. Our Lord conducted the just man, *as in the common of doctors.*

The Prayer.

GIVE Ear, Almighty God, to our supplications: that by the intercession of blessed *Augustine*, thy confessor and bishop, they to whom thou grantest a confidence of hoping for mercy, may perceive the effect of thy usual clemency; through our Lord.

On the feast of the beheading of St. John baptist, August 29.

The Anthem.

The unbelieving king sent detestable ministers and commanded that *John Baptist*, should be beheaded.

Vers. The just shall flourish like a palm tree.

Resp. As the cedar of *Libanus*, he shall be multiplied.

The Prayer.

WE beseech thee, O Lord, let the venerable solemnity of *St. John Baptist*, thy fore-runner and martyr, afford us the effect of thy assistance: thro' our Lord.

The Feasts of September.

The Anthem on the feast of the nativity of the blessed virgin Mary, September 8.

The Anthem, versicle and prayer are said on her conception, page 488. the name of conception being changed into nativity. The Anthem on the feast of St. Nicholas, confessor, Sep. 10.

This man despising the world, &c.

Vers. Our Lord conducted the just man as in the common of a confessor.

The Prayer.

GIVE Ear, O Lord, to the supplications which we offer to thee, in the solemnity of blessed *Nicholas* thy confessor, that we who trust not in our own righteousness, may be favoured by the prayers of him, who was well-pleasing to thee: through our Lord:

The Anthem of the feast on the exultation of the holy-cross, September 14.

O blessed cross, which alone wert worthy to bear the king and Lord of heaven, *Alleluia.*

Vers. The sign of the holy-cross shall be in heaven

Resp. When our Lord shall come to judgment.

The Prayer.

O God, who on this present day, dost afford us joy in the yearly solemnity of

the exaltation of the Holy Cross ; Grant, we beseech thee, that we, acknowledging that mystery on earth, may obtain the fruits of its redemption in heaven : Through our Lord.

On the Feast of the holy martyrs, Cornelius and Cyprian, September 16.

The Anthem, versicle, and prayer, as in the common of many martyrs.

The Anthem on the feast of St. Januarius, bishop, and his fellow martyrs, September 19.

The souls of the Saints.

Vers. The saints shall rejoice &c. as in the common of many martyrs.

The Prayer.

O God, who makest us rejoice in the yearly solemnity of blessed *Januarius*, and his fellow-martyrs : graciously vouchsafe, that we may be encouraged by the examples of them, in whose merits we rejoice : Through our Lord.

The Anthem on the feast of St. Eustacius and his fellow martyrs, September 20.

The souls of the saints.

Vers. The saints shall rejoice, &c. as in the common of many martyrs.

The Prayer.

O God, by whose favour we celebrate the festival of thy blessed martyrs *St. Eustachius* and his fellows ; grant that we may enjoy their society in eternal bliss : Through our Lord.

The Anthem on the feast of St. Matthew, the apostle [and evangelist, September 21.

Be courageous. *Vers. They set forth, as in the Common of the Apostles.*

The Prayer.

GRant, O Lord, that the prayers of thy holy Apostle and Evangelist *St. Matthew*, may be a help to us; that what our weakness cannot obtain, may be granted to us by his intercession: Through our Lord.

The Anthem on the Feast of St. Linus, pope and martyr, September 23.

Whoever will come.

Vers. The just shall flourish, &c.

The Prayer.

O God, who makest us rejoice, &c. *as in the common of a martyr.*

The Anthem on the feast of the holy martyrs, Cosmas and Damian, September 27.

The souls of the Saints, &c.

Vers. The faints shall rejoice, &c. *as in the common of many martyrs.*

The Prayer.

GRant; we beseech thee, Almighty God, that we who celebrate the martyrdom of thy holy servants *Cosmas* and *Damian*, may by their intercession be delivered from all dangers; Through our Lord.

The Anthem on the feast of the dedication of St. Michael the Archangel, September 29.

Most glorious prince *Michael* the Archangel, be mindful of us here and every where; pray always to the Son of God for us. *Alleluia, Alleluia.*

Vers. In the sight of angels, I will sing to thee, my God.

Resp. I will adore at thy holy Temple, and confess to thy name.

The Prayer.

O God, who dost in a wonderful manner dispose of the services of men and angels; graciously vouchsafe, that we may be defended here on earth, by those who minister to thee in heaven; through our Lord Jesus Christ thy Son, who liveth and reigneth one God, with thee and the Holy Ghost, world without end. *Amen.*

The Anthem on the Feast of St. Jerome, Priest, Confessor, and Doctor of the Church, Sept. 30.

O blessed *Jerome.*

Verf. Our Lord conducted the just man. &c. *as in the common of Doctors.*

The Prayer.

O God, who didst vouchsafe to provide for thy church blessed *Jerome.* thy confessor, a most famous doctor, in expounding the Holy Scriptures; grant, we beseech thee, that what both in word and example he taught, we may be enabled by thy help to put in execution: Through our Lord.

The Feasts of October.

The Anthem on the Feast of the Angel-Guardians.

O Holy Angels, our guardians defend us in battle, that we may not perish at the dreadful day of account.

Verf. In the sight of Angels, I will sing to thee my God.

Resp. I will adore at thy holy Temple, and confess to thy name.

The Prayer.

O God, who with unspeakable Providence hast vouchsafed to appoint thy Holy Angels for our guardians : grant that we, thy suppliants, may always be defended by their protection, and rejoice in their eternal society : Through our Lord Jesus Christ, &c.

The Anthem on the feast of St. Francis, October 5.

This man despising.

Vers. Our Lord conducted the just man, &c. as in the common of a Confessor.

The Prayer.

O God, who by the merits of *St. Francis* enlargest thy church with the increase of a new order ; grant, that by his example, we may despise earthly things, and always rejoice in the participation of heavenly gifts : Through our Lord.

