

The Practice of Religion



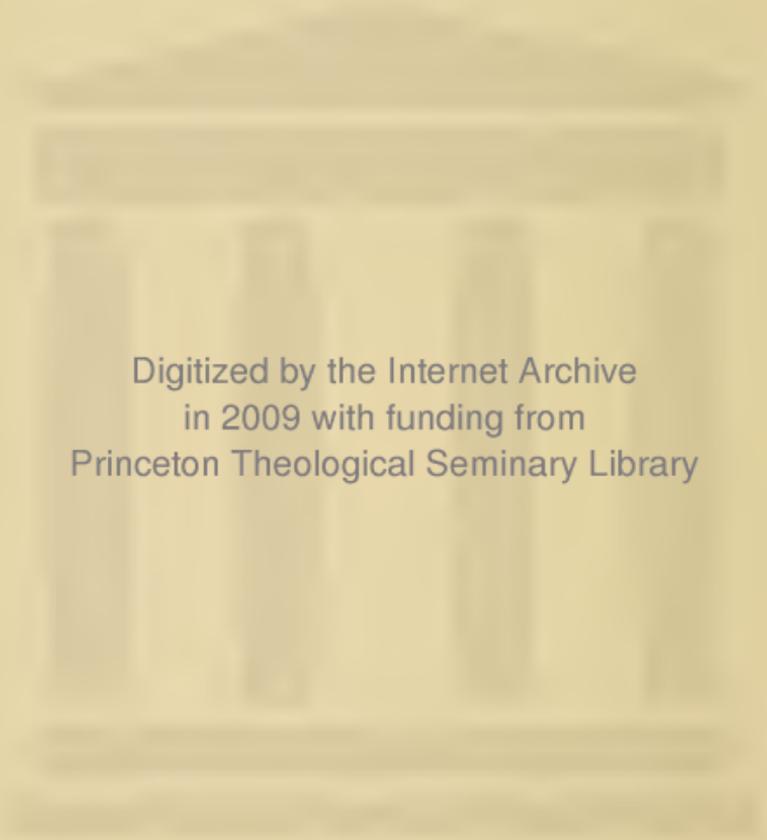


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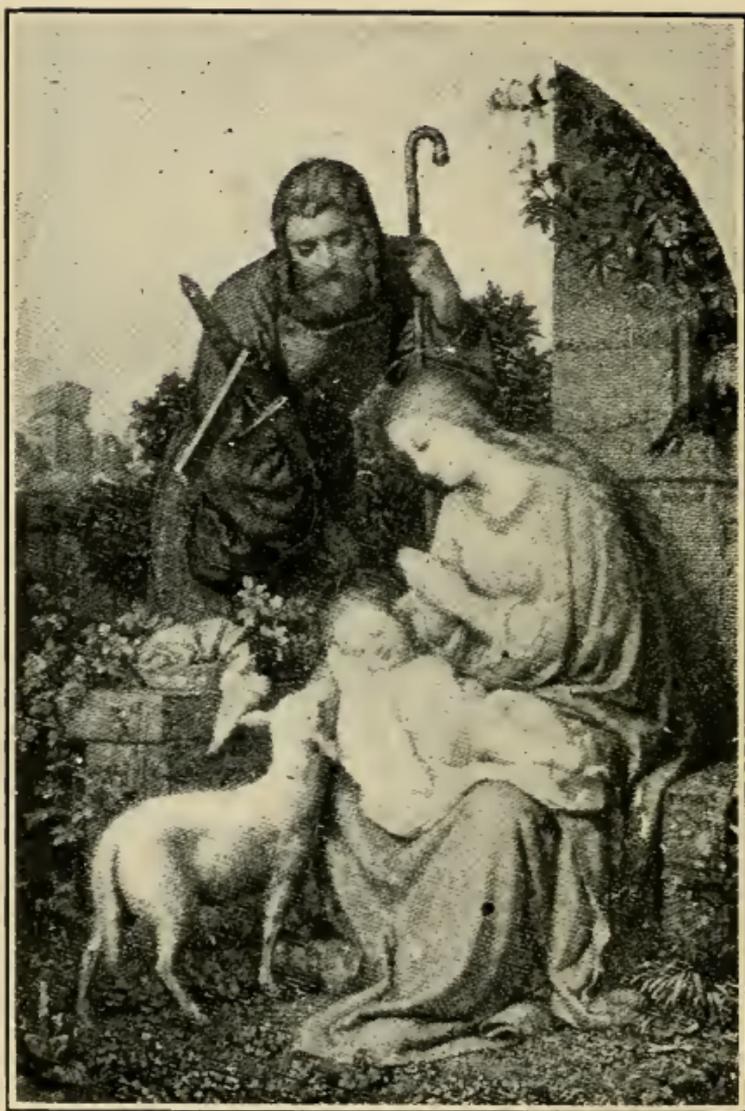
The practice of religion





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THE PRACTICE OF RELIGION



"O, COME ALL YE FAITHFUL; O, COME LET
US ADORE HIM, CHRIST THE LORD."

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The Practice of Religion

A SHORT MANUAL OF
INSTRUCTIONS AND DEVOTIONS

ILLUSTRATED

BY THE REVEREND
ARCHIBALD CAMPBELL KNOWLES

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"The Holy Christ Child," "The Triumph of the Cross,"
"Come Unto Me," "The Belief and Worship
of the Anglican Church," etc.

ELEVENTH EDITION

WITH A PREFACE BY

THE RIGHT REVEREND

CHARLES CHAPMAN GRAFTON, S.T.D.
SOMETIME BISHOP OF FOND DU LAC

EDWIN S. GORHAM

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TO
THE GLORY OF GOD
AND
IN HONOUR
OF THE
MOST COMFORTABLE SACRAMENT
OF THE
BODY AND BLOOD
OF
CHRIST

OUR OFFERING TO GOD

"First give thyself to GOD: then to the work GOD gives thee to do."

(Saint Augustine.)



"TAKE my life and let it be
Consecrated, LORD, to Thee.

Take my moments and my days
Let them pass in endless praise.

Take my eyes and let them see
Souls that may be saved for Thee.

Take my hands and let them move
At the impulse of Thy love.

Take my feet and let them be
Bent on works of love for Thee.

Take my voice and let me sing
Prayers and praises to my King.

Take my lips and let them be
Filled with messages from Thee.

Thus my life will truly be
Consecrated, LORD, to Thee."

"We offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy and living Sacrifice unto Thee."

PREFACE
TO THE ELEVENTH EDITION

IT is a source of much gratification to the Author, that this book of Instructions and Devotions has been so well received and so favourably commended, both in this country and abroad.

It was written as a labour of love to help souls appreciate the great privileges and blessings of the Christian Religion as given to us in the Holy Catholic Church, the Divine Institution of Our Lord JESUS CHRIST. The best reward of one's work is the knowledge that it has brought many on the road to God and helped make religion real and its practice loved.

In preparing this new issue the Author has spared neither time nor trouble to make it as helpful as possible, having practically rewritten many parts, and made considerable addition and improvement.

The intention is to present such Instructions and Devotions as may minister to the spiritual life, make a well-informed Churchman and prepare for the right reception of the Sacraments.

Throughout it is meant to be eminently practical, easily adapted to the varying needs of different persons. It aims clearly and concisely to set forth and explain "the Faith once for all delivered to the saints." It also offers Forms of Devotion, simple and dignified, from Ancient and Modern sources, by

which we may worship God "in spirit and in truth." And in both the Instructions and the Devotions there is the ever present thought of developing Christian character and of bringing forth the "beauty of holiness."

It is believed that all herein contained is in perfect accord with the accepted teaching of the Church and Scriptures, the Author being the first to reject anything that will not stand this test. There are, of course, many things which might have been included with profit, but then brevity—one object of this book—would have been lost.

In once more asking God's blessing upon this book and giving it again to the public, the Author would counsel all to a more extended study of "those things which a Christian ought to know and believe to his soul's health," and to a clearer realization of their Catholic heritage in Doctrine, Discipline and Worship. For the Anglican Communion, should enlist the love and loyalty of all her members as that part of the True Church "unto which it hath pleased God to call them." And it offers rich measure of privilege and blessing to those now outside her fold who turn to her and accept the "Faith once for all delivered to the Saints." And in this day of attacks within and attacks without it is the duty of all bravely and faithfully to fight the battle to preserve the Ancient Faith and Practice free from "false doctrine, heresy and schism," and to show forth in their lives the reality of the Religion they profess. With this counsel the Author again sends out this Book.

TRINITY, 1918.

A FOREWORD

BY THE RIGHT REVEREND C. C. GRAFTON, D.D.,
SOMETIME BISHOP OF FOND DU LAC.

THIS is a book of Instruction in the Faith and of Prayers. It is simple, clear, definite in its teaching and loyal to our Anglican position as a portion of the Catholic Church. It gives to humble and devout minds an outline of the Faith and the Catholic Religion which is of sterling value. In times when minds are tossed about upon a sea of doubt, here a safe harbour and resting-place can be found. The longing the soul has for certainty and security is here provided, for it brings CHRIST home to the soul. Our LORD is Himself the Revelation of GOD to man. He is GOD manifest in the Flesh. This revelation of Himself in truth and life and power He makes known and applies to us in and through His Church. He dwells in it, making it a spiritual organism in which we are elevated into a new and spiritual union with GOD.

This book is a devotional one. By its faithful use, GOD will reveal and communicate to the loving soul the riches of His Grace. Better far than anything the world can give are

the everlasting riches of light and strength, of peace and joy which He bestows. A life of devotion is a life with God. Happy and blessed in this life are all they who walk with Him and love Him and are devoted to His Person and work for the extension of His Kingdom.

May this book be of service to all who use it and walk by its loving counsels and may they make it known to others.

✠ C. C. FOND DU LAC.

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PART I
INSTRUCTIONS



"A LITTLE CHILD SHALL LEAD THEM."

NOTES¹ ON THE DOCTRINE, DISCIPLINE, AND WORSHIP OF THE CHURCH

I

THE CHURCH, THE BIBLE, AND THE PRAYER-BOOK

THE Holy Catholic Church is a Divine Institution founded and commissioned by Our LORD JESUS CHRIST, to set forth the Christian Religion and to minister the Word and the Sacraments. The Church is, therefore, the Preserver of Truth, the Dispenser of Grace, and the Guide in Morals; and being guided by the HOLY GHOST speaks by Divine Authority, and declares that which is necessary and right as to Doctrine, Discipline, and Worship. Her members are pledged by their Baptismal and Confirmation Vows to conform to all that is commanded by the Church, her authority and not private judgment being the sole judge as to Teaching and Practice, which the Church has clearly set forth in Creeds, Scriptures, Liturgies, and Councils. This "*Faith once for all delivered to the saints*" is unchanging as to the Divine Revelation, but is adapted to all persons, all places,

¹ *These notes are but fragmentary, to recall or supplement Confirmation Instructions.*

and all time, all Christian people being bound both to hold and live the Catholic Religion.

I. THE CHURCH.

After Our LORD's Ascension and the Descent of the HOLY GHOST, the Apostles began their active ministry in the Church and their missionary labours for the spread of the Gospel. While the full development and organization of the Church was a thing of growth, the essential features are found at the very start, evidently established according to Our LORD's Instructions. The Three Orders of Clergy, the assembling for Public Worship, the Ministration of the Sacraments, the daily Celebration of the Holy Communion are all recorded in the New Testament, which Scriptures, with the Creed and Liturgy were the work of the Apostles. At first the Services were held secretly in Caves, Cellars and Upper Rooms, where Lights, Vestments, Incense and other Ceremonies seem to have been in use.

A human cause would have been hopeless against the ridicule and persecution which the Christians had to face, but the Church persevered, with the blood of her Martyrs staining the page of history for three hundred years, until finally the work of the Apostles and their Successors triumphed, in the Christian Religion being established throughout the Roman Empire and its Missions extended far and wide. During these days great religious centres were built up, Schools of Theology and Philosophy were founded, the Monastic life was started and even in the desert places of the Nile and elsewhere Hermits carried the Gospel of CHRIST.

As need required, Councils were held to set forth the Creed, to condemn heresies and to regulate Discipline. Those called Œcumenical or General Councils (at which the whole Church was represented and whose decrees were universally accepted) are usually accounted to be seven: Nicæa 325, A.D., Constantinople 381, Ephesus 434, Chalcedon 451, Constantinople 553 and 680 and Nicæa 787. These early days were distinguished by the great Fathers, Doctors and Writers of the Church, the four greatest Greek Fathers being St. Athanasius, St. Basil, St. Chrysostom, and St. Gregory of Nazianzum and the four chief Latin Fathers, St. Augustine, St. Ambrose, St. Jerome and St. Leo.

In the early Church, Rome, Alexandria, Antioch, Jerusalem and Constantinople were given special honour as five great Patriarchates. Soon there arose a rivalry between the Bishops of Rome and Constantinople for the "primacy," which with the "Image Controversy" and the dispute about the Procession of the HOLY GHOST, in the 11th century led to the separation of the Eastern and Western parts of the Church. To-day "the Holy Orthodox Eastern Church," with her 100,000,000 followers still holds aloof, claiming to be unchanged from Apostolic days.

In the Western Church, Mediæval times saw the rise of the Papacy, the growth of the Monastic Orders, the institution of the Preaching Friars, the Crusades and the works of the Schoolmen. Those days are somewhat erroneously called "the Dark Ages." It was a time when good and evil seemed to go side by side. Corruption, ignorance and super-

stition crept in, worldliness and wickedness waxed great, and both Clergy and Laity often seemed careless of wrongdoing. Yet it was also a period glorious in a record of Saintly lives and of the consecration of Art, Architecture, Music and Learning to the Service of God. Many of the most beautiful writings, most magnificent Cathedrals and most inspiring paintings came into being in those days, and it may be questioned whether the life of the people has since shown as much real religion and devotion as then when the Church was the controlling power.

The unscriptural claims of the Papacy and the abuses of the age led to the calling of Councils which however accomplished little. In the 16th century the desire to purify the Church started the Reformation, but the work was carried on in such a mistaken way, that it ended in catastrophe. For when war and persecution ceased, there was seen a divided Christendom; the purified Church of England being separated from the partly reformed Church of Rome and out of communion with both were the Protestant bodies or Sectarians, who had lost Apostolic Order with much of the Ancient Faith and Practice and were "teaching for doctrine the commandments of men." The sad result of this schism is seen to-day in over 200 kinds of Sectarians, differing one from the other, continually dividing to form new bodies and all opposed to the Church.

In the Holy Catholic Church, although the Eastern branch still stands aside, although the Roman Communion has added to the Faith, although the Anglican body often

speaks with hesitating voice, and all are handicapped by party differences, they are nevertheless one in CHRIST, tracing their descent through the Undivided Church, to the Apostles. When in GOD'S Providence reunion or intercommunion comes, it will have to be brought about by the drawing together of these three branches of the Ancient Church, numbering four hundred million souls, and agreeing in the essentials of Doctrine, Discipline and Worship.

II. THE ANGLICAN COMMUNION.

That part of the Church known as the Anglican Communion embraces the Church of England at home, and in the Colonies, the Episcopal Church of Ireland, Scotland, and Wales, and the Episcopal Church in America, with the Foreign Missions of these bodies.

The Church was planted in Britain (England) in the first century, probably coming from France, tradition variously ascribing it to St. Paul, to St. Joseph of Arimathea or to one of Our LORD'S followers. Although its origin is not known, its early existence is proved by the ancient Sees of London, York and Lincoln, by British Bishops being at the first Councils and by the Martyrdom of St. Alban. Later on, the British Church, with Ireland, which was Christianized by St. Patrick, and Scotland, where St. Ninian went, became famous for holiness, learning and missionary zeal, Ireland especially being called "the Isle of the Saints."

The coming of the Anglo-Saxons drove the British Church into Wales and Cornwall,

shut off from the rest of the western world. There it was when in 597 St. Augustine came with his Monks from Rome to convert the Anglo-Saxons. For a while minor differences and jealousies kept them apart but in the end all worked together in converting the country to Christianity, largely helped by the Scotch-Irish Monks of Iona and Lindisfarne.

The Church of England escaped many of the corruptions of the Continent and largely kept free from Papal control, protesting against these claims. Consequently the Reformation in England was different from that in Europe. The movement led by the Bishops did not break the continuity of the Church, but asserting the ancient origin of the Church of England and her independence of the Bishop of Rome, aimed to correct abuses and to restore the primitive purity of Faith and Practice. Superstitious practices were swept away, Public Worship was simplified, the Services were shortened and the Bible and Prayer Book were translated into English. Mistakes were made, and some good things went with the bad, extremists of all kinds doing harm, but through all the compromise which seemed unavoidable, God preserved the Church, so that the Reformation left it the same Ancient and Apostolic body that it was before, changed in no essential of Faith and Practice, still holding the Catholic Religion and having the Ministry, the Word and the Sacraments in their integrity.

The greatest injury to the Church came in the 18th century, when the infidelity, the immorality and the worldliness of the times were such that Religion reached a very low

plane, when closed Churches, infrequent Services and irreverent Worship showed the lack of devotion of both Priests and People, and the neglect of religious instruction brought about an ignorance of the Church and her teaching, which is even now very prevalent. When all was at its worst, there came those wonderful movements which infused new life into the Anglican Communion and made her influence felt far and wide: first "the Evangelical Revival" for the cultivation of personal holiness and then "the Catholic Revival" for the recognition of the Apostolic heritage of the Church and the right use of the Sacraments. This last, often called "the Oxford Movement," was misunderstood and opposed at first and its adherents sadly persecuted, but now true lovers of God see in it one of the greatest powers for good and in its supporters some of the most loyal sons of the Church. The work of restoration, which was begun, is still going on, the full Faith being plainly taught and the beautiful Ceremonial of Ancient times being largely used.

In America, the Church was planted with the Colonies, its members being under the spiritual charge of the Bishop of London. After the War of Independence, Churchmen organized as an American Church, obtaining the Episcopate abroad, where Dr. Seabury was consecrated by the Bishops of the Episcopal Church of Scotland, as the Bishop of Connecticut, and Dr. White and Dr. Prevoost were respectively made the Bishop of Pennsylvania and the Bishop of New York by the Archbishop of Canterbury and other Prelates of the Church of England. Sure of the

Apostolic Succession, in the Episcopate obtained from the Mother Church, the American Church has grown from that little pioneer body to a large Communion which both embraces the best that America can give and also ministers to "all sorts and conditions of men." Free from state interference, and blessed with a splendid Liturgy and full of missionary zeal, the Church here has a large opportunity and seems destined to a noble future, if her members remain loyal to their ancient Catholic heritage.

An ignorance of Church teaching, together with wrong statements of other religious bodies, has led some persons into thinking that the Anglican Communion is "Protestant." This is clearly contradicted by history and by the Church of England in her Prayer Book where never once does such a word occur. The same is true of the American Church, except that under her title printed as "The Church" occur the words "Protestant Episcopal" in the special sense of a legal designation, even as Roman Catholics are officially called "The Holy Roman Church." As Romanists are nevertheless "Catholics," *owning* the supremacy of the Roman Pontiff, so also are Anglicans "Catholics," *protesting* against this claim. This is the only sense in which this word is used by the "Episcopal Church," any other meaning contradicting the Church's own Formularies which clearly set forth the Catholic Faith.

Thus according to the Prayer Book of both the Church of England and the Church here, one is Baptized into "CHRIST'S *Holy Church*," is Confirmed into "*The Church*," is

Married by "*His Church*," prays for "*The Whole Church*," "*The Holy Church Universal*," "*The Catholic Church*,"¹ confesses in the Creed that he believes in "*The Holy Catholic Church*," "*One Catholic and Apostolic Church*," sees a Priest ordained or a Bishop consecrated in "*The Church of God*," and when sick is made ready to die "*in the Communion of the Catholic Church*."

There is no uncertainty here. By her Services the Anglican Communion clearly shows that she is most surely Catholic, which is not a question of opinion, but a matter of fact, proved in her having valid Orders, in her owning the Authority of the Undivided Church and in her Conforming to her Doctrine, Discipline and Worship. Consequently her members should call themselves "Catholics" as well as "Churchmen," for by so doing they not only show the true character of the Church but also mark Romanists as more properly "Roman Catholics."

The Anglican Communion thus stands as a true part of the Ancient Historic Church. She has never lost her continuity with the past. Her Orders are sure beyond doubt, in them meeting three lines of Apostolic Succession: the English, the Irish and the Italian. She holds the Ancient Faith, ministers the Sacraments as CHRIST ordained, and offers the one Holy Sacrifice of the Altar, which binds all three parts of the Church in invisible union. Unassailable historically and doctrinally the Anglican Communion stands as the Catholic Church for English speaking people.

¹ Church of England P. B.

III. THE BIBLE.

The BIBLE, or the Book of the Sacred Scriptures, is the Word of God, because it was Divinely Inspired, being written by holy men of old through the guidance of the HOLY GHOST. It comprises the canonical books of the Old and New Testaments, "containing all things necessary to Salvation," and to these are added the "Apocrypha," or those writings which are read for "example of life and instruction in manners." The Old Testament was originally written in Hebrew, but later on translated into Greek. The New Testament was written in Greek. Now the Bible may be read in all the languages of the world. Some parts are hard to understand, but the reader will ever come to a closer union with and a clearer knowledge of God if he reads with faith, reverence, and humility, remembering his human limitations and recollecting that the Church and not the individual is to explain the Divine Message, for St. Peter says, that no Scripture: "*is of any private interpretation.*"

IV. THE BOOK OF COMMON PRAYER.

The authorized Service Book of the Anglican Church, setting forth the Order of Public Worship with the necessary Rites and Ceremonies and called "The Book of Common Prayer," is largely a heritage from ancient times. From the first the Church had set forms, but for awhile these were probably said from memory, for fear that others outside the faithful might obtain the sacred words. When later the various centres of

the Church put the Liturgy into writing, the agreement in all essentials shows that they followed the same model. The four greatest early Liturgies were those called the Alexandrian, the Ephesian, the Oriental and the Roman, often attributed to St. Mark, St. John, St. James and St. Peter, but those which have come down to us are largely the work of others, such as the modern Roman Rite and the Eastern Liturgy of St. Chrysostom.

The Gallican Liturgy of France and the Mozarabic Liturgy of Spain are said to have sprung from the Ephesian Liturgy of St. John. From France, this Gallican Liturgy was taken to England. There it was later modified by the ancient Roman Rite introduced by St. Augustine, giving rise to a number of adaptations called "Uses," that of "Old Sarum Rite" gradually supplanting all others and being the basis of the present English Prayer Book.

The contents of the Prayer Book are a gradual growth. At first there was only the Divine Liturgy, which strictly speaking is the Order for Communion or the Mass. This has always been the one Service of obligation for both Clergy and Laity. The other Offices arose later as needs required. In the Church of England, these different Services were found in various books, chief of which were: the *Missal*, containing the Mass; the *Breviary*, the Offices or "hours"; the *Pontifical* and *Ordinal*, the Episcopal ministrations; and the *Manual*, the occasional offices, all of which were in Latin. In addition were various "*Primers*" or instructions and devotions in English, for the Laity.

At the Reformation, these books were shortened, simplified, combined and put forth in English as "*The Book of Common Prayer*," which after many revisions (due to comparison with other Rites and the desire to reconcile differences) assumed its present form as used by the Church of England. Another form, used by the Episcopal Church of Scotland, more closely resembling ancient Rites, largely influenced the Prayer Book of the Church in America, which in the main is probably the best of all Anglican Liturgies.

The Prayer Book is a notable example of God's Providence, overruling all attacks upon it, frustrating all attempts to sweep away its Catholic teaching and worship, and preserving the essentials of Faith and Practice through many a perilous day of storm.

Although structurally differing somewhat from the older Liturgies, the Anglican Service carries us back to ancient days and enables her children to present the same Holy Sacrifice and offer the same Worship in similar way and word as did the Apostles and holy men of old. It is lacking in no essential, and should enlist the love and loyalty of all, not only as a rallying point to resist attacks upon the Faith, but also because of its beautiful forms of praise and prayer, in a "tongue understood of the people," a blessing and help which cannot be overestimated. While other Liturgies may be superior in some respects, there is a rhythmic beauty, a dignified simplicity, a devout restraint in the thought and diction of the Prayer Book, that sounds like music in the ear and sanctifies our approach to Almighty God.



“GLORY BE TO GOD IN THE
HIGHEST AND ON EARTH, PEACE,
GOOD WILL TOWARDS MEN.”

II

THE CREED

THE Creed is the Declaration of "The Faith once delivered to the Saints," as revealed by Our LORD, contained in the Scriptures, taught by the Church, and set forth by her Authority. There is only *one* Creed, the Apostles', Nicene, and Athanasian Creeds being but three forms of expressing the same Belief, the first briefly, the last two at greater length. Some of the statements of the Creed are called Holy Mysteries, because they are beyond human understanding, dealing as they do with the Nature or Attributes of GOD. It is absolutely incumbent upon all persons to believe each and every article of the Creed, as the Church hath declared it, for the denial of any one part of that which GOD has revealed puts the soul in peril. The various declarations of the Creed may very briefly be explained as follows:—

I. **The Mystery of the Trinity** is that there is One, True and Only GOD, in which Unity there are Three Persons (or Existences): the FATHER, the SON, and the HOLY GHOST, of equal power, honour, and glory, for "the FATHER is GOD, the SON is GOD, the HOLY GHOST is GOD, but there are not three Gods, but one GOD."

GOD is a Spirit, without beginning or end, possessed of infinite power, wisdom, and goodness, of perfect love, mercy, and justice. He

is the Creator and Ruler of all things, always and everywhere present, Whose Existence is proved by the Works of Nature, the Voice of Conscience, and the life of the Soul. GOD also has been specially revealed to man in JESUS CHRIST, the Second Person of the TRINITY. GOD cannot be comprehended by the mind or described by the words of man. Consequently it behooves all to think and speak in reverent awe of the Blessed TRINITY, remembering that GOD is from above, we from below.

II. The Mystery of the Incarnation is that Our LORD, the Only-begotten SON of GOD, came down from Heaven, was conceived by the HOLY GHOST, and Born of the Virgin Mary, becoming Man, without ceasing to be GOD, being "Perfect GOD of the Substance of the FATHER, and Perfect Man of the Substance of His Mother."

Before the Incarnation, Our LORD was eternally GOD; but from the moment of the Incarnation He is henceforth both GOD and Man, being One Person, the Second Person of the TRINITY, but having "Two Whole and Perfect Natures, Divine and Human." He is Our LORD and Saviour JESUS CHRIST, because He is the ruler of all things and the Redeemer of the world, being our Prophet, Priest, and King. In His life on earth, Our LORD worked Miracles, taught Parables, founded His Church, chose His Disciples, instituted the Sacraments, preached the Gospel, and although tempted in all points as we are, was absolutely without sin, the Perfect Pattern for all time. The Church adores Our LORD as the Virgin-Born,

GOD of GOD, Light of Light, Very GOD of Very GOD, and at the same time reverences Saint Mary the Virgin, as "*Blessed among women*,"¹ because chosen and sanctified by GOD to be the instrument of the Incarnation, the Mother of Our LORD, called by a Council the Mother of GOD, because she brought forth Him who was GOD.

III. **The Mystery of the Redemption** is the Passion and Death of JESUS CHRIST, in the Sacrifice of Calvary, where Our LORD suffered and died as Man, and saved and redeemed the world as GOD, making by "the One Oblation of Himself once offered, the one full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world."

In His Sufferings were included His Life of the Cross, His Agony in Gethsemane, and His Passion on Good Friday (in the betrayal by Judas Iscariot, the denial by St. Peter, and the stripping, scourging, and awful treatment before Annas, Caiaphas, Herod, and Pilate). At Death, His Soul descended to the Place of Departed Spirits² to offer salvation to those who had gone before, and His body was laid in the Tomb, He as GOD being in both places by virtue of the Incarnation.

IV. **The Mystery of the Resurrection** is that on the third day, Our LORD, by His Own power as GOD, rose again from the dead in the same Body which was Crucified, but then with the properties of a risen body, that is, His Body could no longer suffer, could be any-

¹ St. Luke i. 28, 42.

² 1 St. Peter iii. 19.

where at will, could pass through any substance, and was full of beauty and glory. Our LORD proved the reality of His Risen Body by sight,¹ by touch,² and by taking food.³ The Faith of the Church is built on the Resurrection, for St. Paul says, "*If CHRIST be not risen, then is our preaching vain and your faith is vain also.*"⁴ No truth is more absolutely assured than the Bodily Resurrection of CHRIST and no fact could have been more easily disposed of if it were not so. It is absolutely certain. After the Resurrection Our LORD remained forty days on earth, appearing to His Apostles at different times, and teaching the things pertaining to the Church or Kingdom of GOD.⁵

V. **The Mystery of the Ascension** is that on the fortieth day after the Resurrection, Our LORD, in the sight of His Apostles, Ascended into Heaven, exalting His Glorified Human Nature to the highest place of Honour at the Right Hand of GOD, there to reign in His Glory and plead the Sacrifice He had made for man, "*He ever liveth to make intercession for us.*"⁶ From thence He will come at the Last Day "to judge the quick and the dead."

VI. **The Holy Ghost**, also called the Holy Spirit, the Holy Advocate, and the Holy Comforter, is the Third Person of the Blessed TRINITY, eternally proceeding from the FATHER and the SON, with Whom He is to be worshipped and glorified. The HOLY GHOST is

¹ St. Luke xxiv. 31.

² St. John xx. 27; St. Luke xxiv. 39.

³ St. Luke xxiv. 43.

⁴ 1 Cor. xv. 14.

⁵ Acts i. 3.

⁶ Heb. vii. 25.

the Lord and Giver of Life, Who comes especially in Baptism, Confirmation, and Ordination, Who guides and counsels the Church and her members, and who is ever with us to "convince of sin, of righteousness, and of judgment."¹

VII. The One, Holy, Catholic, and Apostolic Church is "the mystical body of CHRIST," having been instituted by Our LORD to be the Preserver of Truth, the Dispenser of Grace and the Guide in Morals. On the invisible side the Church is the mystical union of all believers with CHRIST their Head, on the visible side a body with the Ministry, the Word, and the Sacraments. The Church is Catholic, because for all persons, all places, and all times, and Apostolic because she holds "*the Faith once delivered to the Saints.*"² The Church embraces the Living and the Dead, that is: the Church Triumphant in Heaven, the Church Expectant in the Place of Departed Spirits, and the Church Militant on earth. This is called "the Communion of Saints." The three great branches of the Church are the Anglican, the Eastern, and the Roman bodies, which though divided, agree in the essentials of Faith and Worship. Those who do not accept the Authority of the Church or who reject all or part of the Truth are called "heretics," "schismatics," "sectarians," or "nonconformists," according to the extent of their errors. Full measure of grace and full assurance of Salvation are only surely found in the Holy Catholic Church.

¹ St. John xvi. 8.

² St. Jude.

VIII. **The Forgiveness of Sins** is the pardon which GOD gives on account of the Merits and Mediation of Our LORD JESUS CHRIST, and is conditional upon our faith, love, and repentance. The ordinary channels for conveying GOD'S forgiveness are BAPTISM, which remits original and ante-baptismal sin; COMMUNION, which remits sin to those who rightly receive; and ABSOLUTION, wherein the Priest in the Ministry of Reconciliation conveys GOD'S pardon.¹

IX. **The Resurrection of the Dead and the Life Everlasting** teach us that we rise in our flesh at the Last Day and go into our unchangeable state in Heaven or Hell. We are judged by the works done while on earth. At death the soul undergoes the Particular Judgment, if lost going to Hell, if saved to the Intermediate State, or the Place of Departed Spirits, sometimes called Purgatory because there the soul is prepared and purified for Heaven, as no soul can enter the Presence of GOD unless absolutely free from the stain of sin. At the Final Resurrection, or the Last Judgment, the redeemed enter into the Joys of Heaven, into the Glory of GOD, with the Saints and Angels to be in unspeakable blessedness, while the lost continue in the torment of Hell, shut out forever from GOD, and doomed to everlasting punishment with Satan and lost souls. We should remember that none are lost save by their own fault, that GOD of His Justice must punish those who die unrepentant, and that all may be saved who "do their duty in that state of life

¹ St. John xx. 21-23, and Ordination Office, 2 Cor. v. 18.

unto which it shall please GOD to call them”¹ and live and die “in the Communion of the Catholic Church.”²

It may be noted of the three forms of the Creed that the Apostles’ is the simple statement of the belief of the Church, whilst the Nicene and Athanasian Creeds are of the nature of doctrinal definitions of this belief. The last of these Creeds is here printed in full, as this splendid statement of the Catholic Faith is not familiar to all:

THE ATHANASIAN CREED

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this:

(1) 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; and another of the HOLY GHOST. But the Godhead of the FATHER, of the SON and of the HOLY GHOST is all one; the Glory equal, the Majesty co-eternal. Such as the FATHER is, such is the SON; and such is the HOLY GHOST. The FATHER uncreate, the SON uncreate; and the HOLY GHOST uncreate. The FATHER incomprehensible; the SON incomprehensible; and the HOLY GHOST incomprehensible. The FATHER eternal, the SON eternal; and the HOLY GHOST eternal. And yet there are not three eternal; but one eternal. As also there are not three incom-

¹ Church Catechism.

² Office of Vis. of the Sick.

prehensibles nor three uncreated; but one uncreated and one incomprehensible. So likewise the FATHER is Almighty; the SON Almighty; and the HOLY GHOST Almighty. And yet there are not three Almighties; but one Almighty. So the FATHER is GOD, the SON is GOD; and the HOLY GHOST is GOD. And yet there are not three GODS: but one GOD. So likewise the FATHER is LORD, the SON LORD; and the HOLY GHOST LORD. And yet not three LORDS: but one LORD. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be GOD and LORD; so are we forbidden by the Catholic Religion: to say there be three GODS, or three LORDS. The FATHER is made of none; neither created nor begotten. The SON is of the FATHER alone; not made nor created but begotten. The HOLY GHOST is of the FATHER and of the SON; neither made, nor created, nor begotten, but proceeding. So there is one FATHER, not three FATHERS: one SON, not three SONS; one HOLY GHOST, not three HOLY GHOSTS. And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three Persons are co-eternal together; and co-equal. So that in all things, as is aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved; must thus think of the Trinity.

(2) Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our LORD JESUS CHRIST. For the right Faith is, that we believe and confess: that our LORD JESUS CHRIST, the SON

of GOD, is GOD and Man; GOD, of the Substance of the FATHER, begotten before the worlds, and man, of the Substance of His Mother, born in the world; Perfect GOD, and Perfect Man, of a reasonable soul and human flesh subsisting. Equal to the FATHER, as touching His Godhead; and inferior to the FATHER, as touching His Manhood. Who although He be GOD and Man; yet He is 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 the reasonable soul and flesh is one man; so GOD and Man is one CHRIST; (3) Who suffered for our salvation; descended into hell; (4) rose again the third day from the dead. (5) He ascended into Heaven, He sitteth on the Right hand of the FATHER, GOD Almighty; from whence He shall come to judge the quick and the dead. (9) At Whose coming all men shall rise again with their bodies; and shall give account of their own works. (9) And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully he cannot be saved.¹

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.*

¹ *The so-called "damnatory clauses" only apply to those who deliberately, willingly and knowingly reject the Catholic Faith, when clearly presented to their conscience and reason. The numbers correspond with the sections of the Shorter Creed, as explained in this chapter.*

III

THE SACRAMENTS

THE Sacraments are not empty signs or mere forms, but are Holy Mysteries, instituted of GOD to confer Grace and effect the purpose for which they are administered. There are generally accounted to be Seven Sacraments in all, two of them, Holy Baptism and Holy Communion, being known as the Greater Sacraments, or Sacraments of the Gospel, because "generally necessary to Salvation."

Holy Baptism is the Sacrament of regeneration, making the recipient "a member of CHRIST, the child of GOD, and an inheritor of the Kingdom of Heaven." Baptism confers the Forgiveness of Sins, the gift of Divine Grace, and the character of a Christian, and should be given as soon as possible after birth. It is administered by prayer and the pouring on of water in the Name of the FATHER, SON, and HOLY GHOST. It is sometimes called "Christening," from the giving of the name, which should always be a reminder of our Christian profession which is to follow CHRIST and to be made like unto Him. It is also the "Christian Covenant," because the Sponsors or Godparents promise and vow in the name of the child (1) to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all



“SUFFER THE LITTLE CHILDREN TO COME
UNTO ME: FOR OF SUCH IS THE
KINGDOM OF HEAVEN.”

the sinful lusts of the flesh; (2) to believe all the Articles of the Christian Faith; (3) to keep God's holy will and Commandments, and walk in the same all the days of this life. In the case of an adult, the rubric orders a preparation of prayer and fasting. It is expected that persons baptized shall be confirmed as soon as possible. An unbaptized person cannot love God except in a feeble way.

At the Fall man lost his original righteousness and came under the dominion of sin, inclining to evil and meriting God's wrath and punishment. Baptism remits original sin (or the penalty of the Fall), and in the case of an adult also absolves from all sins committed before Baptism, providing there is penitence. Baptism is the "new birth unto righteousness," and by its supernatural gifts enables one to follow God's commandments. An adult dying unbaptized cannot enter the Kingdom of Heaven or see God, as Our LORD said, "Except ye are born of water and the Spirit, ye cannot enter the Kingdom of Heaven," but many hold that if his life is otherwise good, he will not go to Hell but have "natural beatitude."

Holy Communion, well called the *Blessed Sacrament*, is the Sacrament of the Body and Blood of CHRIST, and the Memorial of the Sacrifice of the Cross. Under the forms of Bread and Wine we receive Our LORD Really and Objectively Present but after a Spiritual and Supernatural manner. By this Offering (instituted and commanded by CHRIST) we commemorate and show forth the "One, Full,

Perfect, and Sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world," made by Our LORD on the Cross. The Holy Communion is often called the **Holy Eucharist**, since it is the Church's service of praise and thanksgiving, the **Holy Mysteries**, since it is above our understanding, and the **Mass** or **Sacrifice of the Altar**, since it doth "show the LORD'S Death until He come." Our LORD is to be worshipped and adored in the Blessed Sacrament, since He is Supernaturally and Mystically Present.¹

In the Holy Communion, or Eucharistic Sacrifice, it is CHRIST Who offers, consecrates, and gives His Body and Blood unto Everlasting Life, through His Priest on earth presenting the same Sacrifice which in Heaven He offers or pleads in Glory before the Throne of GOD.²

Holy Absolution or the Sacrament of Penance is the Confession of Sins to GOD in the presence of a Priest, "GOD having given Power and Commandment to His Ministers to pronounce to His people being penitent the Absolution and Remission of their sins."³ The Priest exercises the Ministry of JESUS CHRIST, to "speak in His Name," Our LORD Himself forgiving sins through His representative, "the Ambassador of GOD" in the Ministry of reconciliation.²

The benefits of using this privilege are these: (1) It is an act of humility and shows one's sorrow for sins; (2) it obtains the

¹ 1 Cor. x. 16, xi. 27, and Institution.

² See part on Holy Order.

³ St. John xx. 21-23, Ordination Office.

godly counsel and advice of the Priest; (3) it secures the direct personal Absolution of sin, which Absolution is the spiritual application to the soul of the Precious Blood of JESUS CHRIST; (4) it enables one to speak freely as is nowhere else possible, under the Seal of Secrecy; (5) it conveys a special gift of Grace. The Priest who hears the Confession is bound never to divulge or mention it, (even to those who have made it) outside the Confessional. Everything is done to protect the Penitent. The Absolution is conditioned upon Faith, Love and Repentance, so that an *insincere* or *intentionally* incomplete Confession becomes sacrilege and merits God's displeasure.

In the Anglican Communion, while Confession is not rigidly enforced as in the other branches of the Church, and in this sense is *voluntary*, nevertheless it should be regarded as *morally obligatory* to all properly taught people. It is of great spiritual help both to most *saintly* persons and to those who have *grievously sinned*. *True contrition* brings one to *use* this Sacrament, as pleasing to God, as of Divine command, and as the only *really safe way* for the soul. Those who have never gone to Confession know nothing of its help and comfort. They should be advised only by those who know: the Clergy who *hear* Confessions and the people who *make* Confessions: both Clergy and Laity. The use of this Sacrament is a great privilege and brings a great blessing. It makes repentance real. It expresses the need of God's Grace. It develops character. It increases holiness.

People should not allow their prejudices to blind them to speak against a Sacrament

which probably they have never used, when a few minutes of real study will show that Confession has been a practice and privilege of the whole Church, hallowed by the use of centuries and should be regularly used.

Holy Confirmation is the Sacrament conferring the Sevenfold Gift of the HOLY GHOST, "the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and True Godliness, and the Spirit of Holy Fear," four of which are Intellectual Gifts enabling us to *know* what is right, and three are Moral Gifts enabling us to *do* what is right.

Confirmation also renews the Baptismal Vows of Faith, Love, and Repentance, by which one promises to believe in GOD and all that He teaches through the Church as to Doctrine, Discipline, and Worship, to love GOD and follow His Will and Commandments and to resist the deceits of the world, the flesh and the Devil, trying to keep the mind, body and soul as the temple of the HOLY GHOST and sincerely sorrowing over sin. This Sacrament is sometimes called "the Seal," or "Anointing" from the ancient practice of touching the foreheads of the Candidates with holy oil. In the Roman Church it is conferred with the accompaniment of a tap on the cheek, but the Anglican Communion follows the more Scriptural way of the "laying on of hands" by the Bishop. Confirmation brings forth the twelve fruits of the SPIRIT, Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Truth, Meekness, Patience, Modesty, Temperance, and Chastity. The re-

quirement for Confirmation (which is intended to be administered to the young), is that the Candidate can say the Creed, the LORD'S Prayer, and the Ten Commandments, and is sufficiently "instructed in all other things which a Christian ought to know and believe to his soul's health." There should be the threefold Preparation of mind, body, and soul, or respectively: instruction, discipline, and prayer.

Confirmation is not a matter of choice, but is a *matter of duty*. CHRIST and His Church call all to be confirmed when ready for this sacrament. A person is *not* to study or survey all religions and then choose the one he likes, for religion is *not* a matter of personal preference, but of Divine Revelation. While there are many holy people in bodies which have drifted away from "The Faith once delivered to the Saints," the Church alone offers the full measure of grace and blessing in real ministry and real sacraments, for which no sure warrant exists elsewhere.

GOD has promised His Divine assistance, and we may be sure that He never fails to give His grace to those who love Our LORD JESUS CHRIST, and who desire, through the Sacrament of "the laying on of hands," to have the privilege of receiving their SAVIOUR'S Blessed Body and Blood in the Holy Sacrifice of the Altar.

Holy Matrimony is the indissoluble union of a man and a woman, making them husband and wife, and is "an honourable estate instituted of GOD, in the time of man's innocency, signifying unto us the mystical union that is

betwixt CHRIST and His Church.”¹ The ministers of Holy Matrimony are the man and woman, who plight their troth before proper witnesses, *the Church blessing and solemnizing the union*. Unbaptized persons, near relations and those divorced, and also those prevented by certain impediments set forth by the Scriptures and the Church, cannot contract sacramental marriage. Holy Matrimony is “not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of GOD.”¹ *The union cannot be severed*, for marriage when consummated, makes the man and woman *one flesh*.² Even if they live apart, neither can remarry during the life of the other, for “*those whom God hath joined together let no man put asunder*.” The Divine purpose of Matrimony is: (1) for bringing children into the world to be raised in the fear and nurture of the LORD; (2) for preventing sin; (3) for mutual love and companionship. Marriage should take place in Church. If either party has been of a different belief, such party should be confirmed or received into the Church before marriage.

Holy Order is the Sacrament whereby those called by GOD to the Sacred Ministry are ordained Bishops, Priests, or Deacons. Ordination is had by “the laying on of hands” of the Bishop, accompanied by prayer and invocation of the HOLY GHOST, thus continuing the Apostolic Succession from Our LORD and His Disciples, conferring ministerial character and giving the cure of souls. The special

¹ Marriage Service.

² Genesis ii. 23, 24.

office of a Bishop is to confirm, ordain, consecrate, and rule in the Church. That of a Priest is to absolve from sin, to consecrate and offer the Holy Eucharist, to preach the Gospel, and to minister among men. The clergy are to be esteemed: "*very highly for their work's sake,*"¹ for the Bible says they are: "*the ambassadors of CHRIST,*"² to "*speak in His Name*" as "*Stewards of the Mysteries of GOD.*"³

Holy Unction is the Anointing of the Sick with oil blessed by the Bishop as an aid to recovery, and is a rite ordered by GOD.⁴

It is accompanied with Prayer. It is often administered by signing the Cross with the Oil *only* on the forehead. Its use is to be desired in serious illness as an aid to recovery. Many cures have taken place according to God's promise.⁴

Of these Sacraments, Holy Baptism, Holy Confirmation and Holy Order can only be received once since they confer "character." To repeat except conditionally is sacrilege. Holy Communion and Holy Absolution, however, are to be regularly used, and Holy Unction when necessary.

The Holy Eucharist being a Sacrifice as well as a Sacrament is offered both for the Living and the Dead. To pray that the departed may "rest in peace," that "light perpetual may shine upon them" and that they may soon have their perfect consummation and bliss, is a custom ancient and Scriptural, is found set forth in the Early Liturgies and the Catacombs and appeals to all who believe in "the Communion of Saints."

¹ 1 Thess. v. 13.

² Cor. v. 20.

³ Cor. iv. 1.

⁴ St. James v. 15.

IV

THE SPIRITUAL LIFE

SIN is the Transgression of the Law of God, the result of following the Temptation of the Devil, who while he cannot force, may persuade us to do wrong.

Sin may be by COMMISSION or OMISSION, by THOUGHT or WORD or DEED. It may be MORTAL, that is when done *willingly, knowingly, and deliberately*, and its nature is grave, or VENIAL, when not so committed and the offence is slight.

Only Mortal Sin separates from God, but as all sin is displeasing to Him and as Venial Sin may easily grow to be Mortal Sin, we should be on our watch for the *beginnings* of wrongdoing, especially guarding against every form of Pride, Anger, Covetousness, Lust, Envy, Sloth, and Gluttony, which are called Capital Sins, since they are the heads from which all evildoing springs.

We cannot exaggerate the awfulness of sin and its danger to our souls, for the Bible says, "*the wages of sin is death.*"¹

Grace is the sanctifying power of GOD and comes by JESUS CHRIST, given to us by His ordinance through the Holy Catholic Church, the Dispenser of Grace. Our LORD says, "*My grace is sufficient for thee.*"² Grace illumines conscience, increases Faith, Love, and Repent-

¹ Rom. vi. 23.

² 2 Cor. xii. 9.



“BEHOLD I STAND AT THE DOOR
AND KNOCK.”

ance, and inclines to Prayer, Fasting, and Almsgiving. *Habitual Grace* is that abiding in the soul, rendering one pleasing to God. *Actual Grace* is that conferred by God for a special purpose. To be in "*a state of grace*" is to be free from mortal sin and at peace with God, which condition comes from the use of the Sacraments and the practice of Penitence.

Penitence is the fruit of Grace working in the soul of the sinner. St. Chrysostom says, "*Three things are necessary to Penitence—in the heart Contrition, in the mouth Confession, in the life Amendment.*" Contrition is the Love of God that grieves for sinning against Him, "*which godly sorrow worketh repentance unto salvation.*"¹ Confession is acknowledging our sins to God after self-examination. This should be made to a Priest as God's Ambassador. It obtains God's forgiveness, for "*if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*"² Amendment is the making satisfaction or restitution for sin, the leading a better life. It should have its outward sign in works of Devotion and Discipline, to help us overcome sin and advance in the spiritual life, for "*with such sacrifices God is well pleased.*"³

Penitence is a necessary part of our preparation for Holy Communion. It shows the state of the soul in God's sight.

¹ 2 Cor. vii. 10 ² 1 St. John i. 9. ³ Heb. xiii. 16.

V

THE BLESSED SACRAMENT

THE GIFT

THE greatest Gift of GOD to man is the Holy Communion of the Body and Blood of CHRIST. The Blessed Sacrament is the very centre of the Church's Faith and Worship and the greatest help in the Spiritual Life. In Holy Mystery it sets forth the four great parts in the work of redemption—the Incarnation, Crucifixion, Resurrection, and Ascension. The Blessed Sacrament is the Sacrifice in which we plead the Death of Our LORD, also the Sacrament in which we receive the Living CHRIST. Thus by Holy Communion we are enabled to offer the memorial of the One Sacrifice for sin and be brought into union with GOD, living "*a life hid with CHRIST IN GOD.*"¹ He dwells in us and we in Him, and through this mystical union our whole spiritual being is strengthened, illumined and quickened, and we are enabled to use the Divine Grace given and respond more perfectly to the prompting of the HOLY GHOST. Consequently those who stay away from GOD's Altar are in a state of Spiritual starvation and are openly refusing Our dear LORD's invitation, "*Come unto Me,*" "*Do this in Remembrance of Me.*" Each Communion missed is thus a grave loss to the soul.

¹ Col. iii. 3.

THE TEST OF OUR RELIGIOUS LIFE

The Blessed Sacrament is the test of our faith, love, and obedience. Faith makes us believe in Our LORD's words and acknowledge the Presence of JESUS in the Sacrament; love induces us to receive and worship Him there present; obedience constrains us to offer that Holy Sacrifice as Our LORD hath commanded. Holy Communion should be the greatest joy in life, Eucharistic Worship the greatest privilege, for by the first we receive the LORD of Life and by the second we adore Him Who is the Sovereign King of Kings. Thus the Blessed Sacrament is, as it were, a foretaste of Heaven, ushering us into the very Presence Chamber, before the Altar Throne of Him Who is at once Our Saviour and Our Judge. And by that Communion we receive remission of sin, increase of grace, illumination of mind, purification of desire, strengthening of will, union with GOD, and the Pledge of everlasting life.¹

Then in the Blessed Sacrament, life will receive a new inspiration to holiness as with sin forgiven and grace received, JESUS meets the Penitent, saying, "*Whoso eateth My Flesh and drinketh My Blood hath Eternal Life, and I will raise him up at the Last Day.*"¹

ADORATION OF OUR LORD PRESENT

If the approach to earthly monarchs and rulers is accompanied with outward reverence and homage, with what adoration and worship should we draw near to Our LORD

¹ St. John vi. 54.

Enthroned in the Sacrament of the Altar! For JESUS CHRIST is as Really Present in the Holy Communion as He is in the Courts of Heaven, although after a different manner. Consequently our earthly worship should be modelled after the Heavenly Pattern and "with Angels and Archangels and all the Company of Heaven" we should adore Him, Who is Our LORD and Master, SAVIOUR and King.

We do not genuflect to the earthly elements of Bread and Wine, but to CHRIST Really and Supernaturally Present after Consecration under those outward forms. For since Our LORD is GOD, we must not fail to give Him the worship due to GOD. Well St. Augustine said in ancient times: "*No one eats this Flesh unless he first adores.*"

FASTING COMMUNION

Fasting Communion is one of the most ancient and hallowed practices and counsels of the Church. Its motive is love and adoration toward Our LORD in the Blessed Sacrament and the desire to offer CHRIST the sacrifice of ourselves in making Him the first Gift received.