*The Anthem on the Feast of St. Bruno, Confessor,
October 6.*

This man despising, &c.

Vers. Our Lord conducted the just man, &c. as in the common of a confessor.

The Prayer.

WE beseech thee, O Lord, let us be assisted by the intercession of blessed *Bruno* thy confessor ; that we, who have grievously offended thy Majesty, may by his prayers and merits, obtain pardon of our sins ; Through our Lord.

*The Anthem in the Feast of St. Bridget, Widow.
October 8.*

She opened her hand to the poor.

Vers. Grace is poured, as in the common of one, neither virgin nor martyr.

The Prayer.

O Lord our God, who by thy only Son didst reveal the secrets of heaven to blessed *Bridget*; Grant, that we thy servants, may, by her intercession, rejoice in the revelation of eternal glory; Through our Lord Jesus Christ thy Son, who lives and reigns one God with thee and the Holy Ghost, world without end. *Amen.*

The Anthem on the Feast of the Holy Martyrs, Dennis, Rusticus, and Eleutherius, October 9.

The souls of the saints.

Vers. Saints shall rejoice &c, as in the common of many martyrs.

The Prayer.

O God, who on this day didst strengthen blessed *Dennis* thy martyr and bishop, with the virtue of constancy in his passion, and didst vouchsafe to associate to him *Rusticus* and *Eleutherius*, to preach thy glory to nations; grant us, we beseech thee, in imitation of them, to despise, for love of thee, the prosperity of this world, and to fear no adversity: Through our Lord.

*The Anthem on the Feast of St. Calistus, Pope and Martyr,
October 14.*

Whoever will come.

Verf. The just shall flourish, &c. as in the Common Office of a Martyr.

The Prayer.

O God, who seest we fail through our infirmity: mercifully restore us to thy love, by the example of thy saints: Through our Lord.

The Anthem on the Feast of St. Teresa, Virgin, October 15.

Come spouse of Christ.

Verf. With thy beauty, &c. as in the Common of a Virgin.

The Prayer.

GRant, O God our Saviour, that as we rejoice in the solemnity of blessed *Teresa* virgin: so we may be nourished with the food of her heavenly doctrine, and improved with the affection of solid piety: Through our Lord.

*The Anthem on the feast of St. Luke, the Evangelist,
October 18.*

Be courageous.

Verf. They set forth, as in the Common of the Apostles.

The Prayer.

We beseech thee, O Lord, that thy holy evangelist *Luke* may intercede in our behalf: who for the honour of thy name, did always bear in his body the mortification of the cross: Thro' our Lord.

*The Anthem on the Feast of the Apostles, Simon and Jude,
October 28.*

Be courageous.

Vers. They set forth, as in the common of the apostle.

The Prayer.

O God, who by thy blessed apostle *Simon* and *Jude*, hast brought us to the knowledge of thy name; grant that we may celebrate their eternal glory, by the amendment of our lives, and by celebrating the same, virtue.

The Feasts of November.

The Anthem on the feast of All-Saints, November 1.

O how glorious is the kingdom, where with Christ all the saints rejoice; and clothed in white, follow the lamb wherever he goes.

Vers. The Saints shall rejoice in glory.

Resp. Their seats shall be filled with joy.

The Prayer.

O Almighty and everlasting God, who hast granted us at one solemnity, to honour the merits of all thy saints; We beseech thee, that our intercessors being multiplied; thou wilt grant us the desired abundance of thy mercy: Through our Lord.

On the Dedication of the Church of our Saviour, November 9. all is said as in the Common.

The Anthem on the feast of St. Martin, Bishop and Confessor, November 11.

O blessed bishop, who with most entire affection loved Christ his king, and feared not

earthly powers : O most holy soul, which though it suffered not by the sword of persecutors, yet lost not the crown of martyrdom !

Vers. Our Lord conducted the just man by right ways.

Resp. And shewed him the kingdom of Heaven.

The Prayer.

O God who see'st, that we subsist not by any power of our own ; mercifully grant, that by the intercession of blessed *Martin* thy confessor and bishop, we may be defended against all adversities : Through our Lord.

The Anthem on the feast of St. Martin, pope and Martyr, November 12.

Whoever will come.

Vers. The just shall flourish, &c.

The Prayer.

O God who make'st us rejoice, *as in the common of one martyr.*

On the Feast of St. Gregory Thaumaturgus, Bishop and Confessor, November 17.

The Anthem, Versicle and Prayer, as in the Common of a Bishop and Confessor

On the Dedication of the Church of the Holy Apostles, Peter and Paul, November 18, as in the Common.

The Anthem on the Feast of the Presentation of the Blessed Virgin Mary, November 21.

Blessed *Mary*, mother of God, perpetual virgin, temple of our Lord, sanctuary of the Holy Ghost, thou alone without example, did'st please our Lord Jesus Christ, *Alleluia.*

Vers. Vouchsafe that I may praise thee, O sacred Virgin.

Resp. Give me strength against thy enemies.

The Prayer.

O God who would'st that the ever blessed virgin *Mary*, the habitation of the Holy Ghost, should on this day be presented in the temple : Grant, we beseech thee, that by her intercession, we may be presented in the temple of thy glory : Through our Lord Jesus Christ, who, &c. and the same Holy Ghost.

The Anthem on the Feast of St. Cicily, Virgin and Martyr, Novmeber 22.

The glorious virgin did always bear in her bosom the gospel of Christ, and ceased not either day or night from conference with God in pray.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

The Prayer.

O God, who dost afford us joy in the yearly solemnity of blessed *Cicily*, virgin and martyr : grant that in holiness of life, we may follow the example of her whose festival we celebrate : Through our Lord.

The Anthem on the Feast of St. Clement, Pope and Martyr, November 23.

O Lord thou didst give to *Clement* thy martyr, a dwelling-place in the sea, like a temple of marble, framed by the hands of angels, affording a passage to the people of the country, to declare thy wonderful works.

Vers. The just shall flourish like a palm-tree.

Resp. As the Cedar of *Libanus* he shall be multiplied.

The Prayer.

O God who makest us rejoice in the yearly solemnity of *Clement* thy martyr and bishop: mercifully grant, that we imitate the virtue of his sufferings, whose martyrdom we celebrate: Through our Lord.

The Anthem on the Feast of St. Catherine, Virgin and Martyr, November 25.

Come spouse of Christ.

Vers. Grace is poured forth on thy lips. *as in the Common of Virgins.*

The Prayer.

O God, who gavest the law to *Moses*, on the top of mount *Sanai*, and in the same place didst, by thy holy angels, wonderfully place the body of blessed *Catherine* thy virgin and martyr: Grant we beseech thee, that by her merits and intercession, we may come to the mount which is Christ: Through the same, &c.

THE
P R A Y E R S
COMMON TO SAINTS.

On the Vigils of the Apostles.

The Anthem.

NO man has a greater charity, than to bestow his life for his friends.

Vers. Thou shalt make them princes over all the earth. *Resp.* They shall be mindful of thy name, O Lord.

The Prayer.

GRANT, Almighty God, we beseech thee, that this venerable solemnity of thy holy apostle N. which we are to celebrate, may be to us an increase of devotion, and spiritual health: Through our Lord.

The Anthem on the Festivals of Apostles and Evangelists.

They will betray you in their councils, and scourge you in their synagogues, and ye shall be brought before kings and governors for my sake, to give your testimony to them and the Gentiles.

Vers. Their sound went forth over all the earth. *Resp.* And their words to the uttermost bounds of the world.

Another Anthem.

Be courageous in battle, and fight with the old serpent, and you shall receive an everlasting kingdom, *Alleluia.*

Vers. They set forth the works of God.

Resp. And understood his deeds.

The Anthem in Easter-Time.

A perpetual light shall shine upon thy saints, O Lord, and times without end, *Alleluia.* *Vers.* Ye holy and just rejoice in our Lord, *Alleluia.* *Resp.* God has made choice of you for his inheritance, *Alleluia.*

Another Anthem.

Ye holy and just rejoice in our Lord, *Alleluia.* God has made choice of you for his inheritance, *Alleluia.* Precious in the sight of our Lord, *Alleluia.* *Resp.* Is the death of his saints, *Alleluia.* *The prayers, as in their respective places.*

The Anthem on the Day of one Martyr.

This faint, did combat unto death, for the law of his God; and was not terrified with the words of the wicked; for his foundation was laid on a solid rock.

Vers. Thou hast crowned him, O Lord, with glory and honour. *Resp.* And hast placed him over the works of thy hands.

Another Anthem.

Whoever will come after me, let him deny himself, take up his cross and follow me.

Vers. The just shall flourish like a palm-tree. *Resp.* As a cedar of *Libanus* he shall be multiplied.

In Easter-time, the Anthems and Versicles are as before, in the common of the apostles.

For a Martyr and bishop.

The Prayer.

HAVE regard to our weakness, Almighty God, and since we sink under the weight of our offences; may the powerful intercession of blessed *N.* thy martyr and bishop, be our support and protection: Through our Lord.

Another Prayer.

O God, who makest us rejoice in the yearly solemnity of blessed *N.* thy martyr and bishop: Mercifully grant that we, who this day, celebrate his birth-day amongst the saints, may enjoy a share in his protection: Through our Lord.

For a martyr only.

The Prayer.

GRANT, we beseech thee, Almighty God, that we who honour the triumphs of thy holy martyr *N.* may by his intercession, be strengthened in the love of thy name: Through our Lord.

Another Prayer.

GRANT, we beseech thee, Almighty God, that by the intercession of blessed *N.* thy martyr, we may be delivered from all corporal adversities, and our minds be cleansed from evil thoughts: Through our Lord.

The Anthem on the Day of many martyrs.

Theirs is the kingdom of heaven who

contemning an earthly life, have obtained the rewards of the kingdom; and washed their garments in the blood of the Lamb.

Vers. Ye just rejoice in our Lord; and be exceeding glad.

Resp. And glory all ye right of heart.

Another Anthem.

The souls of the saints who have followed the steps of Christ, rejoice in heaven: they have shed their blood for his sake; and therefore with Christ, they rejoice for ever.

Vers. The saints shall rejoice in glory.

Resp. And their seats shall be filled with joy.

Of many Martyrs and Bishops.

The Prayer.

WE beseech thee, O Lord, that the festival of thy blessed martyrs and bishops *N.* and *N.* may be our protection; and that our prayers, by their intercession, may be made acceptable to thee: Through our Lord.

For Martyrs only.

The Prayer.

O God, by whose favour we celebrate the festival of thy holy martyrs *N.* and *N.* Grant that we may enjoy their society in eternal happiness: Through our Lord.

Another Prayer.

O God who makest us rejoice in the yearly solemnity of thy holy martyrs *N.* and *N.* mercifully grant, that we may be inflamed with a desire of imitating the lives of them, whose merits we commemorate with joy: Through our Lord.

The Anthem on the day of a confessor and bishop.

Priest and bishop, worker of miracles: thou good shepherd of the people; pray for us to our Lord.

Vers. Our Lord has loved him, and crowned his labours.

Resp. He has clothed him with a garment of glory.

Another Anthem.

Our Lord has loved, and adorned him; he has clothed him with a garment of glory, and crowned him at the gates of paradise.

Vers. Our Lord conducted the just man, by right ways.

Resp. And shewed him the kingdom of heaven.

The Anthem of Popes only.

Whilst he was high priest, unmoved at earthly things, he passed in triumph to a celestial crown.

Vers. Our Lord conducted the just man.

In Easter-Time, Alleluia is added at the end of every Anthem and versicle.

contemning an earthly life, but
the rewards of the kingdom
their garments in the blood.

Vers. Ye just rejoice
exceeding glad.