Canons innumerable have ordered and established the custom, and the observation of this rule for centuries has shown the appeal it makes to all devout and reverent souls. St. Augustine says, "the Sacrament is everywhere partaken of by persons fasting;" St. Basil: "without fasting it is impossible to venture upon the sacred mysteries;" Jeremy Taylor: "he that despises this custom gives nothing but the testimony of an evil mind;"

Bingham: "the general custom of the Church is to receive the Eucharist fasting." These quotations from widely different sources show the universality of the custom. It is the rule of all three branches of the Church.

In communicating one should never keep on gloves, use a handkerchief for the lips, or keep a veil over the face. All should be very careful not to drop or spill any of the consecrated elements, for they are the Body and Blood of JESUS CHRIST.

OUR OFFERING.

The principle of true worship is that of offering sacrifice. No Service of the Church fulfils this requirement except the Holy Eucharist, which is the continual remembrance of Our LORD'S Death and Passion on the Cross. It is this Sacrifice on Calvary to which the Old Testament Sacrifices looked. They were the antitypes of which the Holy Eucharist is the Memorial. Consequently the obligation for Worship is only fulfilled in attendance at the Holy Sacrifice of the Altar, by which presence the faithful "assist" at the Solemn Offering. And in the Oblation there made, there is not only the Representation of the one, full, perfect and sufficient Sacrifice, Oblation and Satisfaction which Our LORD made for the sins of the whole world, but there is also: the Sacrifice of Praise and Thanksgiving for God's Blessings, the Sacrifice of Prayer and Intercession for both the Living and the Dead, and the Offering of ourselves, our souls, and bodies as a reasonable, holy and living Sacrifice unto God.

VI

PUBLIC WORSHIP

PUBLIC Worship and Private Devotions are both essential to the Spiritual life, as a duty and as a privilege. While Private Devotions are determined by the individual, Public Worship is regulated by the Church, Catholic Usage and Tradition and not private judgment being the Authority for the Rites, Ceremonies, and Character of the Service.

The Offering of Public Worship is for the formal recognition of God and for His Honour and Glory. Consequently the Rites and Ceremonies used should be such as make God's Service beautiful, symbolize doctrine, and show forth reverence, for well St. Paul says: "*Let all things be done decently and in order.*" This has been the custom from the beginning, Lights, Incense, Vestments, and all the accompaniment of an ornate service having their origin in remote antiquity, and still continuing to be the universal use of the Church.

This ceremonial mainly centres in the Holy Eucharist, the only Service of Divine Institution and Obligation, called the Altar Service. The other Offices are called Choir Services and those officiating simply vest in Cassock and Surplice. Reference here need only be made to the Ceremonial used at the Altar Service. The Ceremonial is not, as some erroneously think, borrowed from the modern

Roman Church, but was in use by the Church of England centuries ago, and is the heritage of the ages past of all three branches of the Church.

The ceremonial acts of crossing, kneeling, bowing, and the like, whether by Priest or People, are made as acts of reverence. A general guide is: to *sign the Cross* before and after the service, at the end of the Creed, before the Gospel, when the Priest turns with the Sacrament to the people, at the end of the Gloria in Excelsis, in the Absolution, and in the Blessing; to *bow* at the Holy Name of JESUS and to the Altar in passing, and on entering and leaving Church; to *genuflect* in the Creed at the mention of the Incarnation and before and after approaching the Altar for Communion.

Before the Service, the Priest or Celebrant enters the Sacristy and puts on the Ancient Eucharistic Vestments, used to symbolize the Passion of Our LORD. These Vestments are the Amice (or folded linen about the neck), the Alb (a white linen cassock), the Girdle (a cord about the waist), the Stole (a silk scarf crossed on the breast), the Maniple (a stole on the left arm), and the Chasuble (a circular garment marked with a Cross), these respectively symbolizing the handkerchief which blindfolded CHRIST, the white robe placed on Him by Herod, the ropes about His Throat, Hands, and Waist, and His Own Seamless Robe. Before or during this time the Server makes ready the Sacred Vessels. He puts over the Chalice a folded linen napkin, called a Purificator, places on this the

Paten and a large bread or wafer, called the Host, and over all the Linen Veil or Pall and Silk Veil and the Burse, or silken pocket, containing a large square of linen called the Corporal, to spread on the Altar. Then, after a brief prayer, the Priest takes the Sacred Vessels and, preceded by the Server, enters the Sanctuary. He bows to the Altar, and going to it arranges upon it the Prayer Book and Sacred Vessels, and then returning to the Altar Steps, with the Server begins a short devotional preparation for the Service, after which, going to the Epistle side, he begins the Service. He prays with arms extended to form a cross, to obey St. Paul's command "*that men pray everywhere lifting up holy hands*";¹ he genuflects at certain times as a special act of reverence, at the mention of the Incarnation and to Our LORD Present in the Sacrament; he washes his fingers ceremoniously to signify the need of purity, "*I will wash my hands in innocency, O LORD, and so will I go to Thine Altar*";² he sometimes sings or intones the Service, as the Psalmist says, "*O come, let us sing unto the Lord*"; he crosses and kisses the Gospel because it is the story of man's salvation won by the Cross; he cleanses the Sacred Vessels by the Ablutions after the Service to see that none of the Consecrated Elements are left.

The Service itself, largely derived from ancient liturgies but considerably adapted, may be divided into the two parts (common to all liturgies) and explained as follows:—

¹ 1 St. Timothy ii. 8.

² Psalm xxvi. 6.

(a) **The Pro-Anaphora.**

The Introduction: or up to the Offertory, containing chiefly the Kyrie Eleison, Collects, Epistle, Gospel, and Creed;

The Offertory: or the Presentation of Alms and Oblations and the Prayer for the Church;

The Approach: or the Exhortation, Confession, Absolution, and Comfortable Words.

(b) **The Anaphora.**

The Canon: or the Sursum Corda, Introduction, Preface, Sanctus, Prayer of Humble Access, Consecration, with the Words of Institution, Oblation, and Invocation;

The Communion: first of Priest, then of people (if any of them are to receive;)

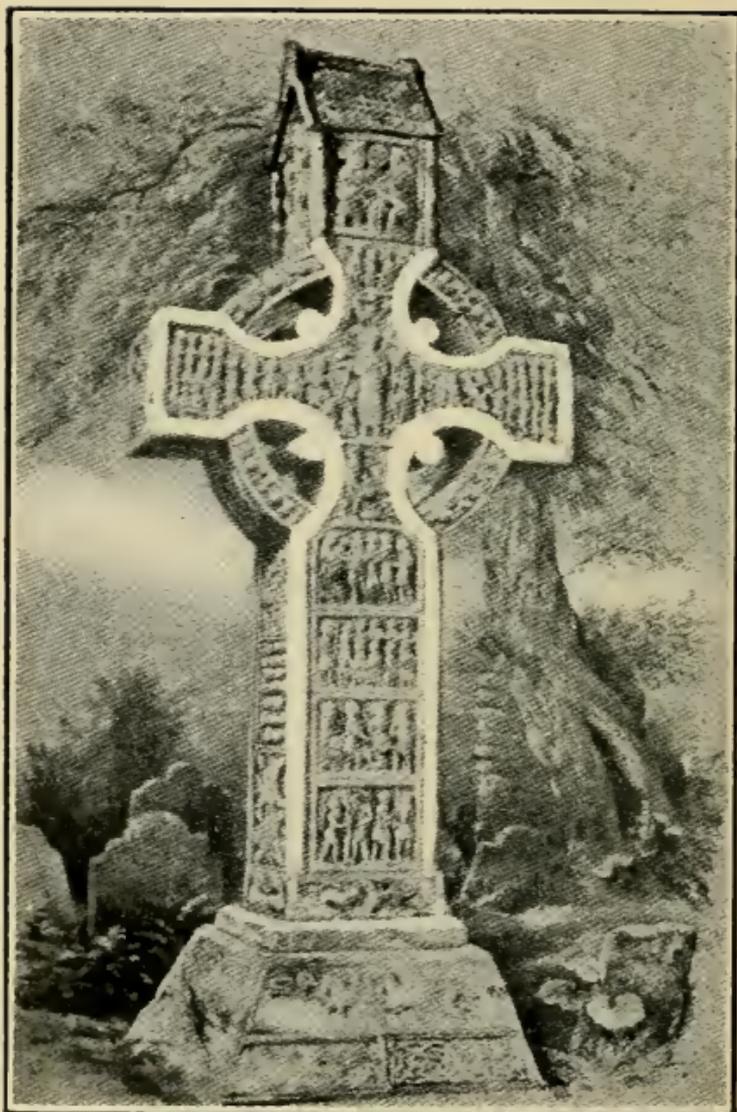
The Thanksgiving: including the Gloria in Excelsis and Benediction.

In the rendering of the Service the Holy Eucharist is called a "Plain Celebration" or "Low Mass" when the office is *read* and there is only one Priest, with Server, and only two candles are used. It is a "Sung Eucharist" or "Missa Cantata" when chorally rendered, with Priest, two Servers, other Acolytes and Choir. Then all of the candles are lighted. A "High Mass" or "High Celebration" is the same except that it is sung with the three "Sacred Ministers" (Celebrant, Deacon and Sub-Deacon) and the Ceremonial is more elaborate. We speak of a "Solemn Mass" or "Solemn High Mass" when Incense is used. A "Requiem Mass" is that for the dear departed. A "Nuptial Mass" is one said or sung at a marriage. All Ritual or Ceremonial Acts have their meaning. Their motive is the Glory of God, giving God our best and

making our bodily acts show forth the reverence and devotion of the soul. Thus the Lights and Flowers on the Altar, the fragrant Incense, the rich Hangings, the solemn Music, the Ritual Acts are all beautiful parts of our Sacrifice of Praise and Thanksgiving to Almighty God, the homage of devout and humble hearts bowed in adoration before the Altar Throne of the King of Kings.

A beautiful spiritual and symbolic meaning is as follows: the *Introit* typifies the Song of the Angels at CHRIST'S coming; the *Collect for Purity* the way of approach to the Holy Mysteries; the *Kyrie* our need of God's mercy; the *Epistle*, Salvation refused by the Jews; the *Gospel*, the Faith accepted by the Gentiles; the *Creed*, Our LORD teaching; the *Alms and Oblations*, the Offerings of the Wise Men; the *Prayer for the Church*, the union of Living and Dead in CHRIST; the *Comfortable Words*, the call of JESUS; the *Benedictus*, the greeting of the Faithful; the *Sursum Corda*, the coming joy; the *Canon of Consecration*, Our LORD'S Passion; the *Agnus Dei*, our worship of the Lamb; the *Communion*, the Entombment; the *Gloria in Excelsis*, the Resurrection; the *Benediction*, the Ascension.

In the performance of the Service, where the Prayer Book leaves doubt as to the proper Ritual or Ceremonial, the appeal should be to the approved usage of the Universal Church.



A VERY ANCIENT CELTIC CROSS CARVED WITH SCRIPTURAL SCENES, IN THE CENTRE BEING THE LAST JUDGMENT, AND ON THE REVERSE SIDE THE CRUCIFIXION.

VII

CHRISTIAN SYMBOLISM

CHRISTIAN Symbolism is the use of signs and emblems to teach and present religious truths. Words often fail where symbolism succeeds, while taken together they frequently make spiritual things more easily grasped. The value of this method in the early days, when learning was not general and printing unknown, cannot be overestimated. And symbolism added a certain mystical element always attractive in Religion. For the proper understanding of Christian Art and Architecture some knowledge of symbolism is absolutely necessary. Some of the most frequently occurring representations are the following:

The **Aureole** is the luminous cloud or circle of light used in religious pictures to surround the whole figure. It symbolizes the Glory of God and is only properly used for Divine Persons or the Blessed Virgin.

Alpha and **Omega**, the first and last letters of the Greek Alphabet, signify the Eternity of God.

Three **Circles** connected by bands forming an equilateral triangle symbolize the Three Persons of the Ever Blessed TRINITY.

The **Dove** represents the HOLY GHOST.

The **Eye** symbolizes GOD the FATHER, telling of His All-Seeing Eye. The FATHER is also represented by a **Hand**, and also by the upper part of the **Figure of a Man**.

The **Flames of Fire** signify the HOLY GHOST.

In **Flowers** the Lily signifies Purity, the Pomegranate Immortality, the Rose Love.

The **Fish** represents Our LORD and also the Eucharist. The Greek word "Ιχθυσ" which means "Fish," is spelled from the first letters of Greek words meaning, "JESUS CHRIST, SON OF GOD, SAVIOUR." This sign was used as a secret symbol by the early Christians in the days of persecution.

The **Good Shepherd** is Our LORD. This is probably the earliest of all Christian symbols.

I. H. S. are initials of the Holy Name. They are generally taken to stand for "JESUS hominum Salvator" (JESUS the Saviour of men), but more likely they are an abbreviated form of the Greek letters of the words JESUS CHRIST, with a Cross between them.

The **Lamb** typifies Our LORD as the Lamb of God that taketh away the sins of the world. It is usually seen holding a banner and Cross.

The **Nimbus** is the halo of light placed about the heads of Saints and Angels, symbolizing the beauty of holiness.

The **Orb** surmounted with a Cross means that the Christian Religion is for all. It often has under it written in Latin, "The Cross stands while the world revolves."

The **Passion** of Our LORD is typified by the Crown of Thorns, Spear and Nails, the Five Sacred Wounds, the Precious Blood and the Sheet. Sometimes there are added the Reed, the Scourge, the Seamless Robe, the Pillar, the Cock and also the Passion Flower.

The **Pelican**, a bird which nourishes its young with its own blood, symbolizes Our LORD feeding the faithful with the Blessed Sacrament.

The **Rock** represents sometimes CHRIST, sometimes the Church.

The **Star** is the emblem of CHRIST, "the bright and morning Star." This is particularly used to illustrate Christmas and Epiphany.

The **Holy Communion** is represented by a Chalice with the Host above it; by the Wheat and Grapes and also by some of the Symbols of Our LORD.

Of **Trees**, the Cedar symbolizes consecration, the Cypress mourning, the Laurel victory, the Mustard growth, the Oak strength, the Olive peace. A beautiful legend says that the True Cross was the Tree of Life in the Garden of Eden, later on used in the Temple and finally discarded, to be taken for the Crucifixion of CHRIST.

The **Trefoil**, copied after the Clover or Shamrock, represents the Trinity. St. Patrick

is said to have taught this doctrine from a Shamrock.

In all of these symbols there is no offense against the Commandment, for GOD is never represented as GOD but by some attribute.

Of a different kind is the Symbolism associated with the arrangement, the appointments and the Services of the Church, the most interesting of which may briefly be noted as follows, as well as certain other adjuncts of a Ceremonial Service:

The **Altar** symbolizes Mount Calvary, where Our LORD was offered for the sins of the world.

Ashes signify Penitence and Death.

Bells signify the call to devotion and attention as the Sacring Bell, the Sanctus Bell, the Passing Bell.

Banners symbolize the Church moving as an army to victory as the Psalmist says, "Thou hast given a Banner to them that fear thee."

The **Candles** symbolize that Our LORD was the Light of the World. The two larger ones, or Eucharistic Lights, represent CHRIST's Divine and Human Natures. The Seven Branch or Vesper Lights tell of the Seven Gifts of the HOLY GHOST or the Seven Sacraments. There has always been large deviation as to the number of lights used at Services.

The **Cross** represents the mode of Our LORD's Death. Though long antedating Christianity it was early adopted as its greatest Sacred Symbol. Of the many forms of the Cross, the Latin, the Celtic, the Greek and the

Maltese are those most generally seen. The shape of the "True Cross" was probably the Latin (or perhaps the "T") Cross, having the lower arm longer than the others.

The **Crucifix** is the Cross with the Carved Figure of CHRIST added to it. Its use is very ancient and very helpful.

The **Church Building** symbolizes the Ark or Ship of the LORD, in which the Nave, Chancel and Sanctuary (which correspond to the Court, the Holy Place and the Holy of Holies of the Jewish Temple) respectively represent the Church Militant, the Church Expectant and the Church Triumphant or Earth, "Paradise" and Heaven.

The **Coloured Hangings** on the Altar mark the Church's Seasons: white or gold signifying joy; red, martyrdom; purple, penitence; green, hope; black, death. Red is also used for the HOLY GHOST and blue for the Blessed Virgin Mary. This modern sequence of colours has generally supplanted that of Old Sarum use, or Gold, Blue, Purple, Red and White, known as "the five Mystic Colours" because given the Jews by command of GOD.

The **Flowers** are used in honour of Our LORD and symbolically show that He is "The Rose of Sharon and the Lily of the Valley." They are sometimes scattered before Processions.

The **Fair Linen** represents the Linen wound about Our LORD's Body on the Day of the Passion. It is marked with five little crosses symbolizing the Five Sacred Wounds.

Incense typifies the Merits of CHRIST and the Prayers of the Saints. It is of Divine Authority and has always been associated with the worship of both the Jewish and Christian Church. The Bible says, "*In every place Incense shall be offered unto My Name and a pure offering.*"

Oil symbolizes Grace and Blessing.

Palms signify praise, triumph and thanksgiving. They were ordered to be carried by GOD Himself,¹ and were borne in honour of Our LORD and their homage accepted by Him on the first Palm Sunday.

A **Procession** signifies the Journey of the soul to GOD for "*they will go from strength to strength and unto the GOD of gods appeareth every one of them in Sion.*" It is preceded by the Cross, as the symbol of the triumph of the Church and because we follow JESUS, Who "*went forth bearing His Cross.*" Lights are borne, for those who go with CHRIST "*shall not walk in darkness,*" and Banners are carried because GOD said, "*Lift ye up a Banner.*" Incense is used to symbolize the Merits of CHRIST and Flowers are sometimes strewn to signify the beauty of holiness and the fragrance of devotion. In a Procession a richly embroidered Vestment called a Cope is worn by the Priest in honour of Him, upon Whom Herod in mockery placed a gorgeous robe.

The **Reredos** is the screen behind the Altar. In front of it is a kind of shelf or "re-table" used to place flowers and candles upon.

¹ Lev. xxiii. 40.

The **Rood Screen** (that which separates the Chancel from the Nave) symbolizes the Gate of Death, leading from earth to Heaven by the Cross. The Crucifix here is called the Rood.

Vestments of the Priest symbolize the Garments worn by Our LORD on the Day of the Passion.¹

Water typifies pardon and absolution.

The following have no symbolical meaning, but a well informed Churchman should know what such names represent:

The **Acolytes** are those who walk with the Crucifer or who serve at the Altar.

The **Boat Bearer** is the one who carries the vessel holding the Incense to be burned.

The **Censer** is the vessel with chains, in which the Incense is burned and swung.

The **Credence Table** is that which holds the Breads, Wine and Water to be used for the Communion.

The **Crucifer** is he who carries the Cross in Procession.

The **Sacristan** is the one in charge of the Vessels and Vestments used for the Service.

The **Servers** (or Acolytes) are those who wait on the Priest at the Altar

The **Thurifer** is the Acolyte who bears and swings the Censer.

¹ For description of Eucharistic Vestments, see page 37.

VIII

THE CHURCH'S HERITAGE

THE Primitive Church observed all the "Three Apostolical Hours" of Prayer. Later these were changed and enlarged to form the "Seven Canonical Hours" of Mediæval times, which Services are still said or sung in Conventual and Monastic Houses. At the Anglican Reformation, these offices were simplified and arranged to form three regular Services, that is, the Divine Liturgy or Holy Eucharist, and the Divine Offices, or Morning and Evening Prayer, to be said *daily*. These Services contain the great treasures of Christian worship, selected from the Sacred Scriptures, and from the devotional writings of antiquity. They may briefly be noted as follows:—

Agnus Dei.—This is a Hymn to CHRIST in the Blessed Sacrament, being the three petitions from the Gloria in Excelsis addressed to JESUS as the Lamb of GOD.

Benedicite.—This is used in Lent and Advent as an alternative for the Te Deum Laudamus, and is the ancient Song of the Three Holy Children, sung by them when in the burning fiery furnace. It tells of all created things praising the GOD Who made them.

Benedictus.—This is the Song of Zacharias, in honour of the Coming of CHRIST. A

shortened form of the Benedictus, that sung at the triumphant entry of CHRIST into Jerusalem on Palm Sunday, is sung at the Holy Eucharist as a Song of Welcome to JESUS coming in the Blessed Sacrament.

Canon of Consecration.—This is the most solemn part of the Communion Service, embracing Our LORD'S Words of Institution used at the first Eucharist, and containing the necessary form for a valid consecration of the elements to become CHRIST'S Body and Blood. The Canon is considered by many to begin at the *Sursum Corda*, or "*Lift up your hearts,*" and to include all that follows up to the Communion.

Collects.—These are the short prayers, made up of a number of petitions collected together and said for the people *collectively*. Many of the Collects are very ancient, and as translated in the Prayer Book are among the most beautiful devotions to be found.

Commandments.—These are GOD'S Ten Laws given on Mount Sinai, embodying our Duty towards GOD and our Duty towards our Neighbour.

Creeds.—There are three forms of the *one* Creed or Confession of the Faith of the Church. These forms are known as the *Apostles*, so called because probably that of the Ancient Roman Church, for the most part composed in the first century, the *Nicene*, put forth in the fourth century by the Councils of Nicæa 325 and Constantinople 381, and the *Athanasian*, probably written in France in the

fifth century. These Creeds are exact declarations of the Scriptural revelation of the Christian Faith.

Epistles.—These, as found in the Prayer Book, are selections from the writings of SS. Peter, Paul, John, James, and Jude, and such other Scriptures as may be chosen in their place, to be read at the Altar Service.

Gospels.—These are the sacred records of Our LORD'S Life and Ministerial Work and Words, as related by St. Matthew, St. Mark, St. Luke, and St. John, selections from which are solemnly read at the Communion Service. The symbols often used for the Four Gospels, or the figures of a Man, a Lion, an Ox, and an Eagle respectively, show forth the four aspects of Our LORD'S life as Man, as King, as Priest, and as GOD, all of which JESUS CHRIST was. Another symbol of the Gospels is the picture of a Rock (signifying CHRIST), from which flow four streams of water.

Gloria in Excelsis.—This is an expanded form of the Angels' Song sung by them on the morning of the Nativity.

Gradual.—This is a short Anthem sung between the Epistle and the Gospel, according to ancient custom, to add solemnity. It is generally followed by the Sequence or Alleluia.

Hymns of the Incarnation.—These are the Benedictus, the Gloria in Excelsis, the Magnificat, and the Nunc Dimittis, all of which are found in St. Luke's Gospel, which is often called the Gospel of the Incarnation. It seems most fitting that these New Testament Hymns

should have their place in the devotional services of the Church, associated as they are with Our LORD'S Nativity.

Introit.—This is a selection of a few verses of the Psalms sung at the entrance of the Clergy into the Sanctuary.

Kyrie Eleison.—This is a threefold petition to GOD for mercy: "LORD have mercy upon us, CHRIST have mercy upon us, LORD have mercy upon us." These three petitions addressed to different Persons of the Trinity are sometimes repeated, each one three times.

Litany.—This is a beautiful series of petitions offered unto GOD, originally composed to be sung in Procession with great solemnity. The Litany is composed of five parts: (1) The Invocations, addressed to each Person of the GODHEAD individually and then collectively; (2) the Deprecations, prayers for deliverance from various evils; (3) the Obsecrations, pleas for mercy on account of what CHRIST has done for us; (4) the Intercessions, prayers for "all sorts and conditions of men" and (5) the Versicles and Prayers.

Lessons.—These are those selections from the Bible which are read at the Choir Offices, one from the Old Testament, or Apocrypha, one from the New Testament.

Magnificat.—This is the Song of Praise of the Blessed Virgin Mary, in honour of Our LORD and SAVIOUR.

Nunc Dimittis.—This is the Song of Simeon as he held JESUS up in his arms as the Light of the World.

Psalter.—This includes the Psalms of David and others. Both in the Jewish and Christian Churches the Psalter has formed a large portion of the ordinary praise of God. The Psalms are full of rich imagery and real devotion, and are among the most priceless treasures of the Church, portraying every spiritual need and being exhaustless in their application. As St. Augustine said: "Each word of the Psalter is spoken in the name of CHRIST and the Church."

Sanctus.—This is a form of the Hymn of the Heavenly Host, as revealed to Isaiah and recorded in his writings. It takes its name from the singing of the word Holy (or Sanctus) three times at the opening of the hymn. It is one of the most beautiful devotions of the Church.

Te Deum Laudamus.—This is a Hymn of Praise to God the Blessed TRINITY, and is so worded as to be a sort of Creed. It is often attributed to the time when St. Ambrose, the Bishop of Milan, baptized St. Augustine, these two ancient fathers being said to have sung the "Te Deum Laudamus" extemporaneously and antiphonally.

Of these great Devotions, the Commandments, Kyrie, Collects, Epistles, Gospels, Creed, Benedictus (shortened form), Agnus Dei, Sanctus, Canon, and Gloria in Excelsis, occur in the Holy Communion Service, together with the Introit and Gradual.



“A WOMAN CLOTHED WITH THE SUN AND
THE MOON UNDER HER FEET.”

IX

THE CHURCH KALENDAR

Advent, a penitential season, begins the Church year, and commemorates CHRIST'S coming as the Saviour, as the Judge, and in the Sacraments. The four Sundays teach respectively Death, Judgment, Heaven and Hell.

Christmas is the Festival of the Nativity of Our LORD, honouring the day when the SON of GOD was born of the Blessed Virgin Mary. Gifts are associated with this Festival on account of the offerings of the Wise Men to the Infant Saviour.

St. Stephen's Day, St. John Evangelist's Day, and Holy Innocents' Day, commemorate those whose names are given, and show respectively the three kinds of martyrs: (1) in will and deed, (2) in will, (3) in deed.

The **Circumcision** of CHRIST is the Octave of Christmas, and commemorates Our LORD submitting to the Jewish ordinance and receiving the Holy Name JESUS.

The **Epiphany** is the twelfth day after Christmas, and commemorates Our LORD'S manifestation to the Gentiles: (1) to the Wise Men; (2) at the Marriage of Cana; (3) at His Baptism.

The **Purification** of St. Mary the Virgin or the **Presentation** of CHRIST in the Temple

occurs on February 2nd and commemorates the events noted by the names of the day. On account of the ancient custom of burning many tapers in honour of Our LORD as the Light of the World, it is often called Candlemas Day.

Septuagesima, Sexagesima, and Quinquagesima are the Sundays immediately before Ash Wednesday and roughly note seventy, sixty, and fifty days before Easter.

Shrove Tuesday is the day before Lent, and is so named from the ancient custom of the faithful being confessed or "shriven" then.

Ash Wednesday is the first day of Lent, and gets its name from the custom of the Priest signing with ashes the foreheads of the faithful and reminding them of death with the words "Remember, O man, that thou art dust and to dust thou shalt return."

Lent is a penitential season of forty days,¹ commemorating Our LORD's Fast and Temptation in the wilderness, and preparing us for Easter by special devotions and discipline.

Refreshment Sunday is the fourth Sunday in this season and is so named from the Gospel telling of the feeding of the multitudes.

Passion Sunday is the fifth Sunday, when we begin especially to picture CHRIST's sufferings. The fortnight following is often called Passiontide.

Palm Sunday is the one before Easter, beginning Holy Week, and on this day we

¹ *Exclusive of Sundays.*

remember Our LORD'S Entrance into Jerusalem amid the strewing of Palms and the shouts of "Hosanna."

Maundy Thursday is the Thursday of Holy Week kept in honour of the Institution of the Blessed Sacrament. It is kept as a Festival until after the Mass. It is sometimes known as the "Day of the Footwashing," from the ancient custom, still obtaining in some parts of the Church, of ceremonially washing the feet of certain persons, in honour of Our LORD'S washing the feet of His Disciples. On this day the Altars are stripped and ceremonially washed by the Clergy.

Good Friday commemorates Our LORD'S Crucifixion and is the most solemn day of the year, when all should specially think of the SAVIOUR'S Sacrifice on the Cross.

Easter Even, or Holy Saturday, tells of Our LORD'S Body resting in the Sepulchre and of His Spirit preaching to the souls in "prison" or the place of departed spirits.

Easter Sunday is the greatest of all Church Festivals and commemorates Our LORD Rising again from the dead. The most splendid music and ceremonial are generally associated with this day of the Church's Triumph. The Monday and Tuesday following are also specially observed, as are the Forty Days before Ascension, this time being called Eastertide.

Low Sunday is the Octave of Easter.

Ascension Day is the fortieth day after Easter, and tells of Our LORD'S exaltation of His Glorified Human Nature to the Right

Hand of God. This day is also called Holy Thursday.

Whitsunday, or Pentecost, is the fiftieth day after Easter, and commemorates the Descent of the HOLY GHOST upon the Apostles in the Upper Room. Monday and Tuesday are also specially observed.

Trinity Sunday is the Octave of Whitsunday, but is kept in honour of the Ever Blessed TRINITY.

The **Annunciation** of the Blessed Virgin Mary is March 25th, and is kept in honour of the Incarnation of the SON of GOD, and of Saint Mary "The Mother of Our LORD." It is often called "Lady Day," after the Virgin to whom on this day the Angel announced the blessed privilege which was hers.

The **Transfiguration** of Our LORD occurs on August 6th, and commemorates the revelation of His Glory on the Mount.

All Saints' Day is November 1st, and is kept in honour of the Saints in glory.

All Souls' Day, which follows, is observed by intercession for the dear departed.

The **Saints' Days** in addition to those already mentioned are the Festivals of St. Andrew, St. Thomas, (the conversion of) St. Paul, St. Matthias, St. Mark, St. Philip and St. James, St. Barnabas, St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael and All Angels, St. Luke, St. Simon, and St. Jude.

Rogation Days are the Monday, Tuesday, and Wednesday before Ascension, and are days of special intercession.

Ember Days are the Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after September 14th, and after December 13th, and are kept as Fasts.

Vigils are the **Eves** of Festivals.

Fridays are kept in memory of Good Friday and the Crucifixion, and are days of Abstinence.

Sundays are observed in honour of Easter and the Resurrection, and should be devoted to religion and rest.

Corpus Christi, the first Thursday after Trinity Sunday is also a day often fittingly kept in honour of the Blessed Sacrament.

Black Letter Days are those in the Kalendar regarded more as times of devotion than of obligation or special rather than general.

Colours¹ are used by the Church as follows: *White* for Christmas, Epiphany (January 6), Purification, Maundy Thursday (to close of Mass), Easter, Ascension, Trinity Sunday, Annunciation, Transfiguration, All Saints', St. John Evangelist and Corpus Christi; *Violet* for Advent, Lent, Holy Innocents', Rogation Days and Ember Days; *Green* for Epiphany and Trinity seasons, excepting Trinity Sunday; *Red* for Whitsunday and Martyrs; *Black* for Good Friday and All Souls'. For Marriages White is used; for Confirmation and Ordination, White or Red; for Baptism, Violet then White; for Burials, Black.

¹See page 45.

X

CHRISTIAN DUTIES, VIRTUES, ETC.

The Three Theological Virtues.

Faith. Hope. Charity.

The Four Cardinal Virtues.

Prudence. Justice. Temperance. Fortitude.

The Christian Duties.

Prayer. Fasting. Almsgiving.

The Ecclesiastical Duties.

To keep the Festivals and Fasts of the Church.

To observe the commands, customs, and ceremonies of the Church.

To attend public worship and receive the Holy Communion.

The Seven Gifts of the Holy Ghost.

The Spirit of *Wisdom* and *Understanding*.

The Spirit of *Counsel* and *Ghostly Strength*.

The Spirit of *Knowledge* and *True Godliness*, and the Spirit of *Holy Fear*.

The Twelve Fruits of the Spirit.

Love.	Gentleness.	Patience.
Joy.	Goodness.	Modesty.
Peace.	Truth.	Temperance.
Longsuffering.	Meekness.	Chastity.

The Seven Spiritual Works of Mercy.

To instruct the ignorant.	To comfort the afflicted.
To counsel the doubtful.	To endure injury.
To correct offenders.	To forgive wrong.
	To pray for others.

The Seven Corporal Works of Mercy.

To feed the hungry.	To visit the sick.
To clothe the naked.	To help prisoners.
To shelter the stranger.	To visit the widows and fatherless.
To bury the dead.	

The Seven Capital Sins.

Pride.
 Anger.
 Covetousness.
 Lust.
 Envy.
 Sloth.
 Gluttony.

The Seven Godly Virtues.

Humility.
 Forgiveness.
 Generosity.
 Purity.
 Love.
 Diligence.
 Temperance.

Ways of Sharing in the Sins of Others.

By evil counsel.	By command.	By defence.
By provocation.	By silence.	By praise.
By concealment.	By flattery.	By consent.

Seven Stages of Sin.

1. Suggestion.
2. Pleasure.
3. Consent.
4. Act.
5. Habit.
6. Slavery.
7. Spiritual blindness.

Three Dangers to the Soul.

The World. The Flesh. The Devil

The Seven Sacraments.

HOLY BAPTISM.	HOLY COMMUNION
Holy Absolution.	Holy Matrimony.
Holy Confirmation.	Holy Order.
	Holy Unction.

The Four Last Things.

Death.	Judgment.	Heaven.	Hell.
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Four Notes of the True Church.

One.	Holy.	Catholic.	Apostolic.
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Three Tests of Catholicity.

Antiquity.	Universality.	General Consent.
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Holy Days of Obligation on which all Confirmed persons should receive the Holy Communion.

Christmas.	Easter.	Whitsunday.
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Other Times of Obligation or Devotion.

Holy Days.	Saints' Days.	Sundays.
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Obligation for Sunday.

To attend the Holy Eucharist for Communion or worship, unless prevented by grave cause.

The Ten Commandments, teaching

Our Duty towards GOD	{	I. Religion.
		II. Worship.
		III. Reverence.
		IV. Consecration.
Our Duty towards our Neighbour.	{	V. Love.
		VI. Discipline.
		VII. Purity.
		VIII. Honesty.
		IX. Truth.
		X. Contentment.

The Seven Penitential Psalms.

6, 32, 38, 51, 102, 130, 143.

The Gradual Psalms, 120 to 134.**The Psalm of the Saints, 119.****The Beatitudes.**

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven;

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

Blessed are the meek: for they shall inherit the earth;

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy;

Blessed are the pure in heart: for they shall see God;

Blessed are the peacemakers: for they shall be called the children of God;

Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven;

Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.

The Marks of a Real Repentance.¹

I, In the Heart: Contrition; II, in the Mouth: Confession; III, in the Life: Amendment.

Form of Grace before Meals.

Bless ✠ O LORD, these gifts to our use, and us to Thy service, for JESUS CHRIST'S sake.

After Meals.

Thanks ✠ be to Thee, O GOD, for all Thy Mercies. Let us go forth with grateful hearts.

¹ According to St. Chrysostom.

When Marriages Should Not Be Solemnized.

From Advent Sunday until 8 days after the Epiphany.

From Septuagesima until 8 days after Easter.

From Rogation Sunday until Trinity Sunday.

The Mysteries of the Incarnation or

The Five Joyful Mysteries:

The Annunciation of the B.V. Mary.

The Visitation of the B.V. Mary.

The Birth of Our Blessed LORD.

The Presentation of CHRIST in the Temple.

The Finding of CHRIST in the Temple.

The Mysteries of the Redemption or

The Five Sorrowful Mysteries:

The Bloody Sweat in the Garden.

The Scourging of Our LORD.

The Crowning with Thorns.

The Carrying the Cross.

The Crucifixion on Calvary.

The Mysteries of the Resurrection or

The Five Glorious Mysteries:

The Resurrection of Our LORD.

The Ascension of Our LORD.

The Descent of the HOLY GHOST.

The Triumph of the Church.

The Beatific Vision.

Some Types of Holy Communion:

- The Tree of Life* in the Garden of Eden.
The Offering of Bread and Wine by Melchizedek, Priest of the Most High God.
The Manna in the Wilderness, or the Bread from Heaven, the Angels' Food.
The Passover, or the lamb sacrificed by the Israelites when the Angel of Death smote the Egyptians.
The Feeding of the Multitude, when CHRIST blessed and gave the Loaves and Fishes.
The Water and the Blood, which flowed from Our LORD'S Side on the Cross.

Why we Should Come to Communion.

- To obey CHRIST'S Command.
 To show forth the Glory of GOD.
 To offer the Memorial of the Cross.
 To assist at true worship.
 To honour JESUS Sacramentally Present.
 For the forgiveness of sins.
 For the increase of grace.
 For the purification of desire.
 For the illumination of mind.
 For the enkindling of love.
 For union with GOD.
 For the promise of Everlasting Life.

Memorial of the Incarnation.

Hail, Mary! Thou that art highly favoured, the LORD is with thee. Blessed art thou among women. (St. Luke i. 28.)

Memorial of the Redemption.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD.

Why one Should Sorrow for Sin.

- Because sin grieves and offends GOD.
- Because sin is the yielding to the Devil.
- Because sin brought the fall of man.
- Because sin brought sorrow and suffering.
- Because sin caused the Death of Christ.
- Because sin separates us from GOD.
- Because sin crucifies JESUS CHRIST afresh.
- Because sin resists the HOLY GHOST.
- Because sin ruins our characters.
- Because sin deadens the conscience.
- Because sin prevents the working of Grace.
- Because sin imperils our immortal souls.
- Because "the wages of sin is death."

Why we Should "go to Confession."

- It shows sorrow for sin.
- It expresses the need of God's Grace.
- It strengthens the will and character.
- It increases the beauty of holiness.
- It brings peace to the mind and soul.
- It keeps from presumption and subdues pride.
- It seeks pardon in God's appointed way.
- It releases the soul from the eternal penalty
and sometimes from temporal punishment.
- It cleanses in the Blood of Jesus Christ.
- It restores to a state of grace.
- It fits the soul for death and judgment.
- It shows real Faith, Love, and Repentance.
- It marks the Cross in our lives.
- It leaves nothing undone to ensure pardon.

"First give thyself to GOD; then to the work
GOD giveth thee to do."

"WHATSOEVER YE DO, DO ALL TO THE GLORY
OF GOD."

Practical Ways of Conquering the "Seven Deadly Sins."

IN GENERAL: The practice of Self-Discipline, Self-Denial, Self-Sacrifice, Detachment, Recollection of GOD'S Presence.

PRIDE: Cultivation of Humility and Simplicity; seeking to be Meek, Lowly and Humble of Heart; Meditation upon Our LORD.

ANGER: Practicing Self-Control; silence for a space before speaking; signing the Cross; realizing the possibility of acts of violence; praying for others or self; rendering good for evil; Kindness, Patience, Forbearance, Forgiveness.

COVETOUSNESS: Seeking to care little for earthly things; never hoarding; being generous to man and grateful to GOD, giving liberally to the Church and all good works, and sharing what you have.

LUST: Cultivating Purity in thought, word and deed; refusing to look at, speak of or think of evil or suggestive things; avoiding sources of temptation; regular habits; exercise; prayer; fasting; flight, in special bodily temptation; realizing the awful consequences of lust.

ENVY: Cultivating Love, Magnanimity, trying to rejoice in the joy or success of others.

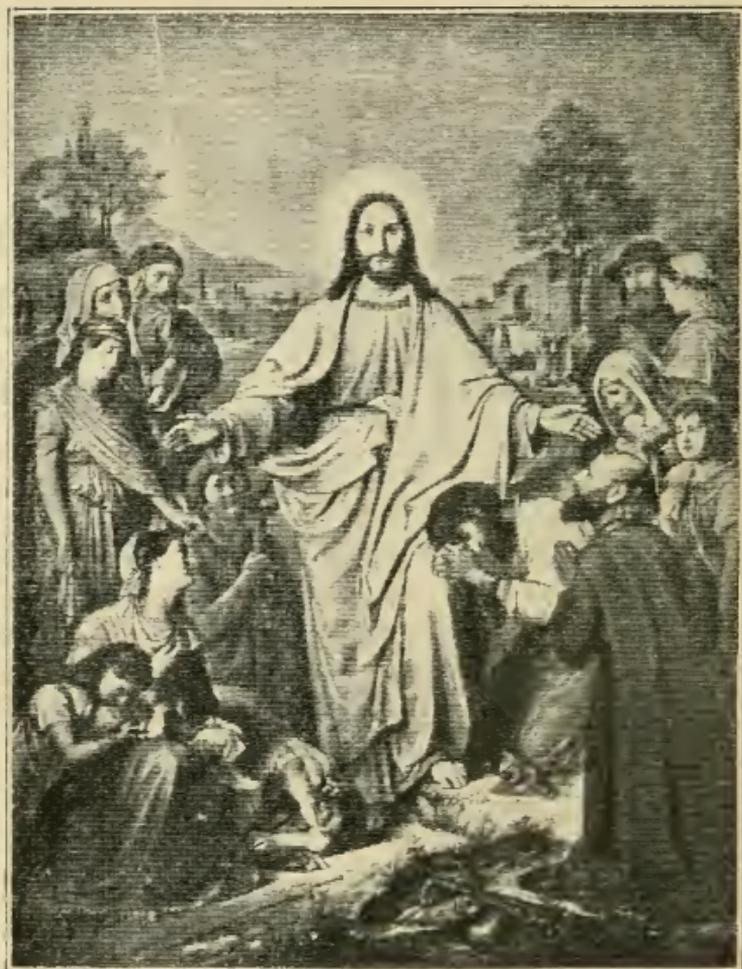
SLOTH: Living by Rule; being occupied with useful or profitable employment; doing your duties conscientiously to the best of your ability as in the Sight of GOD, for GOD'S Glory; taking proper Rest or Recreation, but resisting idleness or laziness

GLUTTONY: Ruling your desires; being temperate and moderate; fasting at times; avoiding excess; taking less than desired.

Counsels for Communicants.

- I. Never receive the Holy Communion without previous preparation.
- II. Consult the Clergy if in doubt how often to receive the Communion.
- III. Always make your Communion *fasting*, in order: (1) to honour Our LORD; (2) to increase devotion; (3) to discipline the body; (4) to obey the custom and command of the Church.
- IV. When preparing for Communion remember the Presence of GOD, and ask the guidance of the HOLY GHOST.
- V. In examining your conscience, seek to *know* your sins, see if they were done *willingly, knowingly, and deliberately*, and be sure you are *really* sorry and *wish* to do right.
- VI. Confess your sins to GOD, in the Sacrament of Penance before God's Priest, and cheerfully do your penances as the means of showing your repentance and making reparation and amendment.
- VII. Love and long for Our LORD in the Blessed Sacrament, and never fail to adore Our LORD Present in the Holy Mysteries.
- VIII. Look forward to each Communion as the greatest of earthly privileges and the best preparation for life hereafter.
- IX. Never hurry, either in Preparation, Thanksgiving, or during the Service.
- X. Never wear gloves or use a handkerchief when communicating and remember the veneration due to Our LORD's Body and Blood.

PART II
DEVOTIONS



“COME UNTO ME, ALL YE THAT TRAVAIL
AND ARE HEAVY LADEN, AND I
WILL GIVE YOU REST.”

I

PREPARATION FOR HOLY COMMUNION

PART I

*(Kneeling down, one may think of the words, "Thou God
seest me," and signing the Cross, say:)*

IN the Name ✝ of the FATHER and of the
SON and of the HOLY GHOST. Amen.

Veni Creator.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.

Thou the Anointing Spirit art,
Who dost Thy sevenfold gifts impart.

Thy Blessèd Uction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soilèd face
With the abundance of Thy grace.

Keep far our foes, give peace at home,
Where Thou art guide no ill can come.

Teach us to know the FATHER, SON,
And Thee of Both to be but One.

That through the ages, all along,
This may be our endless song:

PRAISE TO THINE ETERNAL MERIT,
FATHER, SON, AND HOLY SPIRIT.

LET the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O LORD, my Strength and my Redeemer.

REMEMBER not, LORD, our offences nor the offences of our forefathers, neither take Thou vengeance of our sins. Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy Most Precious Blood, and be not angry with us for ever.

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness through JESUS CHRIST, Our LORD. Amen.

I WILL wash my hands in innocency, O LORD, and so will I go to Thine Altar.

LORD, have mercy upon us;
CHRI^ST, have mercy upon us;
 LORD, have mercy upon us.

OUR FATHER, Who art in Heaven, etc.

(or say the following:)

O MOST Merciful God and Heavenly FATHER, Who art ever ready to receive those who turn to Thee in Faith, Love and Repentance, look with compassion, we beseech

Thee, upon us who come to be cleansed in the Precious Blood of JESUS CHRIST. Grant us the light of Thy HOLY SPIRIT, that truly repenting of our sins, earnestly resolved to lead a new life and in love and charity with all men, we may obtain Thy pardon and forgiveness and may receive to our soul's salvation the Precious Body and Blood of JESUS CHRIST, Who with Thee and the HOLY GHOST liveth and reigneth ever one GOD, world without end. Amen.

(Then ask yourself the following questions and include in the confession the sins committed:)

QUESTIONS FOR SELF-EXAMINATION.¹

I

Have I believed in GOD, the FATHER, the SON and the HOLY GHOST?

Have I put my whole trust in GOD?

Have I believed all that GOD teaches through the Church, the Creed and the Scriptures?

Have I kept from all false doctrine, heresy and schism?

Have I avoided places or persons who might have led me into error or sin?

Have I failed to love GOD with all my heart and mind and soul and strength? Do I

love any person or thing more than GOD?

Do I grieve to offend GOD and His love?

Have I tried to serve GOD truly, keeping His Commandments, and doing all things for

His Honour and Glory as in His Sight?

Have I loved my will more than GOD's will?

¹ These are based on our "Duty towards GOD" and our "Duty towards our Neighbour."

- Have I kept my Baptismal, Confirmation, or other vows?
- Have I worshipped God in spirit and in truth, with body, mind, and soul?
- Have I regularly gone to Church and frequently received the Holy Communion?
- Have I carefully prepared for Communion?
- Have I ever forgotten Our LORD's Presence in the Blessed Sacrament and failed to give Him worship?
- Have I, without grave cause, failed to be present at the Holy Eucharist on Sundays?
- Have I omitted my Daily Morning or Evening Prayers, or my Grace before meals?
- Have I kept from unnecessary work on Sundays?
- Have I kept Fridays by fasting or abstaining from meat?
- Have I kept the other Fasts and Festivals as best I could?
- Have I done any special work for the Church and was my motive always for God's Glory?
- Have I honoured God's Holy Name and Word?
- Have I remembered the Presence of God?
- Have I ever sworn, cursed, or blasphemed?
- Have I kept myself as the Temple of the HOLY GHOST?
- Have I been thankful for God's blessings and used them for His Glory?
- Have I been resigned to God's will and always believed that God knows best?
- Have I set my heart on things above and tried to draw myself from earthly things?

Have I adored God, revered the Blessed Virgin and the Saints, and honoured the Clergy and all holy persons, holy places, and holy things?

II

Have I tried to love my neighbour as myself?
Have I done unto others as I would that they should do unto me?

Have I honoured and obeyed my father and mother and those in authority over me?

Have I tried to be faithful, true, and good as father, mother, husband, wife, son, daughter, brother, or sister (as my relationship may be)?

Have I tried to do my duty in the home, regarding family ties as sacred?

Have I failed to be truthful, kind, cheerful, sympathetic, and helpful?

Have I done my work to the best of my ability?

Have I cheerfully followed the counsel and admonition of the Clergy or those over me and humbly received reproofs?

Have I sinned by pride, thinking too highly of myself, and failing to be meek, lowly, and humble of heart?

Have I been angry beyond or without cause?

Have I sworn at or struck any one in anger?

Have I been cross, revengeful, or disagreeable?

Have I forgiven those who may have hurt me or owned my own fault if wrong?

Have I tried to live in love and charity with all persons?

Have I been true and just in all my dealings?

Have I stolen, cheated, lied, or acted dishonourably in any way?

Have I given generously to the Church and poor, one-tenth when possible?

Have I ever coveted what was not mine?

Have I envied the blessing of others or rejoiced at any one's misfortunes?

Have I been impure with myself or with others? Have I done evil or improper things, such as Wrong Sexual Relations, Adultery, Improper use of Marriage?

Have I gone with bad persons or to low places? Have I gotten evil out of good?

Have I told or listened to wrong things or been impure in thought and word if not in deed?

Have I realized that Impurity is a Mortal Sin of the worst kind?

Have I borne malice or hatred in my heart?

Have I borne false witness against others or repeated slander or wrong gossip, or said things that were not kind, true, or necessary, or calculated to injure one's influence, reputation, or work?

Have I eaten or drank too much or too often?

Have I indulged too much in luxury or wasted my money on foolish things?

Have I practised self-denial and self-discipline? Have I tried to develop strength of character?

Have I tried always to be contented in that state of life unto which God calls me?

Have I been a bad example to others?

Have I thought of the awfulness of being in Mortal Sin and not in a state of Grace?

Have I prepared for death should it suddenly come upon me?

How specially have I sinned in ways about which I have not already asked questions?

(If going for Confession to a Priest use the form on page 190. Otherwise proceed as follows:)

CONFESSION OF SIN.

ALMIGHTY and Most Merciful FATHER, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed in thought, word and deed, by omission and commission, through my fault, my own fault, my own most grievous fault. And especially I confess unto Thee that I have sinned (*here namē the sins you can recollect*). For these and all my other sins which I cannot now remember, I am heartily sorry and firmly purpose amendment, humbly beseeching Thy pardon and forgiveness, with grace and space to lead a better life. O! My GOD, have mercy upon me, a sinner. Forgive me all that is past, confirm and strengthen me in all goodness and finally bring me to Everlasting Life through JESUS CHRIST, Our LORD. Amen.

OR THE FOLLOWING.¹

(This will answer for both the Self-Examination and Confession for very young or busy people who either do not use the Sacrament of Penance or use it infrequently. They should omit or add to the following as may be necessary:)

ALMIGHTY GOD, I confess that I have sinned against Thee by thought, word and deed, by omission and commission; I have not loved Thee as I should nor tried to live for Thine Honour and Glory; I have not remembered Thy Sacred Presence nor feared to offend Thee; I have not followed Thy Holy Word or Commandments or kept my Vows and Promises as I should; I have

not listened to the voice of conscience or followed the guidance of the HOLY GHOST; I have by wrong-doing denied Thee in my life and Crucified the LORD JESUS in my heart; I have not always been sorry for my sins or really tried to amend my ways; I have failed to put my whole trust in Thee and have doubted Thy Word and Promises; I have not obeyed all the counsels and commands of the Church or read the Bible as I should; I have been careless in my prayers and devotions and have stayed away from Public Worship; I have neglected the Holy Communion or have received it without due preparation, love and reverence; I have not observed the Fasts and Festivals of the Church as I should or kept Sunday as the LORD'S Day and Friday by fasting or abstinence; I have spoken against the Clergy and have not always loved, honoured and obeyed my parents or those in authority over me; I have not loved my neighbour as myself or tried to live in charity with all men; I have been proud, stubborn and self-willed and have disliked counsel, advice and reproof: I have been angry beyond cause and without cause and have sometimes sworn, lied and quarrelled; I have been covetous and discontented and have not been resigned to Thy Will; I have been impure in thought, word (and deed) and have not been watchful against the temptations of the world, the flesh and the devil; I have been envious, jealous and fault-finding and have not worked in the Church as I should; I have given way to sloth and have failed to do my duties to the best of my ability; I have eaten (and drank) too

much or too often and have been too fond of ease and pleasure; I have not tried to deny myself and have failed to cultivate self-sacrifice and self-discipline. O have mercy upon me a sinner: grant me, I beseech Thee, true faith, love and repentance; and pardon and absolve me from all my sins and help me lead a better life for JESUS CHRIST'S sake. Amen.