Resp. And glory

The souls of
the steps of
have shed
fore with C

Vers. T

Resp.

joy.

Antiphon on the days of doctors.

blessed N. thou shining doctor! thou
of the holy church, and lover of the
law; intercede for us with the Son of

Vers. Our Lord conducted the just man by
right ways.

Resp. And shewed him the kingdom of
heaven.

The Prayer.

O God, who hast bestowed blessed N. on
thy people, for a minister of everlasting
salvation: grant, we beseech thee, that he
who on earth has been the instructor of our
lives, may be an intercessor for us in heaven:
Through our Lord.

... the Day of a Confessor, not a Bishop.

... him to a wife man, that
... rock.
... loved him, as before.

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... world, and tri-
... by word and
... heaven.
... conducted the just

The Prayer.

... no makest us rejoice in the
... solemnity of blessed N. thy
: Mercifully grant that we may
... the actions of him whose festival we
... orate : Through our Lord.

Another Prayer.

BE favourable, O Lord, to the prayers we
pour forth in this solemnity of thy holy
confessor N. that we who have no confidence
in our own righteousness, may be assisted by
his prayers, who was well-pleasing to thee :
Through our Lord.

Of an Abbot.

The Prayer.

MAY the intercession, O Lord, we be-
seech thee, of the blessed abbot, N.
recommend our prayers; that what we
cannot acquire by his own merits, we may
obtain by his protection : Through our
Lord.

Prayers common to Saints.
Another Prayer.
... us rejoice in the yearly
... martyrs N. and N.
... may be inflamed
... lives of them,
... with joy :

The Prayer.

GRANT, Almighty God, we beseech thee, that this venerable solemnity of blessed *N.* thy confessor and bishop, may be to us an encrease of devotion, and spiritual health: Through our Lord.

Another Prayer.

HEAR, O Lord we beseech thee, the petitions we make to thee, in this solemnity of *N.* thy confessor and bishop: that as he was faithful in thy service; so his merits pleading for us, thou would'st vouchsafe to give us pardon of all our sins: Through our Lord.

The Anthem on the days of doctors.

O blessed *N.* thou shining doctor! thou light of the holy church, and lover of the divine law; intercede for us with the Son of God.

Vers. Our Lord conducted the just man by right ways.

Resp. And shewed him the kingdom of heaven.

The Prayer.

O God, who hast bestowed blessed *N.* on thy people, for a minister of everlasting salvation: grant, we beseech thee, that he who on earth has been the instructor of our lives, may be an intercessor for us in heaven: Through our Lord.

The Anthem on the Day of a Confessor, not a Bishop.

I will resemble him to a wise man, that built his house on a rock.

Vers. Our Lord has loved him, *as before.*

Another Anthem.

This man despising the world, and triumphing over earthly things; by word and deed, has laid up treasures in heaven.

Vers. Our Lord has conducted the just man, *as before.*

The Prayer.

O God, who makest us rejoice in the yearly solemnity of blessed *N.* thy confessor: Mercifully grant that we may imitate the actions of him whose festival we celebrate: Through our Lord.

Another Prayer.

BE favourable, O Lord, to the prayers we pour forth in this solemnity of thy holy confessor *N.* that we who have no confidence in our own righteousness, may be assisted by his prayers, who was well-pleasing to thee: Through our Lord.

Of an Abbot.

The Prayer.

MAY the intercession, O Lord, we beseech thee, of the blessed abbot, *N.* recommend our prayers; that what we cannot acquire by his own merits, we may obtain by his protection: Through our Lord.

The Anthem on the Day of a Virgin and Martyr.

Come spouse of Christ, receive the crown,
which our Lord for ever has prepared for
thee.

Verf. With thy beauty and comeliness.

Resp. Go on prosperously and reign.

The Prayer.

O God, who amongst other wonders of
thy power, hast rendered even the
weaker sex victorious in martyrdom; merci-
fully grant, that we, who celebrate the tri-
umphs of blessed *N.* virgin and martyr, may
by her example, come to the possession of
thee: Through our Lord.

Another Prayer

GRant O Lord, we beseech thee, that thy
blessed virgin and martyr *N.* may ob-
tain pardon for us, who by the merit of chas-
tity, and profession of virtue, has always been
acceptable to thee: Through our Lord.

Of a Virgin only.

The Prayer.

HEAR us, O God, our salvation, that as
we rejoice in the festival of thy holy
virgin *N.* so we may be improved in the af-
fection of solid piety: Through our Lord.

*The Anthem on the Day of many Virgins and
Martyrs.*

Wise virgins, make ready your lamps;
behold the bridegroom is coming, go forth
and meet him.

Vers. Virgins shall be led after her to the King.

Resp. The nearest unto her shall be brought to thee.

The Prayer.

GRant, O Lord God, we beseech thee, we may celebrate the victories of thy holy virgins and martyrs, *N.* and *N.* with true devotion; that although we cannot reverence them with a respect, equal to their merit, we may at least with humble vows, solicit their prayers: Through our Lord.

The Anthem on the Feast of one, neither Virgin nor Martyr.

She opened her hand to the needy, and extended her charity to the poor, and did not eat her bread in idleness.

Vers. Grace is poured forth on thy lips.

Resp. Therefore God has blessed thee for ever.

The Prayer.

Hear us, O God, our salvation, that as we rejoice in the festival of blessed *N.* so we may be improved in the affection of solid piety: Through our Lord.

The Anthem on the Anniversary of the Dedication of a Church.

O how awful is this place! Verily this is no other than the House of God, and the Gate of Heaven.

Vers. Holiness becomes thy house, O God.

Resp. For length of Days.

The Prayer.

O God, who every year renewest to us, the consecration of this holy Church, and by thy sacred mysteries, affordest us the blessing of thy protection; graciously vouchsafe to hear the prayers of thy people, and grant, that as many as enter into this Church, to petition for thy favours, may have the comfort of obtaining what they ask: Through our Lord.