(Now say the following:)

ACTS OF FAITH, LOVE AND REPENTANCE.

O MY GOD, I believe in Thee, I hope in Thee, I love Thee and I grieve that I have so often offended Thee by my sins and I resolve henceforth by Thy Grace and Mercy to lead a better life.

ACT OF FAITH.

O LORD JESUS, I believe that Thou art the CHRIST, the SON of the Living GOD, Who dost give Thyself to us in the Blessed Sacrament of Thy Body and Blood and in the Holy Sacrifice of the Altar dost plead Thy Death and Passion for the sins of the whole world. LORD, I believe: help Thou my unbelief.

ACT OF HOPE.

I WILL lift up mine eyes unto the hills: from whence cometh my help. My help cometh even from the LORD: Who hath made heaven and earth.

ACT OF LOVE.

O MY GOD, I would love Thee with all my heart, with all my mind, with all my soul and with all my strength.

ACT OF CONTRITION.

HAVE mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness and cleanse me from my sin, for I acknowledge my faults and my sin is ever before me.

ACT OF CONSECRATION.

O MY GOD, I offer myself to Thee with all that I love and all that I have, to be Thine forever. Let Thy HOLY SPIRIT be in my mind that I may think aright, in my heart that I may love aright, and in my life that I may live aright for JESUS CHRIST'S sake. Amen.

ACT OF HUMILITY.

O LORD, who am I that I should presume to enter the Presence of the King of Kings! I am not worthy that Thou shouldst come unto me, but say the word only, and I shall be healed.

ACT OF AMENDMENT.

O MY GOD, I desire to amend my life and to live henceforth as is well pleasing unto Thee. Do Thou, in Thy mercy, grant me Thy Grace that I may overcome all temptations and persevering unto the end, may obtain Everlasting Life through the Merits and Mediation of Thine Only Begotten Son, JESUS CHRIST, Our Blessèd LORD and Redeemer.

ACT OF DEVOTION TO JESUS IN THE BLESSED
SACRAMENT.

“Soul of CHRIST, sanctify me:
 Body of CHRIST, save me:
 Blood of CHRIST, refresh me:
 Water from the side of CHRIST, wash me:
 Passion of CHRIST, strengthen me:
 O Good JESU, hear me:
 Within Thy wounds, hide me:
 Suffer me not to be separated from Thee:
 From the malicious enemy defend me:
 In the hour of my death call me,
 And bid me come to Thee;
 That with Thy Saints I may praise Thee
 For all eternity. Amen.”

PART II

Antiphon. O how plenteous is Thy goodness,
 O LORD.

(Here may be said one or all of the following Psalms:)

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings: Thou
 LORD of hosts!

2. My soul hath a desire and longing to
 enter into the courts of the LORD: my heart
 and my flesh rejoice in the living GOD.

3. Yea, the sparrow hath found her an
 house, and the swallow a nest, where she may
 lay her young: even Thy Altars, O LORD of
 hosts, my King and my GOD.

4. Blessed are they that dwell in Thy house:
 they will be alway praising Thee.

5. Blessed is the man whose strength is in Thee: in whose heart are Thy ways.

6. Who going through the vale of misery use it for a well: and the pools are filled with water.

7. They will go from strength to strength: and unto the GOD of gods appeareth every one of them in Sion.

8. O LORD GOD of hosts, hear my prayer: hearken, O GOD of Jacob.

9. Behold, O GOD our defender: and look upon the face of Thine Anointed.

10. For one day in Thy courts: is better than a thousand.

11. I had rather be a door-keeper in the house of my GOD: than to dwell in the tents of ungodliness.

12. For the LORD GOD is a light and defence: the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13. O LORD GOD of hosts: blessed is the man that putteth his trust in Thee.

Glory be to the FATHER, etc.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the offence of Thy people: and covered all their sins.

3. Thou hast taken away all Thy displeasure: and turned Thyself from Thy wrathful indignation.

4. Turn us then, O GOD our SAVIOUR: and let Thine anger cease from us.

5. Wilt Thou be displeased at us for ever: and wilt Thou stretch out Thy wrath from one generation to another?

6. Wilt Thou not turn again and quicken us: that Thy people may rejoice in Thee?

7. Show us Thy mercy, O LORD: and grant us Thy salvation.

8. I will hearken what the LORD GOD will say concerning me: for He shall speak peace unto His people, and to His saints, that they turn not again.

9. For His salvation is nigh them that fear Him: that glory may dwell in our land.

10. Mercy and truth are met together: righteousness and peace have kissed each other.

11. Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12. Yea, the LORD shall show loving-kindness: and our land shall give her increase.

13. Righteousness shall go before Him: and He shall direct his going in the way.

Glory be to the FATHER, etc.

PSALM LXXXVI. *Inclina, Domine.*

BOW down Thine ear, O LORD, and hear me: for I am poor, and in misery.

2. Preserve Thou my soul, for I am holy: my GOD, save Thy servant that putteth his trust in Thee.

3. Be merciful unto me, O LORD: for I will call daily upon Thee.

4. Comfort the soul of Thy servant: for unto Thee, O LORD, do I lift up my soul.

5. For Thou, LORD, art good and gracious: and of great mercy unto all them that call upon Thee.

6. Give ear, LORD, unto my prayer: and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon Thee: for Thou hearest me.

8. Among the gods there is none like unto Thee, O LORD: there is not one that can do as Thou doest.

9. All nations whom Thou hast made shall come and worship Thee, O LORD: and shall glorify Thy Name.

10. For Thou art great, and doest wondrous things: Thou art GOD alone.

11. Teach me Thy way, O LORD, and I will walk in Thy truth: O knit my heart unto Thee, that I may fear Thy Name.

12. I will thank Thee, O LORD my GOD, with all my heart: and will praise Thy Name for evermore.

13. For great is Thy mercy toward me: and Thou hast delivered my soul from the nethermost hell.

14. O GOD, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15. But Thou, O LORD GOD, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16. O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thine handmaid.

17. Show some token upon me for good; that they who hate me may see it, and be ashamed: because Thou, LORD, hast holpen me, and comforted me.

Glory be to the FATHER, etc.

(Those who wish might add or substitute Psalms 15, 23, 24, 26, 27, 42, 107 or 130.)

Antiphon: O how plenteous is Thy Goodness, O LORD, which Thou hast prepared for those that put their trust in Thee.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

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

I said, LORD, have mercy upon me,
Heal my soul, for I have sinned against Thee.

Turn Thee again, O LORD, at the last.

And be gracious unto Thy servants.

O LORD, let Thy mercy be showed upon us.

As we do put our trust in Thee.

Let Thy priests be clothed with righteousness.

And Thy saints sing with joyfulness.

LORD, cleanse Thou me from my secret faults.

Keep Thy servant also from presumptuous sins.

O LORD, hear my prayer.

And let my cry come unto Thee.

The LORD be with you.

And with thy spirit.

MOST gracious GOD, incline Thy merciful ears to our prayers, and enlighten our hearts by the grace of Thy HOLY SPIRIT, that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love.

O LORD, we beseech Thee, may the power of the HOLY SPIRIT be with us, and both mercifully cleanse our hearts and defend us from all adversities.

CLEANSE our consciences, we beseech Thee, O LORD, by Thy visitation, that Thy SON, Our LORD JESUS CHRIST, when He cometh, may find in us a mansion prepared for Himself; through Him, Who liveth and reigneth with Thee, in the Unity of the same SPIRIT, ever One GOD, world without end. Amen.

LIKE as the hart desireth the water brooks :
so longeth my soul after Thee, O God.

(For additional devotions or penitential exercises see Parts IV., V., and VI. further on.)



“IS IT NOTHING TO YOU, ALL YE
WHO PASS BY?”

II

THE HOLY COMMUNION

(It is helpful to be in Church a few minutes before the Service, and after reverencing the Altar and signing the Cross to say the following:)

BEFORE THE SERVICE.

IN the Name ✝ of the FATHER and of the SON and of the HOLY GHOST. Amen.

Antiphon: I will go unto the Altar of GOD.

PSALM XLIII. *Judica me, Deus.*

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

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

3. O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling;

4. And that I may go unto the Altar of GOD, even unto the GOD of my joy and gladness, and upon the harp will I give thanks unto Thee, O GOD, my GOD.

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

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

Glory be to the FATHER, etc.

Antiphon: I will go unto the Altar of GOD, even unto the God of my joy and gladness.

MAKE me a clean heart, O LORD, and renew a right spirit within me. O grant me worthily to receive these Holy Mysteries and to love Thee with an everlasting love.

O MOST Merciful FATHER, we humbly approach Thine Altar to offer and represent unto Thee the One, Pure, and Holy Sacrifice which Our LORD and Saviour JESUS CHRIST made once upon the Cross and now ever pleads for us in Heaven and which He hath commanded us to show forth here on earth in this Memorial of His Death and Passion. Grant that this Offering may be acceptable at our hands, we beseech Thee, O GOD, and see us not as we are in ourselves but as we are in union with Our Saviour JESUS CHRIST. We offer this Holy Eucharist unto Thee first for Thine Honour and Glory as the only Perfect Sacrifice which we can offer unto Thee. We also offer it in Thanksgiving for all Thy Blessings (*especially . . .*¹), for the forgiveness of all our sins (*. . .*¹), for the increase of all graces and virtues (*. . .*¹), for Thy Holy Church, for our Parish and for the Clergy (*. . .*¹), for those near and dear to us (*. . .*¹), for the sick (*. . .*¹), for the faithful departed (*. . .*¹), and with all other holy intentions which Thou wouldst have us make. All of which we ask through the Merits and Mediation of JESUS CHRIST, Our LORD and REDEEMER. Amen.

¹ Here name your special petition.

THE SERVICE

(To save space the Rubrics are omitted and some portions of the Service are only mentioned by headings, as all persons are presumed to have Prayer Books.)

(THE INTROIT.)

(At a Choral Celebration a few verses from the Psalms are sung as an Introit, when the Priest enters the Sanctuary.)

THE LORD'S PRAYER.

(Here said by Priest only.)

OUR FATHER, Who art in Heaven, etc.

COLLECT FOR PURITY.

ALMIGHTY GOD, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST Our LORD. *Amen.*

THE COMMANDMENTS AND RESPONSES.

OR THE SHORT SUMMARY OF THE LAW.

THE "KYRIE."

(These petitions, originally in Greek, are to be said or sung by the Priest and People alternately.)

LORD, have mercy upon us.

LORD, *have mercy upon us.*

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

CHRIST, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

LORD, *have mercy upon us.*

LORD, have mercy upon us.

Let us pray.

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through Our LORD and SAVIOUR, JESUS CHRIST. *Amen.*

(Now turn to the Book of Common Prayer at the proper place, or else listen attentively to the Collect, the Epistle and the Gospel.)

THE COLLECT FOR THE DAY.

THE EPISTLE.

(At a Choral Service there now generally follow a few verses from the Psalms arranged to form what is called)

THE GRADUAL.

(Here stand and face the Gospel and as it is announced sign with the thumb the Cross on the forehead ✠ the mouth ✠ and the breast ✠ and say the following:)

Glory be to Thee, O GOD.

THE GOSPEL.

(After the Gospel say:)

Thanks be to Thee, O CHRIST.

THE CREED.

I BELIEVE in One GOD, the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible. And in One

LORD JESUS CHRIST (*here bow or courtesy in honour of the Holy Name*), the Only-begotten SON OF GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of Very GOD, Begotten, not made, Being of one Substance with the FATHER, by Whom all things were made: Who for us men, and for our salvation, came down from heaven (*here kneel in honour of Our LORD'S Incarnation, in reverence to Him Who humbled Himself to become Man*), AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the Right Hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST, The Lord and Giver of Life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped (*here bow to show your worship*) and glorified: Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the Life of the world to come (*here sign*

the Cross, to bless the body for the Resurrection Day). Amen.

THE SERMON.

(If there is to be a Sermon it now follows, except at a Requiem.)

OFFERTORY SENTENCES.

PRESENTATION OF ALMS AND OBLATIONS.

(At the Presentation of Alms and Oblations say silently:)

ALL things come of Thee, O LORD, and of Thine Own have we given Thee. May our Alms be acceptable unto Thee, and may our Oblations by Thy Word and Holy Spirit become the Body and Blood of Our SAVIOUR JESUS CHRIST.

THE PRAYER FOR THE CHURCH.

ALMIGHTY and Everliving God, Who by Thy Holy Apostle has taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech Thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love. We beseech Thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of

wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments. And to all Thy People give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy Holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O LORD, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O FATHER, for JESUS CHRIST'S sake, our only Mediator and Advocate. *Amen.*

SHORT EXHORTATION.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of

God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

THE GENERAL CONFESSION.

ALMIGHTY GOD, FATHER of Our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON Our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST Our LORD. Amen.

THE ABSOLUTION.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all those who with

heartly repentance and true faith turn unto Him; Have mercy upon you; pardon (✠ *here may be signed the Cross, in remembrance of Our LORD's Death, by which man's pardon was accomplished*) and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST Our LORD. *Amen.*

THE COMFORTABLE WORDS.

Hear what comfortable words Our SAVIOUR CHRIST saith unto all who truly turn to Him.

COME unto Me, all ye that travail and are heavy laden, and I will refresh you.—ST. MATTHEW xi. 28.

So GOD loved the world, that He gave His Only-begotten SON, to the end that all that believe in Him should not perish, but have everlasting life.—ST. JOHN iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners.—I TIMOTHY i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous; and He is the Propitiation for our sins.—I ST. JOHN ii. 1-2.

THE SURSUM CORDA.

Lift up your hearts.

We lift them up unto the LORD.

Let us give thanks unto our LORD GOD.

It is meet and right so to do.

THE PREFACE.

IT is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting GOD.

(Here follows, if there is one, the Proper Preface, as set forth in the Prayer Book.)

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

(Here should be shown great devotion, as with the Heavenly Host we adore God.)

THE SANCTUS.

HOLY, HOLY, HOLY, LORD GOD of Hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. Amen.

PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so

much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. *Amen.*

(If time permits say silently with great devotion:)

LET all mortal flesh keep silence and stand with fear and reverence and drive away all earthly thought, for the KING of Kings and LORD of Lords, CHRIST, Our GOD cometh to be given for Food for the Faithful, before Whose Presence all Choirs of Angels, with all the Heavenly Host, veil their faces as they sing their praises to the LORD Most High. Alleluia! Alleluia! Alleluia!¹

(Then say, or join with the Choir in singing:)

THE BENEDICTUS.

Blessed is He that cometh in the Name of the LORD. Hosanna in the Highest.

THE CANON OF CONSECRATION.

ALL Glory be to Thee, Almighty GOD, Our Heavenly FATHER, for that Thou of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our

¹ *Adapted from the Liturgy of St. James.*

Redemption; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual Memory of that His precious Death and Sacrifice, until His coming again.

(During the words of Consecration which follow, it is fitting to bend over in adoration of JESUS CHRIST, Who comes to be Sacramentally Present.)

FOR IN THE NIGHT IN WHICH HE WAS BETRAYED, HE TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT, AND GAVE IT TO HIS DISCIPLES, SAYING, TAKE, EAT, THIS IS MY BODY, WHICH IS GIVEN FOR YOU; DO THIS IN REMEMBRANCE OF ME.

LIKEWISE AFTER SUPPER HE TOOK THE CUP; AND, WHEN HE HAD GIVEN THANKS, HE GAVE IT TO THEM, SAYING, DRINK YE ALL OF THIS, FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS; DO THIS AS OFT AS YE SHALL DRINK IT IN REMEMBRANCE OF ME.

WHEREFORE, O LORD and heavenly FATHER, according to the Institution of Thy dearly beloved SON Our SAVIOUR JESUS CHRIST, we, Thy humble servants, do

celebrate and make here before Thy Divine Majesty, with these Thy Holy Gifts, which we now offer unto Thee, the Memorial Thy SON hath commanded us to make; having in remembrance His Blessed Passion and Precious Death, His Mighty Resurrection and Glorious Ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech Thee, O merciful FATHER, to hear us; and of Thy Almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of Bread and Wine; that we, receiving them according to Thy SON Our SAVIOUR JESUS CHRIST'S Holy Institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood.

AND we earnestly desire Thy Fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching Thee to grant, that by the Merits and Death of Thy SON JESUS CHRIST, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O

LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy SON JESUS CHRIST, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us and we in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any Sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST Our LORD; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

(As the Priest turns with the Sacrament to the people, it is customary to sign the Cross.)

(Here at a Choral Celebration is Sung the hymn called:)

AGNUS DEI.

○ LAMB of GOD, that takest away the sins of the world: Have mercy upon us:

○ LAMB of GOD, that takest away the sins of the world: Have mercy upon us:

○ LAMB of GOD, that takest away the sins of the world: Grant us Thy peace.

(Here may be said the following, or some of the Devotions in Part IV or Part V.)

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD. And grant that we may receive these Holy Gifts to our soul's Salvation and to Thine Honour and Glory.

(If you are to communicate, genuflect in adoration of CHRIST in the Sacrament as you leave your seat and before taking your place at the Altar rail, saying silently:)

LORD JESUS, I am not worthy that Thou shouldst come under my roof. O my SAVIOUR come to me and be to me the way of everlasting life!

(As the Priest comes to you, sign the Cross ✠ and receive the Blessed Sacrament in the right hand, supported by the left, as the Priest says the Words of Administration.)

THE Body of Our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith, with thanksgiving.

(After receiving, bend low in adoration and thanksgiving and say the following or some other words:)

THANKS be to Thee, O LORD, for this most Wonderful Gift.

HAIL! Most Holy Body of CHRIST. I worship and adore Thee, my LORD and SAVIOUR in this Most Blessed Sacrament of the Altar. May this Holy Sacrament be unto me the way of everlasting life.

(As the Priest comes with the Chalice, say silently:)

O MY SAVIOUR! Thou hast said, "Whoso eateth My Flesh, and drinketh My Blood hath eternal life!" I will receive the cup of Salvation and call upon the Name of the LORD.

(Then signing the Cross ✠ guide the Chalice, if necessary, as the Priest administers with the words:)

THE Blood of Our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

(Then in devout thanksgiving say:)

HAIL! Most Sacred Blood of JESUS. Be unto me the Way of Everlasting Life.

BLESSED, praised and hallowed be Our LORD JESUS CHRIST, on His Throne of Glory and in His Most Holy Sacrament of the Altar.

O MY SAVIOUR, I love Thee, I adore Thee, and I thank Thee for the Sacred Gifts of Thy Body and Blood.

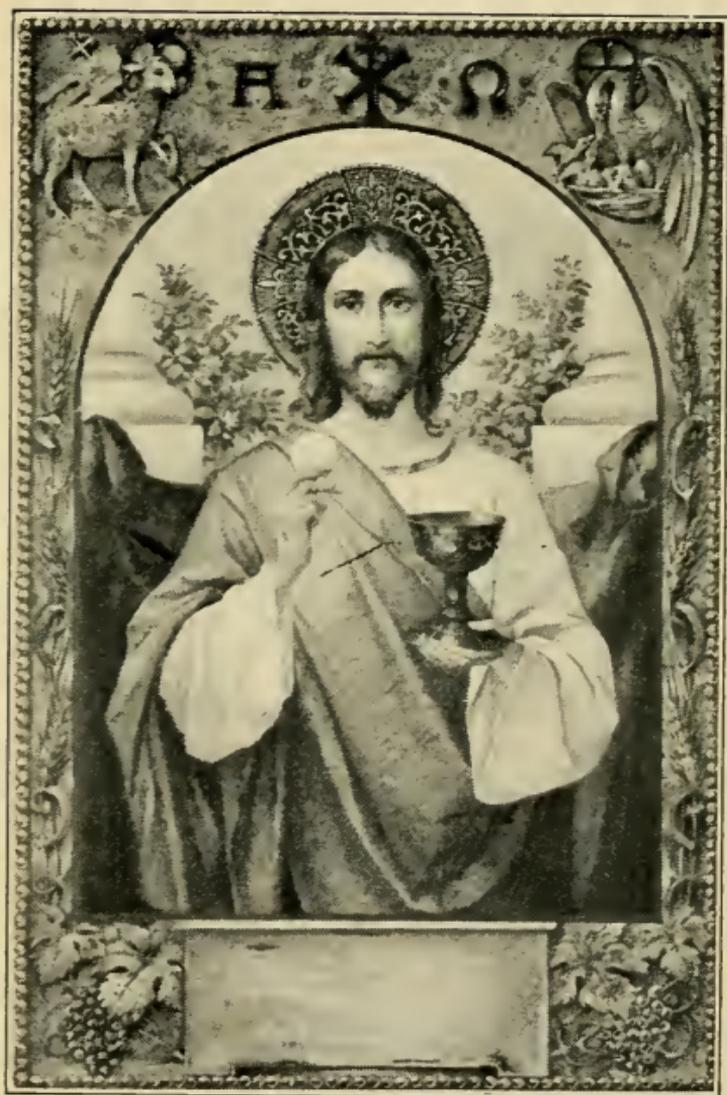
PRAISE the LORD, O my soul, and all that is within me praise His Holy Name.

(Arising, genuflect at the Altar rail and again before taking your seat, and if time permits say some of the devotions provided elsewhere.)

THE LORD'S PRAYER.

THANKSGIVING.

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received



“THE BODY AND BLOOD OF OUR LORD JESUS
CHRIST PRESERVE THY BODY AND
SOUL UNTO EVERLASTING LIFE.”

these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON Our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the Merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST Our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

GLORIA IN EXCELSIS.

GLORY be to GOD on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly KING, GOD the FATHER Almighty.

O LORD, the Only-begotten SON, JESUS CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest

away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high (✠ *here sign the Cross*) in the glory of GOD the FATHER. *Amen.*

THE BLESSING.

THE Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST Our LORD: And the Blessing of GOD Almighty (✠ *here sign the Cross*), the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

(One should remain kneeling in Church until the Priest has finished the Ablutions and leaves the Sanctuary. During this time the following Gospel for Christmas Day may be said and also the private Thanksgiving.)

IN the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from GOD, whose

name was John. The same came for a witness, to bear witness of the Light; that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. And the WORD WAS MADE FLESH, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the FATHER,) full of grace and truth.

(Now turn to the Thanksgiving which follows on page 104.)

(Those who are unable to be present in Church should make a Spiritual Communion by reading over such parts of the service as could be used alone and following the Form set forth on page 110.)

(Those who attend a Celebration of the Holy Eucharist for worship but not for Communion will find suitable devotions in sections IV or V.)

III

THANKSGIVING AFTER COMMUNION

(*Before leaving the Church the communicant should most devoutly make a Thanksgiving for the Gift of Our LORD'S Precious Body and Blood. The following is chiefly from Old Sarum Rite.*)

Antiphon. Let us sing the Song of the Three Children; which they sang as they blessed the LORD in the furnace of fire.

Benedicite, omnia Opera.

O ALL ye works of the LORD, bless ye the LORD, praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD: praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD: praise Him, and magnify Him for ever.

O let Israel bless the LORD: praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD: praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD: praise Him, and magnify Him for ever.

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

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

O Ananias, Azarias, and Misael, bless ye the LORD: praise Him, and magnify Him for ever.

Glory be to the FATHER, etc.

PSALM CL. *Laudate Dominum.*

O PRAISE GOD in His holiness: praise Him in the firmament of His power.

Praise Him in His noble acts: praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

Let every thing that hath breath praise the LORD.

Glory be to the FATHER, etc.

Nunc Dimittis.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word.

For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people,

To be a light to lighten the Gentiles; and to be the glory of Thy people Israel.

Glory be to the FATHER, etc.

Antiphon. Let us sing the Song of the Three Children; which they sang as they blessed the LORD in the furnace of fire.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive those that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Let us bless GOD, the FATHER, the SON, and the HOLY GHOST.

Let us praise and exalt Him above all for ever.

Blessed art Thou, O LORD in the highest.

And worthy to be praised and glorious for ever.

The Almighty and Merciful GOD bless and keep us. *Amen.*

Enter not into judgment with Thy servant, O LORD.

For in Thy Sight shall no man living be justified.

Turn us again, O LORD GOD of Hosts.

Show the light of Thy Countenance and we shall be whole.

O LORD, hear my prayer.

And let my cry come unto Thee.

The LORD be with you.

And with thy spirit.

O GOD, Who for the Three Children didst cool the flames of fire, mercifully grant that the flame of sin may not consume us Thy servants.

Enkindle, O LORD, with the fire of Thy HOLY SPIRIT, our reins and our hearts, that we may serve Thee with chaste bodies and please Thee with pure minds.

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with

Thy continual help: that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life.

Through JESUS CHRIST Our LORD, Who livest and reignest with Thee, in the Unity of the same SPIRIT, ever One GOD, world without end. Amen.

O MOST Blessed LORD and SAVIOUR JESUS CHRIST, we love Thee, we adore Thee, we worship Thee and we thank Thee for these the Holy Mysteries of Thy Body and Blood. Grant us grace that we may go forth in Thy strength and live as befitteth those to whom Thou hast deigned to come. Let us ever remember the Sacred Gifts which we have received and in joy or sorrow, adversity or prosperity, let us recollect Thine Abiding Presence. Let us never defile the temple wherein Thou dost abide. Keep us pure in thought and word and deed, and grant us so to follow Thee in this world, that in the world to come we may see Thee Face to Face and dwell with Thee in Thine Heavenly Kingdom unto the ages of ages. Amen.

O LORD, Who under a wonderful Sacrament has left us a Memorial of Thy Passion; Grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy Body and Blood that we may perpetually find in ourselves the fruit of Thy Redemption; Who livest and reignest with the FATHER and the HOLY GHOST, One GOD, for ever and ever. Amen.

PARDON, O FATHER, the imperfections of our prayers and praises, our wandering thoughts and lack of devotion. Look not upon us, but upon the Face of Thine Anointed and see us only as we are seen in Him. For His Sake, accept us, penitents at the Throne of Grace, and grant that what we have said with our lips, we may believe in our hearts and practise in our lives, through JESUS CHRIST, Our LORD. Amen.

LET us go forth in peace.
In the Name of the LORD. Amen.

(For further Devotions see page 117, or say the following:)

From the Ancient Hymn "Saint Patrick's Breastplate."

CHRISt be with me, CHRISt within me,
CHRISt behind me, CHRISt before me,
CHRISt beside me, CHRISt to win me,
CHRISt to comfort and restore me;
CHRISt beneath me, CHRISt above me,
CHRISt in quiet, CHRISt in danger,
CHRISt in hearts of all that love me,
CHRISt in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the TRINITY;
By invocation of the same,
The Three in One, and One in Three.
Of Whom all nature hath creation;
Eternal FATHER, SPIRIT, WORD:
Praise to the LORD of my salvation,
Salvation is of CHRISt the LORD.

(On the evening of the day on which the Holy Communion is received, say the Short Thanksgiving on page 109.)

A THANKSGIVING AT NIGHT

(To be said on the evening following the morning when one communicates.)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

LET us give thanks unto Our LORD GOD and praise Him for all His mercies.

O MOST Gracious LORD and SAVIOUR JESUS CHRIST, we give Thee hearty thanks that Thou hast been pleased to feed us this day with the Most Comfortable Sacrament of Thy Body and Blood. We praise Thee and bless Thee for all Thy Goodness to us and to all men, and pray Thee that we may have received these Holy Mysteries to Thine Honour and Glory, to our strength and salvation, and not to our condemnation and punishment. Grant us henceforth to live a life hid with Thee in GOD seeking the things which are above and rejoicing only at that which brings us closer to Thee, so that finally we may come to Everlasting life. Amen.

OUR FATHER, Who art in Heaven, etc.

LORD, Thou hast been very gracious to me this day; I will give Thee thanks with my whole heart.

(Here may be added a Psalm, such as 25, 26, 27, 103.)

THE LORD bless ✠ us and keep us. The LORD make His Face to shine upon us and be gracious unto us. The LORD lift up the Light of His Countenance upon us, and give us peace both now and evermore. Amen.

SPIRITUAL COMMUNION.

(It is the bounden duty of everyone to be present at the Holy Eucharist or Mass every Sunday and Holy Day unless prevented by grave cause. When it is really impossible the following may be used:)

IN the Name of ✠ the FATHER and of the SON and of the HOLY GHOST. Amen.

Antiphon: O that men would praise the LORD for His Goodness and declare the wonders that He doeth for the children of men!

(Now read or say the following, in order.)

PSALM 43, THE SHORT SUMMARY OF THE LAW, THE KYRIE, THE COLLECT, THE EPISTLE AND THE GOSPEL FOR THE DAY, THE CREED, THE COMFORTABLE WORDS.

(In place of what follows in the service, you may now say:)

O MY SAVIOUR, I cannot now receive Thee in the Holy Mysteries or adore Thee in the Blessed Sacrament of the Altar. Yet in spirit I would join myself with all of the Faithful who in Thy Holy Church offer Thee the Sacrifice of Praise and Thanksgiving. Visit me, I pray, with Thy Mercy, Pardon and Blessing that I may henceforth live to Thine Honour and Glory. Amen.

Antiphon: O that men would praise the LORD for His Goodness and declare the wonders that He doeth for the children of men!

(Now read some of the Devotions in Parts IV and V, make a short Meditation, and close as follows.)

OUR FATHER, Who art in Heaven, etc.

THE Grace ✠ of Our LORD JESUS CHRIST, etc.

IV

ADDITIONAL DEVOTIONS

BEFORE COMMUNION.

ALMIGHTY and Everlasting God, behold I approach the Sacrament of Thine Only-begotten SON, JESUS CHRIST. As one sick I come to the Physician of life: as unclean to the Fountain of Mercy: as blind to the Light of eternal splendour: as needy to the LORD of Heaven and earth: as naked to the King of Glory: a lost sheep to the Good Shepherd: a fallen creature to its Creator: desolate to the kind Comforter: miserable to the Pitier: guilty to the Bestower of pardon: sinful to the Justifier: hardened to the Giver of Grace.

I implore therefore the abundance of Thy Infinite Bounty that Thou wouldst vouchsafe to heal my sickness, to wash my foulness, to enlighten my darkness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the KING of Kings, the LORD of Lords, with such reverence and humility, with such love and contrition, with such faith and devotion as is good for the welfare of my soul. Grant me, I pray, not only to receive the Sacrament of the LORD'S Body and Blood, but also the virtue of the Sacrament. O Most Merciful God, grant me so to receive the Body and Blood of Thy SON JESUS CHRIST, that I may be incorporated in His Mystical Body and washed from every stain of sin. And O Most Loving FATHER,

grant me that Him, Whom I now purpose to receive beneath a veil, I may hereafter behold with unveiled face, even Thy Beloved SON, Who with Thee and the HOLY GHOST liveth and reigneth ever One GOD, for ever and ever. Amen. (*Adapted from St. Thomas Aquinas.*)

BE Thou Merciful to me, O Good JESUS, and grant unto me, Thy poor suppliant, sometimes at least to feel in Holy Communion the cordial affection of Thy love, that my faith may grow stronger, my hope increase, my love enkindle. . . . O Most Holy and Loving LORD, Whom I now desire to receive with devotion, Thou knowest my weakness and how often I am weighed down, tempted, troubled, and defiled. To Thee I come for remedy. To Thee I pray for comfort and help. Behold, I stand before Thee, beseeching Thy grace and imploring Thy mercy. O Cheer Thy famishing suppliant, enkindle my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy Presence, and raise my heart unto Thee. . . . With the greatest devotion and burning love, with all the affection and fervour of my heart I desire to receive Thee, O LORD. O deal with me in Thy mercy as Thou hast often dealt wonderfully with Thy saints of old, and prevent Thy servant in the blessing of Thy love, that I may worthily and devoutly approach and receive this Glorious Sacrament. Amen. (*Adapted from St. Thomas à Kempis.*)

O LORD, we Thy servants bow down before Thy Holy Altar, waiting for the rich mercies which are from Thee. Send

down upon us richly, we beseech Thee, Thy grace and benediction, and sanctify our souls and minds and bodies that we may worthily receive these Holy Mysteries, unto forgiveness of sins and everlasting life. For Thou, O GOD, with Thine Only-begotten SON and Thy MOST HOLY SPIRIT art to be worshipped and glorified now and for ever. (*Adapted from the Liturgy of St. James.*)

O LORD, with this Holy Sacrifice we offer up our prayers and supplications unto Thee, asking for ourselves the peace from above, the Love of GOD, the Salvation of our Souls; for others that Thou wouldst be pleased to remember the poor, to help the suffering, to heal the sick, to comfort the broken-hearted, to watch over the traveller, to give peace to the Church, to grant prosperity to the world, bringing all people to love and confess Thee, the One and Only God. And especially do we pray for the heavenly and adorable gifts which are from Thee, and for the salvation of Thy priest who stands to offer them by Thy Divine Command. O LORD GOD, grant that our Oblations, hallowed by the HOLY GHOST, may be well pleasing unto Thee, and accept them, we beseech Thee, for the forgiveness of our sins, the salvation of Thy people, and the repose of the faithful, that all at the Day of Judgment may find grace and mercy, through JESUS CHRIST OUR LORD. (*Adapted from the Liturgy of St. James.*)

FATHER, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son. I have ministered to

my own desires and lusts, despising Thy Fatherly Love. I have dug for myself cisterns which hold no water, cisterns of earthly joys and vanities, leaving Thee the Fountain of many waters. I have sought pleasure in creatures which is only to be found in Thee; and now behold all is vanity and vexation of spirit, for Thou hast made me for Thyself, and my heart findeth no true rest apart from Thee. Therefore I return to Thee, O Loving FATHER, Whose Mercy is Infinite, Whose Goodness knoweth no end. Wherefore I cry, FATHER, I have sinned against Heaven and before Thee and am no more worthy to be called Thy son; make me as one of Thine hired servants. O grant that henceforth I may walk in the straight path and narrow way that leadeth to Eternal Life, where with the SON and the HOLY SPIRIT, Thou art unclouded Light and perfect Joy through JESUS CHRIST Our LORD. (*Adapted from St. Augustine.*)

O LORD, Who dost bless those that bless Thee, and dost hallow those that put their trust in Thee, save Thy people and bless Thine inheritance. Guard, we beseech Thee, Thy Holy Church. Hallow those that love the beauty of Thine House. Forsake not us who put our trust in Thee. Give peace to the world, to the Church, to the Priesthood, to our Rulers, and to all Thy people; for every good gift and every perfect work is from above, coming from Thee, the FATHER of Lights, to Whom we ascribe, with the SON and the HOLY GHOST, all glory, thanksgiving and worship now and ever, unto the ages of ages. (*Adapted from the Liturgy of St. Chrysostom.*)

COME, O LORD, in mercy to my soul and dwell there for ever. Give to me Thyself, without Whom all the world could not satisfy, and with Whom is joy unspeakable. Let me seek Thee with the full strength of my being, with the ardent longing of my soul, and finding Thee, let my life show forth the Glory of Thy Name, in the flowers of good works and the fragrance of holy living. Amen.

O LORD, we offer unto Thee with this Holy Sacrifice ourselves and souls and bodies for Thee to accept for the sake of Thy Beloved SON, JESUS CHRIST, Our LORD. Grant, O God, that hallowed by our union with Him, and cleansed in His Precious Blood, we may be an acceptable offering in Thy sight, and may evermore give ourselves up in loving service and holy obedience to Thee, Who art to be praised and glorified, One God, for ever and ever.

O LORD, by this Most Sacred Mystery of Thy Body and Blood, grant us Thy manifold Gifts of Grace . . . that we may receive this Blessed Sacrament to our health and comfort. For Thou hast said, "The Bread which I give is My Flesh for the life of the world. I am the Living Bread which came down from Heaven. If any man eat of this Bread, he shall live for ever." . . . O Bread most sweet that ever refreshest and never failest, may we feed upon thee and may our inmost soul be filled with Thine Heavenly Peace. May we in our pilgrimage so receive Thee that we may not faint upon our way, but

come in safety to the end of our journey. O Holy Bread, O Living Bread, O Adorable Bread, the very Body and Blood of Our Saviour CHRIST, come unto us and cleanse us from all defilement of flesh and spirit. Drive away from us all our foes and so preserve us that we may come in safety to Thine Heavenly Kingdom, no longer to see Thee in Holy Mysteries, but then face to face. Amen. (*Taken from Prayers variously ascribed to St. Anselm and St. Ambrose.*)

O LORD, as we receive Thy Precious BODY and BLOOD, send forth Thine unseen Hand which is full of blessings and bountifully bless us all. Have mercy upon us and strengthen us by Thy Divine Power. Take away from us the sinful working of all fleshly lusts. Drive from before our eyes the encompassing gloom of sin and unite us with the blessed company of all faithful people, who have been well pleasing unto Thee. For through Thee and with Thee and in Thee, with the FATHER and the HOLY GHOST be all praise, honour, might, majesty, dominion and power, now and for ever, unto the ages of ages. Amen. (*Adapted from the Liturgy of St. Mark.*)

WE beseech Thee, O LORD, that this Holy Communion may be unto us a guide and provision for our journey unto the haven of everlasting Salvation. May it be to us comfort in sorrow, strength in trial, patience in difficulty, medicine in sickness, delight in prosperity, and love in all things. By these most Holy Mysteries, which we would receive,

grant us right faith, firm hope, and perfect charity, purification of desire, gladness of mind, ardent love of Thee, and a due remembrance of the Passion of Thy Beloved SON, with grace to keep our lives full of faith and virtue. And in the hour of our departure grant that we may receive this great Mystery with true faith, sure hope, and sincere charity unto Everlasting Life. Amen. (*Adapted from Old Sarum Rite.*)

AFTER COMMUNION.

ALMIGHTY and Everlasting God, Pre-server of Souls and Redeemer of the world, most graciously regard me Thy servant prostrate before Thy Majesty; and this Sacrifice which in honour of Thy Name we have presented before Thee, for the Salvation of the faithful, whether living or departed and also for our sins and offences do Thou most mercifully regard. Take away from me Thy wrath, grant me Thy grace and mercy, open to me the door of Paradise, mightily rescue me from all evil and forgive whatever sin of my own guilt I have committed. And make me so to persevere in Thy Commandments in this world, that I may be made worthy to be united to the flock of the Elect, through Thy Bounty, O my God, Whose Blessed Name and Honour and Kingdom remaineth for ever and ever. Amen. (*Adapted from Old Sarum Rite.*)

ALMIGHTY and Everlasting God, JESUS CHRIST my LORD, be Thou merciful to my sins, through the reception of Thy Body

and Blood. For Thou, O LORD, hast said "Whoso eateth My Flesh and drinketh My Blood dwelleth in Me and I in Him." Wherefore I humbly beseech Thee, that Thou wouldst create in me a pure heart, and renew a right spirit within me; that Thou wouldst deign to stablish me with Thy Firm Spirit; and so deliver me from the snares of the devil and from all my sins, that I may attain to be a partaker of Thine heavenly joys; Who livest and reignest with the FATHER and the HOLY GHOST, one GOD, for ever and ever. Amen. (*Adapted from Old Sarum Rite.*)

WE yield Thee thanks, O LORD, Holy FATHER, Almighty, Everlasting GOD, Who not for any merit of ours, but of Thy mercy only, hast been pleased to feed us sinners, Thine unworthy servants, with the Precious Body and Blood of Thy SON, Our LORD, JESUS CHRIST. And we beseech Thee, that this Holy Communion may not accuse us unto condemnation but may be to us pardon and salvation. Let it be to us an armour of faith and a shield of good resolution. Let it be to us the riddance of all vices, the killing of all evil desires and longings, and the increase of love and patience, of humility and obedience, and of all virtues; a firm defence against all enemies visible and invisible, a constraining power to purity and holiness. Let it make us always cling closely to Thee, the One, True, and Only GOD, and end our earthly days in peace. And we pray Thee to bring us to that Heavenly Banquet, where Thou with Thy SON and the HOLY GHOST art to Thy Saints true light, everlasting joy, and

perfect happiness. Amen. (*Adapted from Old Sarum Rite.*)

MAY the performance of our bounden duty be pleasing unto Thee, O God, and grant that this Holy Sacrifice which we, though unworthy, have presented before Thy Divine Majesty, may be acceptable unto Thee and obtain mercy for us and for those for whom we pray, by Thy compassion, Who livest and reignest One God, world without end. Amen. (*Adapted from Old Sarum Rite.*)

O LORD, we would remember in our prayers the Holy Catholic Church, that Thou mayst graciously vouchsafe to increase it in faith, hope, and charity. We would remember the sick and suffering, the desolate and sorrowful, the poor and destitute, that Thou mayst heal, comfort and relieve them. We would remember the souls of the faithful departed, that they may rest in peace where their works do follow them. Mercifully perform this, we beseech Thee, O Eternal and Almighty FATHER, to Whom we offer this Holy Sacrifice. Amen. (*Adapted from the Mozarabic Liturgy.*)

MOST Blessed LORD and SAVIOUR JESUS CHRIST the great High Priest, Who for us didst offer Thyself upon the Cross, a pure and spotless Victim, and didst ordain this Holy Mystery and give us Thy FLESH to eat and Thy BLOOD to drink, saying, Do this in remembrance of Me, I pray Thee to wash us

from our sins, and teach us by Thy HOLY SPIRIT to receive these Sacred Gifts with such reverence and honour, such devotion and love as is meet and fitting. Make us through Thy Grace, always to believe and think and speak of this great Mystery as shall please Thee and be good for our souls. Let Thy HOLY SPIRIT enter into our hearts and speak and teach all truth. For these Sacred Mysteries are beyond man's understanding. In Thy Mercy grant us to receive this Holy Eucharist with a clean heart and pure mind. Drive away all vain, evil, impure and unholy thoughts. Defend us with the loving and faithful protection of the blessed angels, and keep us free from the spirit of pride and vanity, envy and blasphemy, doubt and distrust and fill us with boundless love of Thee. Amen. (*From Prayers ascribed to St. Anselm or St. Ambrose.*)

O MOST Merciful Saviour, look with compassion, we beseech Thee, upon us who have received the sacred gifts of Thy Body and Blood. Bless the lips which have praised Thee, the heart which has loved Thee, the body which has worshipped Thee, the soul which has adored Thee, that in the world to come they may be Thine for ever. Amen.

O GOD, Who art Holy and Wonderful and Mighty, Whose Power and Wisdom have no end, before Whom all things bow, and the heavens and earth declare Thy Glory, grant me to love Thee and to worship Thee for ever and ever. Guide me unto the perfect

light, that, illumined by its radiance, all darkness may flee away. Let the holy flame of Thy love so burn in my heart that it may be made pure and holy, for none but the pure in heart can see and know and receive Thee, the KING of Kings, Our LORD and GOD. Amen. (*Adapted from St. Augustine.*)

IN the Peace of CHRIST let us depart.
 In the Peace of CHRIST let us sing.

FROM Glory to Glory let us go forth, hymning in our hearts to Thee, the Saviour of our souls. Glory be to the FATHER and to the SON and to the HOLY GHOST. We praise Thee the Saviour of our Souls.

FROM Strength to Strength advancing, we who have accomplished the Divine Ministration in Thy Temple, now pray unto Thee, O GOD. Vouchsafe to us Thy Mercy, guide our feet aright, root us firmly in Thy love, and at last count us worthy of Thine Heavenly Kingdom, through the Merits and Mediation of Thy SON, to Whom with Thee and the HOLY GHOST be Glory, Honour, and Power unto the Ages of Ages. (*Adapted from the Liturgy of St. James.*)

V.

EUCCHARISTIC HYMNS, ETC.

(Many of these are translations of Ancient Hymns and may well be used as Acts of Adoration to Our LORD in the Sacrament.)

“**V**ERY Bread, Good Shepherd, tend us:
JESU, of Thy Love befriend us;
Thou refresh us, Thou defend us;
Thine eternal goodness send us,
In the land of life to see.

Thou, Who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with Thy Saints, though lowest,
Where the Heavenly Feast Thou showest
Fellow heirs and guests to be.”

“**B**READ of Heaven, on Thee we feed
For Thy Flesh is meat indeed:
Ever may our souls be fed
With this true and living Bread:
Day by day with strength supplied
Through the Life of Him Who Died.

Vine of Heaven, Thy Blood supplies
This Blest Cup of Sacrifice;
LORD, Thy Wounds our healing give;
To Thy Cross we look and live:
JESU, may we ever be
Grafted, rooted, built in Thee.”



“HOLY! HOLY! HOLY! LORD GOD OF HOSTS,
HEAVEN AND EARTH ARE FULL OF
THY GLORY.”

*Tantum Ergo**

THEREFORE we before Him bending
 This great Sacrament revere;
 Types and shadows have their ending,
 For the newer Rite is here;
 Faith our outward sense befriending
 Makes our inward vision clear.
 Glory let us give and blessing
 To the FATHER and the SON,
 Honour, might, and praise addressing
 While eternal ages run,
 Ever too His Love confessing
 Who from Both with Both is One.

*Adore Te Devote**

THEE we adore, O hidden SAVIOUR Thee,
 Who in Thy Sacrament dost deign to be;
 Both flesh and spirit at Thy Presence fail,
 Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying LORD,
 Who living Bread to men doth here afford!
 O may our souls for ever feed on Thee,
 And Thou, O Christ, for ever precious be.

Fountain of Goodness, JESU, LORD and GOD,
 Cleanse us, unclean, with Thy most cleansing
 Blood;
 Increase our faith and love, that we may
 know
 The hope and peace which from Thy Pres-
 ence flow.

O CHRIST, Whom now beneath a veil we see,
 May what we thirst for soon our portion be,
 To gaze on Thee unveil'd, and see Thy Face,
 The vision of Thy glory and Thy grace.

**St. Thomas Aquinas.*

“AND now, O FATHER, mindful of the love
 That bought us, once for all on Cal-
 vary's Tree,
 And having with us Him that pleads above,
 We here present, we here spread forth to
 Thee,
 That only Offering, Perfect in Thine eyes,
 The One, True, Pure, Immortal Sacrifice.

Look, FATHER, look on His Anointed Face
 And only look on us as found in Him;
 Look not on our misusings of Thy Grace,
 Our prayers so languid, and our faith so
 dim;
 For lo! Between our sins and their reward,
 We set the Passion of Thy SON Our LORD.

And then for those our dearest and our best
 By this Prevailing Presence we appeal:
 O fold them closer to Thy Mercy's Breast;
 O do Thine utmost for their soul's true
 weal!
 From tainting mischief keep them white and
 clear,
 And crown their gifts with strength to per-
 severe.

And so we come; O draw us to Thy Feet,
 Most Patient Saviour Who canst love us
 still!
 And by this Food, so awful and so sweet,
 Deliver us from every touch of ill;
 In Thine Own service make us glad and free,
 And grant us never more to part from Thee.”

“DRAW nigh and take the Body of the
 LORD,
 And drink the holy Blood for you outpoured.

Saved by that Body and that holy Blood,
With souls refreshed, we render thanks to God.

Salvation's Giver, CHRIST, the Only SON,
By His dear Cross and Blood the victory won.

Offered was He for greatest and for least,
Himself the Victim, and Himself the Priest.

Victims were offered by the law of old,
Which in a type this heavenly mystery told.

He, Ransomer from death, and Light from
shade,
Now gives His holy grace His saints to aid.

Approach ye then with faithful hearts sincere,
And take the safeguard of salvation here.

He, that His saints in this world rules and
shields,
To all believers life eternal yields;

With heavenly bread makes them that hunger
whole,
Gives living waters to the thirsting soul."

*O Salutaris Hostia**

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

All praise and thanks to Thee ascend
For evermore, Blest One in Three:
O grant us life that shall not end
In our true native land with Thee.

**St. Thomas Aquinas.*

Adore Te Supplex (Adapted)

“**P**ROSTRATE I adore Thee, Deity
 Unseen,
 Who Thy Glory hidest 'neath these shadows
 mean;
 LORD my faith unfeigned, evermore increase;
 Give me hope unfading, love that cannot cease.
 Shepherd of the Faithful, JESU, hear my cry,
 LORD, increase their faith who on Thy Faith
 rely.

'Twas the GODHEAD only, on the Cross was
 veiled,
 Here the Manhood also is from sight con-
 cealed.

Both alike believing, Thee One CHRIST, I own
 Pleading penitently at Thy mercy's Throne.
 Shepherd of the Faithful, JESU hear our cry,
 LORD, increase their faith who on Thy Faith
 rely.”

*Pange Lingua**

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

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

“**K**ING of Kings, yet born of Mary,
 As of old, on earth He stood;
 **St. Thomas Aquinas.*

LORD of Lords in very surety,
 In the Body and the Blood,
 He will give to all the Faithful
 His Own Self for Heavenly Food."

Ave, Verum

"**H**AIL, true Body, born of Mary;
 Spotless Virgin's virgin birth;
 Thou Who truly hangest weary
 On the Cross for sons of earth;
 Thou whose Sacred Side was riven,
 Whence the Water flowed and Blood,
 O Mayst Thou, dear LORD be given
 At death's hour to be my Food.
 O most Kind, O Gracious One!
 O sweetest JESU, Mary's Son."

"**J**ESUS, in Thy dear Sacrament
 Thy Cross I cannot see,
 But the Crucified is offered there,
 And He was slain for me.

JESUS, in Thy dear Sacrament
 Thy Flesh I cannot see,
 But that Flesh is given to be our Food,
 And It was scourged for me.

JESUS, in Thy dear Sacrament
 The Blood I cannot see,
 But the chalice glows with those red drops
 On Calvary shed for me.

JESUS, in Thy dear Sacrament
 Thy Face I cannot see,
 But the Angels there behold that Brow
 Thorn-crowned for love for me.

JESUS, in Thy dear Sacrament
 Thy Heart I cannot see,
 But that loving Heart is prisoned there,
 And it was pierced for me.

JESUS, my MAKER and my GOD,
 Thy GODHEAD none may see,
 But Thou art here present, GOD and Man
 In Thy Sacrament with me."

ADORATION AND INTERCESSION TO CHRIST IN THE BLESSED SACRAMENT

O SAVIOUR of the world, Our LORD and Master JESUS CHRIST, Lover of Souls and King of Saints, we adore Thee Present in the Blessed Sacrament of the Altar, and we pray Thee to intercede for us, pleading the virtue of Thy Holy Life and Death.

We adore Thee in the Mystery of the Incarnation, dwelling in all the splendour of the Heavenly Places, and worshipped by Saints and Angels as GOD of GOD, Light of Light, Very GOD of Very GOD, but on earth veiling Thy Glory as GOD made Man, even as in the Holy Communion Thou art hidden beneath the elements of Bread and Wine.

We adore Thee in Thy Holy Nativity, lying as a helpless Babe upon the straw or asleep in the Virgin's arms, but ruling all things as Almighty GOD. And as Saint Mary and Saint Joseph, the Shepherds and the Wise Men and all the Heavenly Host worshipped Thee in Thy Manger Throne as the Only

Begotten of the FATHER, so we bend in loving adoration before Thee now, enthroned in the Holy Sacrament of the Altar.

We adore Thee in Thy Holy Life: in Thy Home at Nazareth, in Thy Ministry among men, reviled and persecuted, weary, hungry and faint, often with no place in which to lay Thy Head, tempted in all points as we are and like unto us in all things, yet without sin. And we pray Thee grant us grace to follow Thy blessed example, pleasing not ourselves, going about doing good, and bearing our Cross after Thee, Our LORD and Master, Our SAVIOUR and King, despised and rejected among men but the very Light of the world Whom we here acknowledge in the Blessed Sacrament.