On the Day of the Dedication itself.

O God, who invisibly containest all things, and yet, for the preservation of mankind, visibly shewest the signs of thy mighty power; honour this Temple with the virtue of thy abode, and grant that all who come to it, on account of whatsoever tribulation they address themselves to thee by prayer, may obtain the blessing of thy comfort; through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth, world without end. *Amen.*

THE
LITANIES

Of our Lord and Saviour *Jesus Christ.*

Lord, have mercy on us,
Christ, have mercy on us,
Lord, have mercy on us.

Christ hear us.

Christ, grant our petitions.

God the Father of Heaven,

God the Son, Redeemer of the World,

God the Holy Ghost,

Holy Trinity, One God,

Jesus Son of the Living God,

Jesus God of Strength,

Most Powerful Jesus,

Most Perfect Jesus,

Most Glorious Jesus,

Most Admired Jesus,

Most Delightful Jesus,

Most Dear and Beloved Jesus,

Jesus Brighter than the Sun,

Jesus Fairer than the Moon,

Jesus Clearer than the Stars,

Most Admirable Jesus,

Most Honourable Jesus,

Most Humble Jesus,

Most Meek Jesus,

Most Patient Jesus,

Most Obedient Jesus,

Most Chaste Jesus,

Jesus Lover of Chastity,

Jesus our Love,

Jesus Lover of Peace,

Jesus Author of Life,

Jesus Pattern of Virtues,

Jesus most Zealous Lover of Souls,

Jesus our Refuge,

Jesus Father of the Poor,

Have mercy on us.

Jesus Comforter of the Afflicted,
 Jesus Treasure of the Faithful,
 Jesus a Precious Pearl,
 Jesus Treasure of Perfection,
 Jesus the good Shepherd,
 Jesus Star of the Sea,
 Jesus the True Light,
 Jesus Eternal Wisdom,
 Jesus Infinite Goodness,
 Jesus joy of Angels,
 Jesus King of the Patriarchs,
 Jesus Inspirer of the Prophets,
 Jesus Master of the Apostles,
 Jesus Teacher of the Evangelists,
 Jesus the Fortitude of Martyrs,
 Jesus the Light of Confessions,
 Jesus the Spouse of Virgins,
 Jesus the Crown of all Saints,
 Be merciful to us, spare us, O Jesus.
 Be merciful to us, grant our petitions, O
 Jesus.

Have mercy on us.

From all evil,
 From all sin,
 From all anger,
 From the deceits of the Devil,
 From transgressions of thy Command-
 ments,
 From the incursion of all evils,
 By thy Incarnation,
 By thy Coming,
 By thy Nativity,

O Jesus deliver us.

By thy Circumcision,
By thy Travels and Pains,
By thy Scourging,
By thy Death,
By thy Resurrection,
By thy Ascension,
By thy Coronation,
By thy Joys,
By thy Glory.
By the most Holy Virgin thy Mother,
By the Intercession of all thy saints,
Lamb of God who takest away the sins of
the world, Spare us O Jesus.
Lamb of God who takest away the sins of
the world,
Grant our petitions, O Jesus.
Lamb of God who takest away the sins of
the world, Have mercy on us, O Jesus.
Jesus Christ, hear us.
Jesus Christ, Grant our petitions.
Vers. The name of our Lord be blessed.
Resp. From this present, and for aver-
more.

O Jesus deliver us.

Let us pray.

O God who hast rendered the most glorious name of thy Son, our Lord Jesus Christ, to thy faithful most amiable, and most dreadful to evil spirits; mercifully vouchsafe, that all those, who devoutly reverence this name Jesus on earth, may for the present, receive the sweetness of his holy comforts, and hereafter obtain the joy

of never-ending bliss in heaven : Through
the same Jesus Christ our Lord.

*A Hymn to our SAVIOUR JESUS, composed by
St. Bernard.*

Jesu dulcis Memoria.

JESUS, the only thought of thee,
With sweetness fills my breast ;
But sweeter still it is to see,
And on thy beauty feast.
No theme so soft, or sound so gay,
Can art of music frame ;
No words, or even thought can say,
Thy most mellifluous name.
Sole hope, when we our sins repent,
So bounteous of thy grace ;
If thus thou'rt good, while we lament,
Oh ! what when face to face,
JESUS ! that name inspires my mind,
With springs of life and light ;
More than I ask in thee I find,
And lavish in delight.
No eloquence nor art can reach
The joys of those above ;
The blest can only know, not teach
What they in JESUS prove.
They then I'll seek retir'd apart,
From world and business free ;
When noise invades, I'll shut my heart,
And keep it all for thee.

An early pilgrim thus I'll come,
With *Magdalen*, to find
In sighs and tears my Saviour's tomb,
And there refresh my mind.
My tears upon his grave shall flow,
My sighs the garden fill :
Then at his feet myself I'll throw,
And there I'll seek his will.
JESUS! in thy blest steps I'll tread,
And haunt thee thro' thy ways ;
I'll mourn, and never cease to plead,
'Till I'm restor'd to grace.
Great conqueror of death thy fire.
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.
Thy quick'ning presence shine so clear,
Thro' ev'ry sense and way ;
That souls, who once have seen thee near,
See all things else decay.
Come then dear Lord possess my heart,
And chase the shades of night ;
Come pierce it with thy flaming dart,
And ever shining light.
Then I'll for ever JESUS sing,
And with the blest'd rejoice ;
Then all the vaulted tow'rs shall ring,
And echoing hearts and voices sing,
And still repeat rejoice.

A Prayer composed by St. Augustin, and recommended to the devotion of all Christians, by Pope Urban VIII.

Ante oculos tuos, Domine, &c.

BEfore thy eyes, O Lord, we bring our sins, and with them compare the stripes we have received.

If we weigh the evil we have done, we find what we suffer to be much less than what we deserve.