We adore Thee in Thy Death and Passion, in Thine Agony in the Garden, in Thy bitter trials before Annas, Caiaphas, Herod and Pilate, on the Way of Sorrows, and on the Cross of Calvary. And we worship Thee, Our Most Holy Redeemer, covered with blood, dust and spittle, in all Thy pain and humiliation, Who didst patiently suffer all things for "us men and for our salvation," Who couldst have had legions of Angels at Thy side. And we pray Thee, that we may be washed in Thy Precious Blood and receive to ourselves the pardon won for us, as we plead the Memorial of Thy Death and Passion in the Holy Sacrifice of the Altar and feed on Thee, the Lamb of God that takest away the sins of the world, as Thou givest Thy Body and Blood unto Everlasting Life.

We adore Thee, Our Risen and Ascended LORD, Who didst conquer sin and the grave, Who didst rise again from the dead and take Thy Glorified Human Nature to the Highest place of Sovereignty and Honour at the Right Hand side of God. And we pray Thee that we may rise from our sins and ascend to lead a better life, seeking the things which are above and preparing for that wonderful life hereafter, when we hope to see Thee face to face, by approaching Thee here in earth in the Sacramental Feast.

O SAVIOUR of the world, may we ever adore Thee more and more, and never requite Thy love for us by coldness, carelessness or wrong-doing. May we wholly give ourselves to Thee, Who wast all nailed to the Cross for us. May we burn with the fire of love, the ardour of devotion, the fervour of zeal, adoring, glorifying and following Thee so that we may truly "see light in the Face of JESUS CHRIST." As GOD may we worship Thee, as Man may we copy Thee, as Both may we be united with Thee in the Most Comfortable Sacrament of Thy Body and Blood, the very joy of existence here, the very promise of life hereafter.

GLORY, Honour, Praise and Worship be to Thee forevermore, Who with the FATHER and the HOLY GHOST art One GOD, world without end. Amen.



“I DIED ON THE CROSS FOR THEE:
WHAT HAST THOU DONE FOR ME?”

VI

PENITENTIAL PRAYERS

(It is helpful to say certain "devotions" as acts of sorrow for sin; such as the Seven Penitential Psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.), the Litany, or Penitential Office in the Prayer Book, or the following:)

I

I HAVE sinned, O LORD, against Thee and in Thy sight. My many offences cry for judgment against me; yet, O LORD, Thou hast promised that where sin hath abounded Grace shall yet more abound. And Thy promise bids me not despair, for he who despairs of pardon denies Thee to be a God of mercy. The multitude of my sins abaseth me to the dust, but the thought of Thy Passion raiseth me; the nails and spear cry aloud that Thou hast reconciled me by Thy Blood. The soldier opened Thy wounded Side, wherein, as in a cleft of the Rock of Ages, I hide myself from the foe and rest secure. Thou inclinest Thine Head, O Crucified SAVIOUR, even in death as if to greet me; Thou openest Thine Arms as if to embrace me. In that embrace I am willing to live, and in it I do long to die. Amen. *(St. Augustine.)*

O LORD, help us to turn and seek Thee; for Thou hast not forsaken us Thy creatures as we have forsaken Thee, Our CREATOR. Make us to turn and seek Thee,

for we know that Thou art here in our hearts when we confess to Thee, when we cast ourselves upon Thee, when we weep in Thy Bosom. (*St. Augustine.*)

O GOD, The Light of every heart that sees Thee, the Life of every soul that loves Thee, the Strength of every mind that seeks Thee, grant me ever to continue steadfast in Thy Holy Love. . . . To Thee therefore I humbly cry, pleading that Thou wilt cleanse me from my secret faults, and keep Thy servant from presumptuous sins, so that they may never get dominion over me. Amen. (*St. Augustine.*)

SHOW me Thy mercy, O LORD, for I am a sheep that is gone astray. O Good Shepherd, seek me out and bring me home again to Thy fold. Deal favourably with me according to Thy good pleasure, that I may dwell in Thine house all the days of my life and praise Thee for ever and ever with them that are there. Amen. (*St. Jerome.*)

O MOST High and Gracious Lover of men, to Thee I confess all my sins, whatsoever and howsoever committed, from the hour when I first could sin up to this hour in which by Thy mercy Thou still sufferest me to live. . . . Have mercy upon me, O LORD, who cry unto Thee; let the voice of faith weeping unto Thee move Thy Love; and let that mercy, in which alone I hope, forbid Thee to

be extreme to mark what is done amiss. . . .
O free Thou me from all evils, and bring me
to Life Everlasting. Amen. (*St. Anselm.*)

O LORD, I offer unto Thee all my sins and offences which I have committed in Thy sight . . . that Thou mayest burn and consume them all with the fire of Thy love, that Thou mayest wipe away every stain and cleanse my conscience from every fault, that Thou mayest restore to me Thy Grace, which I have lost by my sin, by fully pardoning and receiving me in Thy mercy. O LORD, my GOD, depart not far from me; O look upon me and help me, for this is my hope and my one consolation, to fly to Thee in every tribulation, to trust in Thee, to call upon Thee from my heart and patiently to await Thy comfort. O Good JESUS, enlighten me, I beseech Thee, with Thy brightness, and cast out all darkness from the dwelling of my heart. Amen. (*St. Thomas à Kempis.*)

O GOD, prostrate before the Cross, we kneel as suppliants, sorrowing for our sin. We are unworthy to raise so much as our eyes unto Thee. Yet Thou art our Most Loving FATHER, and art more ready to hear than we to pray. Therefore, O LORD, behold us in mercy, as we abase ourselves in the dust, as we bow before the Cross, as we plead the Passion of Thy Dear SON. Send us not empty away, but for His sake hearken to our prayer; raise us from our sin and renew us with Thy Grace, that we may henceforth live to Thine

Honour and Glory, and in the world to come hymn Thy praises with all the heavenly host unto the ages of ages. Amen.

O FATHER of mercies, I beseech Thy Fatherly loving kindness, despise me not; but rather regard me as Thou didst regard Magdalen at the feast, Peter in the hall, the thief on the Cross; that with Peter I may bitterly weep, with the thief I may confess, with the Magdalen may love, yea, love much since I have so many sins to be forgiven. Spare me, O LORD, spare me, a penitent, at least desiring to be a penitent and preparing thereto, recollecting my sins with grief, indignant with myself concerning them, and laying hold of Thy Most Bitter Passion. Spare me, O LORD, have mercy upon me, because it is not difficult to Thy Power, not unbefitting Thy Justice, nor unusual to Thy Goodness. (*From Bishop Andrewes.*)

II

SHORT LITANY OF PENITENCE.

- O** GOD the FATHER of Heaven:
Have mercy upon us, miserable sinners.
- O** GOD the SON, Redeemer of the World:
Have mercy upon us, miserable sinners.
- O** GOD, the HOLY GHOST, Proceeding from the
 FATHER and the SON:
Have mercy upon us, miserable sinners.
- O** Holy, Blessed, and Glorious TRINITY, Three
 Persons and One GOD:
Have mercy upon us, miserable sinners.

Remember not, LORD, our offences nor the offences of our forefathers: neither take Thou vengeance of our sins: Spare us, Good LORD, spare Thy people, whom Thou hast redeemed with Thy Most Precious Blood, and be not angry with us for ever:

Spare us, Good LORD.

From the deceits of the world, the flesh, and the devil:

Good LORD, Deliver us.

From the just reward of our sins:

Good LORD, Deliver us.

From everlasting damnation:

Good LORD, Deliver us.

By Thy Holy Incarnation:

Good LORD, Deliver us.

By Thine Agony in the Garden:

Good LORD, Deliver us.

By Thy Suffering and Humiliation:

Good LORD, Deliver us.

By Thy Bitter Cross and Passion:

Good LORD, Deliver us.

By Thy Holy Life and Death:

Good LORD, Deliver us.

By Thy Glorious Resurrection and Ascension:

Good LORD, Deliver us.

By Thy Perpetual Intercession:

Good LORD, Deliver us.

By the Blessed Sacrament of Thy Body and Blood:

Good LORD, deliver us.

That it may please Thee to bring us to sincere repentance:

We beseech Thee to hear us, Good LORD.

That it may please Thee to cleanse us from all unrighteousness:

We beseech Thee to hear us, Good LORD.
That it may please Thee to renew Thy Grace
within us:

We beseech Thee to hear us, Good LORD.
That it may please Thee to deliver us from all
evil:

We beseech Thee to hear us, Good LORD.
That it may please Thee to lead us to true
holiness:

We beseech Thee to hear us, Good LORD.
That it may please Thee to bring us to Ever-
lasting Life:

We beseech Thee to hear us, Good LORD.

SON of GOD; we beseech Thee to hear us.

O LAMB of GOD, Who takest away the sins of
the world:

Have mercy upon us.

O LAMB of GOD, Who takest away the sins of
the world:

Have mercy upon us.

O LAMB of GOD, Who takest away the sins of
the world:

Grant us Thy peace.

O CHRIST, hear us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Who art in Heaven, etc.

O SAVIOUR of the World, Who by Thy Cross
and Precious Blood hast redeemed us:

*Save us and help us, we humbly beseech
Thee, O LORD.*

O GOD, I believe in Thee, I hope in Thee, and
I love Thee, and I grieve that I have so
often offended Thee by my sins.

O LORD, deal not with us according to our
sins;
*Neither reward us according to our iniqui-
ties.*

O LORD, let Thy mercy be shown upon us:
As we do put our trust in Thee.

Let us depart in peace:
In the Name of the LORD, Amen.

III

(Written on a Wayside Crucifix in Italy.)

O BLESSED Feet of JESUS
Weary with seeking me!
Stand at GOD's bar of judgment
And intercede for me.

O Hands that were extended
Upon that awful Tree!
Hold up those precious nail prints
Which intercede for me.

O Side from whence the spear point
Brought Blood and Water free!
For healing and for cleansing
Still intercede for me.

O Head so deeply piercèd
With Thorns which sharpest be!
Bend low before Thy FATHER
And intercede for me.

O Sacred Heart! Such sorrows
 The world may never see,
 As those which gave Thee warrant
 To intercede for me!

O wholly scarred and wounded
 My Sacrifice to be!
 Present Thy Perfect Offering
 And intercede for me.

O Loving, Risen SAVIOUR
 From death and sorrow free!
 Though Throned in endless Glory
 Still intercede for me.

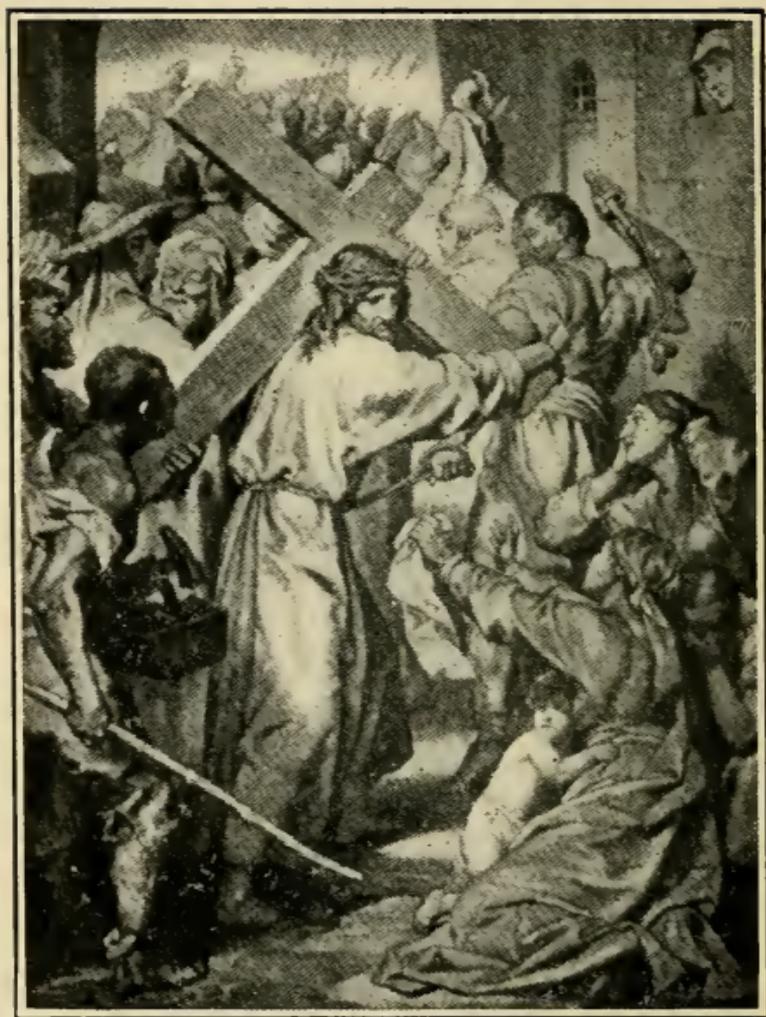
IV

“CHRISTIAN! seek not yet repose,
 Hear thy guardian angel say:
 Thou art in the midst of foes,
 ‘Watch and pray.’

Gird thy heavenly armour on,
 Wear it ever night and day;
 Ambushed lies the evil one:
 ‘Watch and pray.’

Hear the victors who o’ercame,
 Still they mark each warrior’s way;
 All with one sweet voice exclaim,
 ‘Watch and pray.’

Hear above all, hear Thy LORD,
 Him thou lovest to obey:
 Hide within thy heart His Word,
 ‘Watch and pray.’”



“AND JESUS BEARING HIS CROSS
WENT FORTH.”

VII

THE WAY OF THE CROSS

(This Service is a reminder of the days when Christians went on Pilgrimages to the Holy Land to honour the places associated with Our LORD'S Passion. Later when Pilgrimages could no longer be safely made, Pictures were hung in the Churches and devotions were made before them. From this arose the Service: "The Way of the Cross," the object of which (like "The Three Hours' Service" on Good Friday) is, by picturing the Passion, to deepen our Faith, Love and Repentance, make us realize Our LORD'S Sufferings and arouse our devotion to the Saviour.)

IN the Name ✝ of the FATHER and of the SON and of the HOLY GHOST. *Amen.*

(Some verses of a Hymn are generally sung before each "Station." Suitable Hymns are 103 and 106. Additional devotions may also be used, if desired.)

GRANT, we beseech Thee, Almighty GOD, that we may now in spirit follow Our LORD along the Way of Sorrows, and seeing His sufferings may be filled with true Faith, Love, and Repentance, and obtain the remission of our sins, through JESUS CHRIST, Our LORD. *Amen.*

LET us go forth:
To follow JESUS along the Way of Sorrows.

(Before each Station say:)

We adore Thee, O CHRIST, and we bless Thee.
Because by Thy Holy Cross, Thou hast redeemed the world.

(After each Station say:)

O MY GOD, I believe in Thee, I hope in Thee, and I love Thee, and I grieve that I have so often offended Thee by my sins, and I resolve henceforth by Thy grace and mercy to lead a better life.

O UR FATHER, etc.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

O SAVIOUR of the World, etc.



1. JESUS IS CONDEMNED TO DEATH.

LEAVING the house of Caiaphas, where He had been blasphemed, and the house of Herod, where He had been mocked, JESUS is dragged before Pilate. His Sacred Body is torn with scourging; His Sacred Brows are crowned with thorns, and He who at the Last Day will judge the living and the dead is condemned to a shameful death.

O LORD JESU! It was for our sins that Thou didst suffer: it was for us that Thou wast condemned to die! O grant that this thought may so touch our hearts that we may hate our sins, and by our repentance obtain Thy mercy and pardon. *Amen.*

(Devotions as set forth on page 140.)



II. JESUS RECEIVES THE CROSS.

A HEAVY Cross is laid upon the bruised shoulders of JESUS. He receives it with meek submission, even with secret joy, for it is the instrument with which He will redeem the world.

O LORD JESU! Thou didst bear the Cross for us! Yet how sorely we fight against our crosses, while Thou didst suffer all things for us! O grant that henceforth we may ever take up our cross and follow Thee, meekly and cheerfully bearing all the trials and difficulties of this earthly life. *Amen.*

(Devotions as before.)



III. JESUS FALLS UNDER THE WEIGHT OF THE CROSS.

BOWED beneath the weight of the Cross, JESUS sets forth along the Way of Sorrows, amidst the mockings and insults of the crowd. He is weak from the Agony in the Garden. His Body is covered with Blood and Wounds. His strength fails Him. JESUS falls to the ground under the weight of the Cross.

O LORD JESU! For us didst Thou go along the Way of Sorrows, and didst fall beneath the weight of the Cross; O may the thought of Thy shame and suffering make us watchful against temptation, and save us lest we fall into grievous sin. *Amen.*

(Devotions as before.)



IV. JESUS MEETS THE VIRGIN MOTHER.

STILL carrying the Cross, JESUS proceeds on the way to Calvary. He meets the Virgin Mother, whose love for her Divine SON brings her to His Side in that hour of trial.

O LORD JESU! May we like Thee ever love Thy holy Mother and like the Blessèd Virgin may we love Thee above all things and never separate ourselves from Thee. *Amen.*

(Devotions as before.)



V. THE CROSS IS LAID ON SIMON OF CYRENE.

THE strength of JESUS fails; He is unable to proceed. The soldiers seize Simon of Cyrene and compel him to carry the Cross after JESUS. That sacred burden changed Simon's heart, and the forced task became a holy joy.

O LORD JESU! For us didst Thou suffer! O may we rejoice when Thou dost offer us Thy Cross to bear and permit us to suffer with Thee. May we count it a privilege and glory in Thy Cross, that by it the world may be crucified unto us and we unto the world. May we never shrink from suffering, but rejoice if we are counted worthy to suffer for Thy Name's Sake. *Amen.*

(Devotions as before.)



VI. VERONICA WIPES OUR LORD'S FACE.

THE Face of JESUS is covered with Blood from the Agony and the Passion. In love and compassion a holy woman named Veronica wiped His Sacred Face with a linen cloth and adored her Master.

O LORD JESU! May we too show our love for Thee, by our devotion to Thy Cross and Passion, that looking now upon Thy Thorn-crowned Brow, we may hereafter see Thy Beautiful Face in Thy Glory in Heaven. *Amen.*

(Devotions as before.)



VII. JESUS FALLS THE SECOND TIME.

WEAKENED by Suffering and Fasting, JESUS again falls beneath the Cross, increasing the agony of His bruised and wounded Body.

O LORD JESU! Thou didst fall carrying Thy Cross to win our Salvation, while we oft have fallen by our sins. O! Grant that by Thy merits and mediation we may hereafter persevere in well doing, loving Thee above all things. *Amen.*

(Devotions as before.)



VIII. THE WOMEN OF JERUSALEM MOURN FOR OUR LORD.

AT the sight of the sufferings of JESUS, some holy women who were following to Calvary were so touched with sympathy and compassion that they openly mourned and lamented Him. JESUS, knowing the things that were to come to pass on account of the rejection of Him, said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

O LORD JESU! For us was all Thy Passion! O make us to mourn for Thee and for ourselves; for Thy sufferings and for our sins which caused them. Teach us so to sorrow for our sins in real repentance that we may escape the dreadful judgments for those who reject Thee. *Amen.*

(Devotions as before.)



IX. JESUS FALLS THE THIRD TIME.

OUR LORD is weak and worn with suffering, His cruel executioners try to hasten His steps. Again JESUS falls to the ground, His strength exhausted.

O LORD JESU! Help us to hate the sin that made Thee suffer. O give us grace nevermore to offend Thee by falling into mortal sin but let us by Thy Bitter Passion learn to love and follow Thee!

(Devotions as before.)



X. JESUS IS STRIPPED OF HIS GARMENTS.

ARRIVED at last at Calvary, the place of sacrifice, the soldiers prepare to crucify JESUS. His garments are stripped from His bruised and bleeding Body and He, the Holy One, stands exposed to the sight of the rude and scoffing multitude.

O LORD JESU! Thou wast stripped and didst endure this shame to reprove our pride and sin! Strip us now, we beseech Thee, of all false shame together with all wickedness and worldliness, and make us so to humble ourselves now that we may escape judgment in the world to come. *Amen.*

(Devotions as before.)



XI. JESUS IS NAILED TO THE CROSS.

THE Cross is laid on the ground. The soldiers take nails and hammers in hand. JESUS stretches Himself upon the Cross, at one and the same time offering His Bruised Limbs to God in behalf of sinful man and to His executioners to be nailed to the Tree of Shame. The blows are struck; the Precious Blood streams forth: JESUS CHRIST is crucified.

O LORD JESU! Thou art nailed for us! Thou art crucified for man! O subdue in us all that is evil and fill us with holy fear and adoring love, and since our sins didst drive the nails through Thy Sacred Hands and Feet, grant us by godly sorrow to pierce those sins and fasten them to the Cross. *Amen.*

(Devotions as before.)



XII. JESUS DIES ON THE CROSS.

FOR hours JESUS has hung on the Cross, for three hours in darkness. His Pierced Hands are torn with the weight of His Body. His Brows are crowned with the sharp thorns. His Blood has stained the Cross and bedewed the ground. Yet in the midst of His agony and suffering JESUS has prayed for His murderers, has pardoned the penitent Thief, and has committed the Virgin Mother to Saint John. All is finished, and with a great cry of Triumphant Joy, JESUS commends Himself unto the FATHER and, meekly bowing His Head, gives up the ghost.

OLORD JESU! Thou didst suffer and die for us! O make us to love Thy holy Cross, the means of our salvation. In Thy Atoning Death is all our hope. Henceforth let us live only unto Thee, so that in life and death we may be Thine, loving Thee, as Our LORD and Master, Our King and Saviour. *Amen.*

(Devotions as before.)



XIII. JESUS IS TAKEN DOWN FROM THE CROSS.

THE crowds have fled from Calvary in fear and remorse. Only one loving group remains at the foot of the Cross. Joseph of Arimathea goes to Pilate and begs the Body of JESUS. Very reverently Joseph and Nicodemus take the Body from the Cross and with the Holy Women prepare it for burial, as the sun again shines in the sky "for at evening time it shall be light."

OLORD JESU! Thou didst enter the gate of death that we may enter the way of life! O grant, we beseech Thee, that after our earthly pilgrimage is over, we may rest from our labours, with those who have finished their course in Thee. *Amen.*

(Devotions as before.)



XIV. JESUS IS LAID IN THE SEPULCHRE.

THE Body of JESUS is taken from the Virgin, the Mother of Sorrows, and placed in the new tomb in which never man was laid. The tomb is closed, and there the Sacred Body of JESUS rested until the hour of its Glorious Resurrection on Easter Morning.

OLORD JESU! Thou didst accomplish all things necessary for us men and our salvation! We too will die when and where and how it shall please Thee Our GOD. Suffer us not in the hour of death to fall from Thee, but "let Thy HOLY SPIRIT lead us through this vale of misery in holiness and righteousness all the days of our lives: that when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church; in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with Thee our GOD, and in perfect charity with the world"; all of which we ask through Thy Merits and Mediation. *Amen.*

(Devotions as before.)

VIII

MEDITATION

IT is helpful to the Spiritual Life to practise frequent Meditation. This can be done by choosing a few verses of Scripture, or some special subjects and thinking upon them, asking GOD the HOLY GHOST to guide and enlighten us.

Some fruitful subjects of Meditation are: The Love of GOD; the Sacrifice of the Cross; the Life of JESUS; the Awfulness of Sin; the Spiritual Life; Prayer; Communion; Holiness; the daily cross; sanctifying work; aim in life; GOD's glory; Faith, Hope, and Charity; Death, Judgment, Heaven, and Hell; Cheerfulness; Resignation; Reverence; Danger of Pride; Beauty of Humility; Uncertainty of Life; Self-sacrifice and Self-denial.

The following short Meditations suitable for certain seasons will serve as a model for others:

I.

THE HOLY COMMUNION AS A PREPARATION FOR CHRIST.

(Advent.)

Who comes? Our LORD, Who came once in humility, Who comes now in Grace and Who will come at the Last Day in Judgment.

To whom does He come? To us who are sore let and hindered in running the race that is set before us.

For what does He come? That we may cast away the works of darkness and put upon us the armour of light.

Aspiration: "Even so come, LORD JESUS."

- I. Behold Him coming in the Sacrament to fit us for His coming at the Last Day.
- II. Pray that a holy life may so prepare us for death that we will await His coming with joy.
- III. Resolve to live henceforth to His Glory.

II.

THE HOLY COMMUNION AS A SACRAMENT.

(Christmas-Day.)

Who comes? The WORD made Flesh, Who dwelling in the Glory of GOD humbled Himself to be Born in a Manger.

To whom does He come? To us who care for earthly things, with little love of GOD.

For what does He come? To dwell with us and warm our cold hearts.

Aspiration: "Let us now go even unto Bethlehem and see this thing which is come to pass, which the LORD hath made known unto us."

- I. Behold Him, veiling His Glory in the Sacrament of the Altar as He did in the Manger at Bethlehem.
- II. Pray for more faith to love and adore that Sacred Presence.
- III. Resolve to greet JESUS saying, "Blessed is He that cometh in the Name of the LORD."

III.

THE HOLY COMMUNION AS UNION WITH CHRIST.

(Lent and Holy Week.)

Who comes? Our LORD, Who fasted forty days and forty nights, tempted by the Devil. Who, as Man, was in all things like unto us, yet without sin.

To whom does He come? To us who need to watch and pray that we enter not into Temptation.

For what does He come? That fasting from the world we may feast with Him.

Aspiration: "My soul thirsteth for Thee, my flesh longeth after Thee, in a barren and dry land where no water is."