What we have committed, does far outweigh what we endure.

We feel the punishment of sin and yet we turn not from our wilfulness in sinning.

Our weakness faints under thy scourges; but our perverseness is still the same.

Our diseased mind is racked with pain: and our neck is as stiff as ever.

Our life is spent in sighs and grief; but in our actions we are not reformed.

If thou expectest our amendment, we grow no better; if thou takest revenge, we are not able to subsist.

When we are chastised, we acknowledge what we have done; but when thy visitation is over, we forget what we wept for.

If thou stretchest out thy hand, we promise duty, if thou suspendest thy sword, we keep not our promise.

If thou strikest, we cry for pardon; and if thou pardonest, we provoke thee again to strike.

Here, O Lord, are thy criminals, confessing their guilt; we know, that unless thou forgive, thou mayest justly destroy us.

Grant without merit, what we ask, O Almighty Father; who out of nothing, didst create us to ask thee: Through Christ our Lord. *Amen.*

The Anthem.

We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the model of his glorious body.

Vers. Behold, the God of heaven is our Redeemer.

Resp. In him without fear, will we put our trust.

The Prayer.

A Almighty God, who for the redemption of mankind, didst send thy only Son, to take our flesh, and suffer death on the cross, we humbly pray that as our Saviour has left to us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory: Who liveth and reigneth one God, with thee and the Holy Ghost, for ever and ever. *Amen.*

*An Anthem and prayer in honour of the Blessed Virgin
Mary, to be said in time of Plague.*

HEav'n's brightest star thy influence shed:
Who with thy virgin breast,
Thy Son, heaven's sov'reign Maker fed,
That heal'd our nature's pest.
O thou auspicious star, restrain
The stars contagious ill ;
Whose baleful frown portends our bane,
To scourge our ulcer'd will.
Star of the sea receive our vows,
From plague thy suppliants free :
Thy Son will not thy pray'rs refuse,
So much he honours thee.
A virgin mother, and a fruitful maid
For sinners pleads ; O Lord, vouchsafe thy
aid.

V. Pray for us, holy mother of God.

R. That we may be made worthy of the
promises of Christ.

Let us Pray.

O God of mercy, God of pity, God of
pardon, who hadst compassion on the
affliction of thy people, and commandedst
the angel to restrain his hand ; we beseech
thee, for the love of that glorious star,
whose precious breasts (against the venom
of our sins) thou didst sweetly suck : Grant us
the assistance of thy grace, that we may be

preserved from all plague and unprovided death by thee, O sweet Jesus Christ, king of glory: Who with the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

Another Anthem and Prayer against the Plague, in honour of St. Roch.

Venerable confessor of Christ, holy *Roch*, whose prayers have obtained, that they, who in their affliction shall devoutly call on thee, may by thy merits and intercession, be delivered from all danger of plague and pestilence: Pray for us blessed Saints, that we may be made partakers of this promise.

Let us Pray.

OMnipotent and eternal God, who by the prayers and merits of thy blessed confessor *St. Roch*, didst put a stop to a general pestilence; grant to us thy humbly suppliants, who in like mortality have recourse to thy divine Majesty by this thy glorious saint, that by his merits and intercession, we may be likewise delivered from all plague and pestilence; Through our Lord and Saviour. *Amen.*

THE
M E T H O D
OF SAYING THE
R O S A R Y
OF THE BLESSED VIRGIN MARY.

As it was ordered by Pope *Pius*, V.
of the holy order of preachers:

The Twentieth Edition.

An Advertisement concerning the following
method of saying the *Rosary*.

THE devotion of the rosary (so called because it is, as it were, a chaplet of spiritual roses. that is of most sweet and devout prayers) was first revealed by the blessed virgin to St. Dominick, the father and founder of the holy order of preachers, as a devotion the most efficacious for the obtaining all favours from God, and averting all evils from ourselves. It consists of fifteen Our Father's and a hundred and fifty Hail Mary's; and is divided into three parts, whercof each containeth in it five ten's, that is, five Our Father's, and fifty Hail Mary's.

To each of these ten's, in the following method, is assigned one of the principal mysteries of the life of our Saviour, or his blessed mother, as matter of meditation; wherein the mind is to exercise itself, while it prays, and therefore is prefixed before the beginning of each ten.

The mysteries, in number fifteen, are divided into three parts, answerable to the three parts of the rosary; that is, into five joyful mysteries for the first part of the rosary, five sorrowful for the second, and five glorious for the third,

Now the use of the following method, or manner of saying the rosary, consisteth in a devout application or attention of the mind, to the mystery assigned, while the ten is saying, and raising correspondent affections in the will, such as the devotion and necessity of each one shall suggest: For example, in the first part, of joy and thanksgiving, for the coming of our Redeemer, and the great work of our redemption. In the second, of compassion for the suffering of our Lord, and contrition for our sins, which were the cause of them. In the third, of exultation for the glory of our Saviour, and his blessed mother; and of hope, through the merits of his passion, and her intercession, to be made partakers of glory with them.

He that shall say the rosary with this attention of mind, and affection of will, shall undoubtedly give much glory to God, and reap much benefit to his own soul. Which was the intention of Pope PIUS the fifth, (a most pious son to St. Dominick) in ordering the meditations and prayers, as they are set down in the following method.

The Joyful mysteries assigned for Mondays and Thursdays through the year, and for Sundays in advent, and after Epiphany till lent.

The First Mystery.

The Meditation.

LET us contemplate in this mystery how the Angel *Gabriel* saluted the *B. Virgin Mary*, with the title of, *full of grace*; and declared to her the incarnation of our Lord and Saviour *Jesus Christ*.

Then say, *Our Father*, &c. once.

Hail Mary, ten times.

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

HAil *Mary*, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy *Mary*, mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

The Prayer.

OHoly *Mary*, queen of virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain, for us, by the intercession, light to know this so great benefit, which he has bestowed on us, vouchsafing in it, to make himself our brother, and thee his own most beloved mother, our mother also. *Amen.*

The second Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, under-

standing from the angel, that her cousin St. *Elizabeth* had conceived, went with haste into the mountains of *Judea*, to visit her, and remained with her three months.

The Prayer.

O Holy virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin St. *Elizabeth*; obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that free from all sin, we may praise him, and give him thanks for ever. *Amen.*

The Third Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer Christ Jesus, at midnight, and laid him in a manger, because there was no room for him at the inn, at *Bethlehem*.

The Prayer.

O Most pure mother of God, thy virginal, and most joyful delivery, by which thou gavest to the world thy only Son our Saviour; we beseech thee, obtain for us by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

The Fourth Mystery.

The Meditation.

LET us contemplate in this mystery, how the most blessed virgin *Mary*, on the day of her purification, presented the child Jesus in the temple, where holy *Simeon* giving thanks to God with great devotion, received him into his arms.

The Prayer.

O Holy virgin, most admirable mistress and pattern of obedience, who didst present in the temple, the Lord of the temple; obtain for us, by thy beloved Son, that with holy *Simeon* and devout *Anna*, we may praise and glorify him for ever. *Amen.*

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how the blessed virgin *Mary*, having lost, without any fault of hers, her beloved Son in *Jerusalem*; she sought him for the space of three days, and at length found him the third day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years.

The Prayer.

MOST blessed virgin, more than martyr in thy suffering, and yet the comfort of such as are afflicted: by that unspeakable joy, wherewith thy soul was lavished, in finding

thy beloved Son in the temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him, and to find him in the holy catholic church, that we may never be separated from him. *Amen.*

Salva Regina.

HAIL happy queen, &c. *as in the office,*
page 33.

Vers. Pray for us, holy mather of God.

Resp. That we may be made worthy of the promises of Christ.

Let us Pray.

HEAR, O most merciful God the prayer of thy servants, that we, who meet together in the society of the most holy *rosary*, of the blessed virgin, mother of God; may by her intercession, be delivered by thee from the dangers, that continually hang over us. *Amen.*

*The Dolorus or sorrowful mysteries for Tuesdays and Fridays
through the year, and for Sundays in lent.*

The First Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the garden of *Gethsemani*, that his body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father, }
Hail *Mary.* } as before.

MOST holy virgin, more than martyr, by that ardent prayer, which thy beloved Son poured forth to his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

The Second Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in: *Pilate's* house; the number of the stripes they gave him being above five thousand.

(As it was revealed to St. *Bridget.*)

The Prayer.

O Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

The Third Mystery.

The Meditation.

LET us contemplate in this mystery, how those cruel ministers of satan made a crown of sharp thorns, and most cruelly

pressed it on the most sacred head of our Lord Jesus Christ.

The Prayer.

O Mother of our eternal Prince and King of glory, by those sharp thorns, wherewith his most holy head was pierced, we beseech thee, that by thy intercession we may be delivered here from all motions of pride, and in the day of judgment, from that confusion which our sins deserve. *Amen.*

The Fourth Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ being sentenced to die, bore with great patience the cross, which was laid upon him, for his greater torment and ignominy.

The Prayer.

O Holy virgin, example of patience, by the most painful carrying of the cross, in which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our life. *Amen.*

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount *Calvary*, was stripped of his cloaths, and his hands and feet most cruelly nailed

to the cross, in the presence of his most afflicted mother.

The Prayer.

O Holy Mary, mother of God, as the body of thy beloved Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter sufferings. And thou, O most blessed virgin, vouchsafe to negotiate for and with us, the work of our salvation, by thy powerful intercession. *Amen.*

Hail happy queen, &c. *as in page 34.*
with the *Vers.* and prayer, as in p. 563.

The glorious mysteries for Wednesdays and Saturdays thro' the year, and for Sundays after easter. till advent.

The First Mystery.*The Meditation.*

LET us contemplate in this mystery, how our Lord Jesus Christ triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father. }
Hail Mary. } as above.

The Prayer.

O Glorious virgin *Mary*, by that unspeakable joy thou receivedst in the resurrec-

tion of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joy of heaven.
Amen.

The second Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all.

The Prayer.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles, so vouchsafe most holy mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing, and thine here on earth, and hereafter in Heaven. *Amen.*

The Third Mystery.

The Meditation.

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent as he had promised, the Holy Ghost upon his apostles;

who after he was ascended, returning to *Jerusalem*, continued in prayer and supplication, with the blessed virgin *Mary*, expecting the performance of his promise.

The Prayer.

O Sacred Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world, the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

The Fourth Mystery.

The Meditation.

LET us contemplate in this mystery, how the glorious virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

The Prayer.

O Most prudent virgin, who entering the heavenly palace, didst fill the holy angels with joy, and man with hope; vouchsafe to intercede for us at the hour of our death, that free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. *Amen.*

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how the glorious virgin *Mary*, was with great ills and exultation of the whole court of heaven, and particular glory of all the saints, owned by her Son, with the brightest beams of Glory.

The Prayer.

Glorious queen of all the heavenly citizens, we beseech thee, accept this *rosary* which as a crown of roses, we offer at thy feet; and grant, most gracious lady, that by thy intercession, our souls may be kindled with so ardent a desire of seeing thee gloriously crowned, that it may never die in this world until it shall be changed into the happy mansion of thy blessed sight. *Amen.*

The Anthem. *Salva Regina Mater, &c.*

Thou happy queen: Thou mercy's parent, hail!

Thou life, hope, and comfort, of his earthly vale.

See *ev'ns* wretched children raise their cry,

Whom sighs and tears to thee we suppliants fly.

O glorious advocate exert thy love,

Let our vows those eyes of pity move.

Meet, O pious maid! for us obtain,

Whom long have in our exile lain,

See thy infant Jesus, and with him to reign.

With the Vers. and prayer, as in page 563.

Litany of the blessed virgin, as followeth.

THE LITANY OF LORETTO.

So called, because it is usually sung in that sacred church of Loretto, on all the Saturdays in the year, and feasts of the Blessed Virgin Mary.

The Anthem.

UNDER thy protection we take our refuge, O holy mother of God; Despise not our petitions in our necessities; but ever deliver us from all dangers, O glorious and blessed virgin.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ grant our petitions.

God the father of heaven, have mercy upon us.

God the Son Redeemer of the world, have mercy upon us.

God the Holy Ghost, have mercy upon us.

Holy trinity, one God, have mercy upon us.

Holy MARY,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of Divine Grace,

Most pure mother,

Most Chaste Mother,

Undeiled Mother.

Inviolatè mother,

Pray for us.

Most Amiable Mother,
Most Admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most Prudent Virgin,
Most Venerable Virgin,
Most Renowned Virgin,
Most Powerful Virgin,
Most Merciful Virgin,
Most Faithful Virgin,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarches,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,

Pray for us.

Queen of Virgins, *Pray for us.*

Queen of all Saints, *Pray for us.*

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, hear us O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

The Anthem.

Under thy protection we take our refuge, O holy Mother of God: despise not our petitions in our necessities, but ever deliver us from all dangers, O glorious and blessed virgin.

Vers. Pray for us, O Holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth thy grace, we beseech thee, O Lord, into our hearts: that we who by the angel's message, have known the incarnation of Christ thy Son, may by his passion and cross, be partakers in the glory of his resurrection: Through the same Christ our Lord. *Amen.*

Vers. May the Divine help always remain with us. *Resp. Amen.*

Vers. And may the souls of the faithful, through the mercy of God, rest in peace.

Resp. Amen.

A
T A B L E
OF THE
C O N T E N T S.

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<i>A Table of Feasts and Fasts.</i>	
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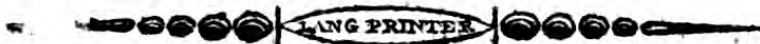
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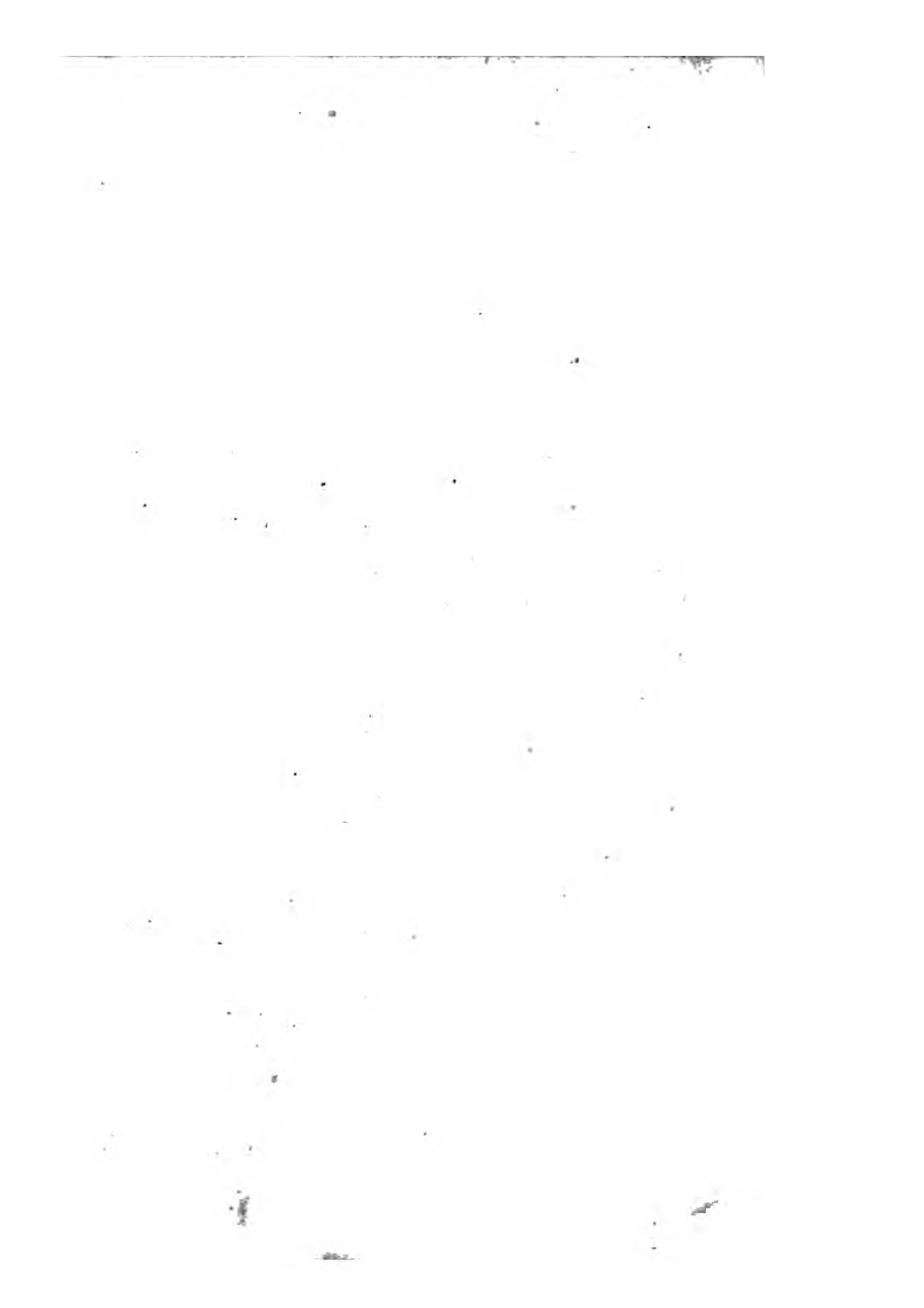
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