- i. Behold Him the Bread of Life, Who by His Death and Passion won our salvation.
- II. Pray that henceforth we may approach with love, longing and adoration.
- III. Resolve to watch and pray, bearing our Cross after JESUS.

IV.

THE HOLY COMMUNION AS THE FORGIVENESS OF SINS.

(Easter.)

Who comes? JESUS CHRIST, Who rose from the dead, the "very Paschal Lamb which was offered for us, and hath taken away the sin of the world."

To whom does He come? To us who seek the Saviour that He may say: "Depart in peace, thy sins be forgiven thee."

For what does He come? To make us participate in the Redemption He hath won by His Death and Passion.

Aspiration: "My LORD and My GOD."

- I. Behold CHRIST the Great High Priest, as Risen from the Dead, He says, "I am the Resurrection and the Life."
- II. Pray that we may rise to a holier life and at the last may shine as the stars in Heaven.
- III. Resolve to make our salvation sure by ever seeking His Grace in the Sacrament.

V.

THE HOLY COMMUNION AS OUR LIFE.

(Ascension.)

Who comes? Our LORD, Who Ascended into Heaven and Sitteth at the Right Hand of God on High.

To whom does He come? To us, whose spiritual life needs uplifting.

For what does He come? That as He Ascended into the Heavens, so we in heart and mind may thither ascend and continually dwell with Him.

Aspiration: "My soul hath a desire and longing to enter into the courts of the LORD."

- I. Behold Him Who Ascended through the choirs of Angels as they sang: "Be ye lift up ye everlasting doors, and the King of Glory shall come in."
- II. Pray that He may enter the gates of our souls and give us Eternal Life.

III. Resolve to let the HOLY SPIRIT lead us that at last we may see GOD'S Beautiful Face.

VI.

THE HOLY COMMUNION AS OUR LIGHT.

(Whitsunday.)

Who comes? CHRIST, The Light of the World, in Whose Name the FATHER sent the HOLY GHOST on Pentecost.

To whom does He come? To us who dwell in darkness and the shadow of death.

For what does He come? That we may have a right judgment in all things, guided by the HOLY SPIRIT of GOD.

Aspiration: "Come HOLY GHOST, our souls inspire: And lighten with celestial fire."

- I. Behold Him in the Glory of Heaven sending His HOLY SPIRIT upon us.
- II. Pray that we may evermore dwell in the light, illumined by His Brightness.
- III. Resolve so to use His Grace that "we may see light in the Face of JESUS CHRIST."

VII.

THE HOLY COMMUNION AS OUR LOVE.

(Trinity.)

Who comes? CHRIST, Who said, "GOD IS Love."

To whom does He come? To us given to uncharitable thoughts, who little love GOD or man.

For what does He come? That giving us Himself, Who is Love, we may have Grace to acknowledge the Glory of the Eternal Trinity, the FATHER, SON and HOLY GHOST, and dwell in the love of GOD.

Aspiration: "Unto Thee, O LORD, will I lift up my soul."

- I. Behold JESUS holding forth His Pierced Hands, saying, "Love one another."
- II. Pray to love GOD with all our heart and mind and soul and strength.
- III. Resolve to seek this Grace in the Sacrament and to live in love and charity with all men.

ANOTHER FORM OF MEDITATION.

- I. PICTURE JESUS: in His Risen Glory: with the Marks of the Passion; Standing with outstretched Arms; longing for our Souls; pleading with us; knocking at the door of our hearts.
- II. CONSIDER: Ourselves, sinful, unworthy, worldly, careless, cold, dead. Alas! Weary and heavy laden with sin.
- III. SEE: The soul doomed without JESUS; the soul saved with JESUS.
- IV. PRAYER: O Blessed Master: Thou hast called me, a sinner! Let me turn to Thee, confess to Thee, adore Thee. O! give me Pardon and Peace in Thee, O My Saviour!

(The above is but an outline which can be greatly extended.)

IX

THE SANCTIFICATION OF SICKNESS

SICKNESS in varying degree is the lot of all. Sooner or later God sends His visitation for His Own good purpose. It is therefore wise to think somewhat of illness before it comes. Sickness is in a way sacramental. That is: the bodily illness may be made the means of spiritual improvement. Sickness is sent us by Almighty God, sometimes to bring us closer to Him by giving us "fellowship in CHRIST'S sufferings," sometimes to punish us for sin and by so doing bring us to repentance, sometimes to detach us more from earthly things, and make us "seek the things which are above."

We should ever remember that "the LORD loveth those whom He chasteneth." If we rebel, complain, or fret under sickness we put ourselves in direct antagonism to GOD'S will, making the bodily illness harder to bear, and missing all the spiritual benefit. If, however, we are resigned and cheerfully submit to the visitations of God, the hours of sickness and suffering will be precious ones, where "patience will have its perfect work," and the very pain we have to bear will increase in us the Love of God and the desire for Holiness.

Our existence here has been called "the Mystery of Life." It is but the first stage of that endless future. Life here is the preparation for life hereafter. As beings endowed with free will we may make or mar our life



“HE TOUCHETH THE CROSS, AND
MAKETH IT LIGHT.”

on earth and so win the just reward or punishment of Heaven or Hell. For we are not left unaided: God's Grace, or His assisting Power, is given to us to guide, illumine, and strengthen us that we may choose the right. This Grace comes specially through the Sacraments, which both work in themselves and call for a fitting response and co-operation from those receiving them. As at no time is one more susceptible to Divine Influences than when ill, it can be seen how sickness for all its pain becomes a precious privilege and opportunity.

But to use sickness rightly needs certain counsels to be apprehended, remembered, and followed out. The following thoughts may be full of helpful suggestions to those who wish to grow in grace, using sickness as a means:

I. The very first thing to do is to **offer one's illness to God**. This means the acknowledging that it is God's will; (2) the submission of our will to God's will; (3) the asking God to bless the illness so that it may be for His glory and for our good. This offering of our illness to God will thus practically be the offering of **ourselves to God** for Him to use as He wills, we being perfectly resigned to that will, whether it mean our life or our death, our speedy recovery or our continued sickness.

II. There should be the examination of our conscience and our confession of sins to God. There is great difficulty in this when one is very ill. The thoroughness will vary with our condition, and in some cases the pain, weakness, or disease prevents more than a mere

glance over our life with a feeling of penitence. But GOD accepts even this when it is all we can do. The confession is best made to a Priest in the Sacrament of Penance.

III. There should be prayer. This is also very hard for very ill persons. They may remember, however, for their comfort, that **illness itself is a kind of prayer**. The desire to pray really puts one in the attitude of prayer and is in itself spiritually helpful. Two very easy ways for a sick person to follow are these: (1) Say the **Lord's Prayer** with **intention**, that is: that it will be for all that we would pray; (2) to have a **Crucifix** and look upon it with **devotion**, thus in a way **uniting** oneself with **CHRIST'S** Intercession.

IV. Send for the Priest and receive the Blessed Sacrament of Our **LORD'S** Body and Blood. The Holy Communion is both a comfort to the soul and an aid to the body. It is both a help to recovery and a preparation for death, and is of inestimable benefit. And the ministrations of the clergy, by prayer and counsel and sympathy, should be both sought and valued. It is to be desired that the Scriptural injunction and Ancient Practice of **Unction** for the sick will be followed by those very ill, for St. James says: "Let them pray over him anointing him with oil in the Name of the **LORD**."

V. When convalescent, the time should be largely used by making Acts of Faith, Love, Devotion, Repentance, and Thanksgiving, and also Resolutions to lead a better and holier and risen life when well.

An illness thus used will be blessed indeed. The soul will be purified and GOD'S Love and Goodness will be appreciated as never before. We will realize that the Cup of Suffering held out for us to take is extended by Him Who is the GOD of Love, and that taking all as from Him and trusting in Him we will feel that comforting assurance that "underneath are the Everlasting Arms," that JESUS says, "My Grace is sufficient for thee." And in all our sickness we should not be cross, complaining, or impatient, but be patient and obedient, appreciating all that is done for us by doctors, nurses, attendants, or friends, smiling in our sufferings, and glorifying GOD throughout by a noble example.

PRAYERS IN SICKNESS.

(The Sick Person is counselled to read over and follow the suggestions made in the preceding chapter on "The Sanctification of Sickness," and to prepare for Confession and Communion. The Sick Person might use the Visitation Office in the P. B. and Psalms 71 and 91 when ill, and 103 upon recovery and any other Prayers in the pages to follow.)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

OUR FATHER, Who art in Heaven, etc.

I BELIEVE in GOD, etc.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

REMEMBER not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most Precious Blood, and be not angry with us for ever.

ALMIGHTY and most merciful GOD and SAVIOUR, extend Thy accustomed goodness to me, Thy humble servant, grieved with sickness. Sanctify, I beseech Thee, this Thy Fatherly correction to me; that the sense of my weakness may add strength to my faith, and seriousness to my repentance: that, if it shall be Thy good pleasure to restore me to

my former health, I may lead the residue of my life in Thy fear, and to Thy glory: or else, give me grace so to take Thy visitation, that, after this painful life ended, I may dwell with Thee in life everlasting; through JESUS CHRIST, Our LORD. Amen.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD.

O GOD, Whose days are without end, and Whose mercies cannot be numbered; Make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our GOD, and in perfect charity with the world. All of which we ask through JESUS CHRIST Our LORD. Amen.

O MY God, I believe in Thee, I hope in Thee and I love Thee and I grieve that I have so often offended Thee by my sins, and I resolve henceforth by Thy Grace and Mercy to lead a better life.

O GOD, I offer myself unto Thee, with all that I am and all that I have. Wash me, I beseech Thee, from all that is sinful in the Precious Blood of JESUS CHRIST, and join all that is good to His merits and mediation.

O LORD, give me Thy Grace, truly to say:
 "Not my will but Thine be done."

(Upon recovering from illness, one should attend Church and receive the Sacrament, asking the Priest to offer a Thanksgiving. It is also fitting to make a Thanksgiving.)

PRAYER OF THANKSGIVING.

ALMIGHTY GOD, Who in Thy mercy hast heard my prayer and hast granted me a longer continuance here on earth, accept this my humble and devout thanksgiving and grant that I may ever hereafter devote my life to Thy service. May I never forget Thy goodness; may I ever keep the good resolutions that I have made and may I ever by Thy grace walk before Thee in meekness and lowliness of heart, to Thy honour and glory, through JESUS CHRIST, Our LORD. Amen.

THE LORD saveth my life from destruction and crowneth me with mercy and loving kindness. Blessed be the Name of the LORD.

COMMUNION OF THE SICK.

(Sometimes, the Sick Person desires to be communicated by having a short Mass said according to the Shortened Form set forth in the Prayer Book, on pages 292 and 293. More often however, it seems more desirable for the Sick Person to receive the Blessed Sacrament as carried from the Church, where it has been Reserved. The following form is for this latter use. Before the Service the Sick Person's Confession may be made to the Priest.)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. *Amen.*

PEACE be to this house and to all that dwell therein.

Antiphon: "Thou shalt purge me with hyssop, O LORD, and I shall be clean."

Psalm: "Have mercy upon me, O GOD, after Thy great goodness." Glory be to the FATHER, etc.

Antiphon: "Thou shalt purge me with hyssop, O LORD, and I shall be clean. Thou shalt wash me and I shall be whiter than snow."

Our help is in the Name of the LORD,
Who hath made Heaven and earth.

LORD, hear our prayer,
And let our cry come unto Thee.

The LORD be with you,
And with Thy Spirit.

Let us pray.

HEAR us, ALMIGHTY FATHER, Everlasting GOD, and grant that Thy Holy Spirit may rest upon this house and that Thy Holy Angels may ever guard, succour and defend all those who dwell therein. And if it be Thy

gracious will, grant that this Thy servant by Thy tender mercy may be restored to health and evermore worship Thee in spirit and in truth, through JESUS CHRIST Our LORD. *Amen.*

CONFESSION AND ABSOLUTION (unless communicant has made a confession).

THE COMFORTABLE WORDS.

AGNUS DEI.

PRAYER OF HUMBLE ACCESS.

COMMUNION.

"The Lord be with you,
And with Thy Spirit."

Let us pray.

O HOLY LORD, Holy FATHER, Everlasting GOD, We humbly beseech Thee, that this Holy Communion of the Body and Blood of Thy Son, Our Lord JESUS CHRIST, may be for the salvation of soul and body to this Thy servant who has received these Holy Gifts through the same Thy Son, JESUS CHRIST, Our LORD. *Amen.*

THE Peace of GOD which passeth all understanding keep your heart and mind in the knowledge and love of GOD and of His Son JESUS CHRIST Our LORD: and the Blessing of GOD Almighty ✠ The FATHER, SON and HOLY GHOST, be with you and remain with you always. *Amen.*

(The Sick Person may here be Anointed, if so desired.)

ANOINTING WITH HOLY OIL

OR

UNCTION OF THE SICK

(The Anglican Communion follows the Scriptural command to use Anointing with oil as an aid to recovery: "Let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins, they shall be forgiven him."—St. James v. 14, 15.)

(One mode of administration is to anoint with the Holy Oil (1) the Eyes, (2) the Ears, (3) the Nostrils, (4) the Lips, (5) the Hands, (6) the Feet, saying special prayers. Another mode now most often followed in our Communion, is simply to anoint the Forehead or Breast, making the Sign of the Cross. This anointing is generally given after the sick person has made his Confession and received the Communion.)

(The Priest begins the service as follows:)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

MAY all evil be quenched in thee by the laying on of our hands and by the intercessions of the Saints and Angels. Amen.

(Here the sick person will be anointed.)

BY this Holy Unction ✠ and by His Most Gracious Mercy, may the LORD pardon thee whatsoever thou hast done amiss. Amen.

AS with this visible Oil thy body outwardly is anointed, so our Heavenly FATHER, Almighty GOD, grant of His Infinite Goodness that thy soul inwardly may be anointed with the HOLY GHOST, Who is the Spirit of all strength, comfort, relief and

gladness. And resolve for His great mercy (if it be His Blessed Will to restore unto thee thy bodily health and strength, and send thee release of all thy pains, troubles and diseases, both in body and mind), to serve Him truly all the days of thy life. *Amen.*

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

OUR FATHER, Who art in Heaven, etc.

O LORD, save Thy servant.

That putteth his trust in Thee.

Send unto him help from above,

And strengthen him out of Sion.

Be Thou to him a strong tower.

From the face of his enemy.

Let the enemy have no advantage of him.

Nor the wicked approach to hurt him.

O LORD, hear our prayer.

And let our cry come unto Thee.

The LORD be with thee.

And with thy Spirit.

OLORD God, Who, by Thy Holy Apostle Saint James, hast taught us to anoint the sick in the Name of the LORD, heal, we beseech Thee, this Thy servant; pardon all sins, take away all infirmities, and restore to perfect health in mind, body and soul, if it be Thy gracious Will, Who livest and reignest with the FATHER and the HOLY GHOST, One God, World without end. *Amen.*

THE Blessing ✠ of God Almighty, etc.

X.

A COMMENDATORY OFFICE TO BE SAID FOR ONE AT THE POINT OF DEATH

(It is impossible to give all of the Prayers, Intercessions or Litanies that may be desired. The Priest will use some. Others may be found in the Visitation of the Sick in the P. B., especially on pages 285, 286, 288, 289, 290. The following may also be said.)

THE LORD'S PRAYER and "KYRIE."

THE LITANY (ending with "Good LORD deliver us.")

O SAVIOUR OF THE WORLD, the "AGNUS DEI" and "HAIL MARY."

MAY the Blessed Virgin and all the Saints pray for thee now and at the hour of thy death. *Amen.*

MAY the Holy Angels ever guard, succour and defend thee. *Amen.*

O MOST Gracious Saviour, JESUS CHRIST, look with mercy and compassion upon this Thy servant, lying apparently at the point of death. Fill *him* with Faith, Hope, Charity and Repentance. Keep from *him* the powers of darkness and stablish *him* in the Communion of the Catholic Church. Wash *him* from all *his* sins, let *his* end be full of peace and comfort, and in the hour of departure may *his* soul rest in Thee, unto Everlasting Life.

(The following is said at the moment of death:)

GO forth, Christian Soul, into life everlasting: in the Name of the FATHER, Who made thee; in the Name of the SON, Who redeemed thee; in the Name of the HOLY GHOST, Who sanctifieth thee; in the Name of Angels and Archangels and all the Heavenly Host; in the Name of Apostles, Martyrs and Confessors and all the Saints of GOD, and may thee rest in peace and come unto everlasting life. *Amen.*

INTO Thy hands we commit the soul of this Thy servant, that when dead unto the world, *he* may live unto Thee. The LORD gave: the LORD taketh away. Blessed be the Name of the LORD. *Amen.*

(Also see pages 169 to 173.)

XI.

A MEMORIAL OF THE DEAR DEPARTED

(The souls of the Faithful are in the hands of God. Those who die in a state of grace, must still be purified and perfected before they can enter into their final state. During this time of waiting in the "Place of Departed Spirits" or "Purgatory," the Church remembers them at the Altar, and in her Prayers. It is the duty of all to pray for the holy dead, to have a Requiem at the time of the Funeral, and to remember them at the Mass and at their Intercessions.)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

MAY the souls of the faithful departed, through the Mercy of GOD, rest in peace. And may light perpetual shine upon them.

OUR FATHER, Who art in Heaven, etc.

(Now may be said.)

THE LORD'S PRAYER and "KYRIE," O SAVIOUR OF THE WORLD, the "AGNUS DEI" and "HAIL MARY."

O LORD, the GOD of spirits and of all flesh, Who didst put death under Thy Feet, didst destroy the power of the devil, and gavest Thy life for the world, grant rest, O LORD, to the souls of Thy departed servants (especially.....), in the place of light and refreshment, whence pain and sorrow and sighing are driven away; and in Thy goodness and mercy pardon every sin committed by them in thought, word and deed; Thou Who art the Resurrection and the Life, and Who livest and reignest, GOD forever and ever. Amen. *(From the Guild of All Souls.)*

"They do rest in peace where their works do follow them."

“**O** LORD, in Whom the spirits live
 Of all the faithful passed away,
 Unto their path that brightness give
 Which shineth to the perfect day.
 O GOD of Mercy, LORD Most Blest,
 Grant them Thine Eternal Rest.

Bless Thou the dead which die in Thee;
 As Thou hast given them release,
 So quicken them Thy Face to see
 And give them Everlasting Peace.
 O LAMB OF GOD, Redeemer Blest
 Grant them Thine Eternal Rest.”

"The souls of the righteous are in the hand of God, where no torment shall touch them."

“**N**OW the labourer's task is o'er,
 Now the battle day is past;
 There upon the farther shore
 Land the voyagers at last.
 Grant them, LORD, Eternal Rest
 With the Spirits of the Blest.

Purge each stain of sin away,
 May in light perpetual be
 Perfect more and more each day,
 Those who lived and died in Thee;
 Grant Thy love in them increase
 May Thy Servants rest in peace.”

THE Grace ✠ of Our LORD JESUS CHRIST,
 etc.

(Also see pages 169 to 173.)

XII

INTERCESSORY PRAYER

INTERCESSORY Prayer is a duty. Its power is unlimited. Our LORD says, "*Ask and it shall be given you.*" "*If ye shall ask anything in My Name I will do it,*" while St. James writes "*the effectual fervent prayer of a Righteous man availeth much,*" and St. Paul says "*by prayer and supplication with thanksgiving let your requests be made known unto GOD.*" Even the poet sings "more things are wrought by prayer than this world dreams of."

Prayer must be made in the Name of JESUS CHRIST, and joined to His merits and mediation, for "*He ever liveth to make Intercession for us.*" If so made, and good for us and in accordance with GOD's will it is sure to be granted. Prayer gains added force "when two or three are gathered together," or at least praying the same petitions, and above all is it effective when made at the offering of the Holy Eucharist.

We may pray in direct formal words or "by intention," that is, by saying the LORD's PRAYER, with the object in mind. Prayer is one of the most important works of the Church and those who cannot labour actively should spend all the more time in intercession. Prayer is best made to GOD direct, but the Invocation of the Saints or asking them to pray for and with us is a very ancient practice, based on the principle of both living and

dead helping one another in the Communion of Saints.

Among the objects of frequent Intercession are: (1) the Church; (2) the Anglican Communion; (3) the Parish; (4) the Clergy; (5) the Sick; (6) the Dying; (7) the Dead; (8) our dear ones; (9) those in danger; (10) those in mortal sin.

The following is a brief form of Intercession:

AN INTERCESSION.

O GOD, the Ruler of all things and the Giver of all good gifts, we humbly offer unto Thee our prayers and intercessions in the Name of JESUS CHRIST, Our LORD. Grant, O LORD, that Thy Holy Church Universal may be ruled and governed in the right way, bringing all to be of one heart and mind within her borders. Bless the Anglican Communion, that earnestly contending for the Faith once delivered to the Saints, she may win many souls to Thine Honour and Glory. Prosper all Missions, that the number of Thine elect may soon be accomplished. Illuminate all Bishops and other Clergy (*especially . . .*) that by their preaching and living they may set forward the salvation of all men and be faithful ministers of Thy Word and Sacraments. Watch over our country that it may be preserved from all danger and peril, and our rulers that they may govern righteously and holily. Have mercy upon our families (*especially . . .*) and friends (*especially . . .*), granting them health and happiness, and rich measure of Thy Grace to live according to Thy Word and Commandments.

Have pity upon our enemies, and bring all Thy people to dwell here in love and charity. Look with compassion upon the poor, the afflicted, the sick and the suffering (*especially . . .*), relieving them according to their several necessities, or else giving them patience to bear their troubles. Give Thy Heavenly comfort to the dying and wash them from all their sins in the Precious Blood of JESUS. Remember the dear departed and let them rest in peace, and let light perpetual shine upon them. Look upon all sinners and criminals and bring them to repentance and better minds. Regard those that are in danger and peril and raise up Thy might to save and succour them. Help those in trial and temptation and suffer them not to faint or falter in their hour of need. Drive out from us all crime and corruption and make all Thy children to worship Thee in spirit and in truth. O Most Merciful FATHER, grant these petitions, we beseech Thee, and give to us who have prayed and to those for whom we pray the Grace of Thy HOLY SPIRIT, that henceforth we may walk before Thee in holiness and righteousness and be brought to those heavenly mansions, where with Thine Only Begotten SON and Thy Most HOLY SPIRIT Thou art to be worshipped, honoured and glorified unto the ages of ages. Amen.

(Or use the following.)

FOR THE SICK.

O FATHER of mercies and GOD of all Comfort, our only help in time of need: look down with pity, we humbly beseech Thee, upon all those Thy servants who are grieved

and wearied with sickness (*especially . . .*). Comfort them with the sense of Thy goodness; preserve them from the temptations of the enemy; give them patience under their affliction, with sincere repentance for all their sins and hearty desire to do what is right. Lift up Thy countenance upon them and give them peace both now and evermore. And if it be Thy gracious will, restore them to their former health and enable them to lead the rest of their life in Thy fear and to Thy glory through JESUS CHRIST, Our LORD. Amen.

FOR THE DYING.

O ALMIGHTY GOD, to Whom at His Last Agony, Our SAVIOUR CHRIST didst commend His Soul, as unto His Heavenly FATHER, behold in mercy all those Thy servants who are at the point of death. Let them be precious in Thy sight and fit and prepare their souls for Thy visitation. Strengthen them, we beseech Thee, with Thy Grace and HOLY SPIRIT: wash them in the Blood of JESUS CHRIST, which taketh away the sins of the world; stablish them in faith, hope and charity, that with Thee they may pass through the valley of the shadow of death. And at the last let them depart in peace and in Thy favour, to be received into Thy everlasting kingdom, through the Merits and Mediation of Our LORD and SAVIOUR JESUS CHRIST. Amen.

FOR THE FAITHFUL DEPARTED.

ALMIGHTY GOD, with Whom do live the spirits of those who die in the LORD and with Whom the souls of the faithful rest in

peace, mercifully hear our prayers and look with compassion upon those who have departed this life in Thy faith and fear (*and especially . . .*). Grant them, we beseech Thee, light, peace and refreshment, where no torment can touch them. Accept the intercessions of Thy Church and the Holy Sacrifice of the Altar, which we offer from time to time, for those who do rest from their labours. Hasten the day of their perfection, that they may soon receive the fulness of joy in Thy Eternal and Everlasting Glory, where with all Thine Elect they may shine forever as the stars of heaven. All of which we ask through Him, Who is the Resurrection and the Life, Our LORD and Redeemer JESUS CHRIST. Amen.

MAY the souls ✝ of the faithful departed through the mercies of GOD rest in peace and let light perpetual shine upon them.

FOR MISSIONS.

ALMIGHTY GOD, Who hast made all the nations upon earth and didst send Thy Blessed SON to bring peace to them that are far off and to them that are nigh and hast commanded Thy Church to preach the Gospel to all men, bless we beseech Thee all Missions sent forth in Thy Name. Bring the nations into Thy Fold and add the heathen to Thy inheritance that all may worship Thee in spirit and in truth through JESUS CHRIST, Our LORD. Amen.

A HYMN FOR THE "DEAR DEPARTED"
TO BE SAID BEFORE THE
SACRAMENT.

"JESU, Son of Mary,
Fount of life alone,
Here we hail Thee present
On Thine altar-throne.
Humbly we adore Thee,
Lord of endless might,
In the mystic symbols
Veiled from earthly sight.

Think, O LORD, in mercy
On the souls of those
Who, in faith gone from us,
Now in death repose.
Here, 'mid stress and conflict,
Toils can never cease;
There, the warfare ended,
Bid them rest in peace.

Often were they wounded
In the deadly strife;
Heal them, Good Physician,
With the balm of life.
Every taint of evil,
Frailty and decay,
Good and gracious Saviour,
Cleanse and purge away.

Rest eternal grant them,
After weary fight;
Shed on them the radiance
Of Thy heavenly light.
Lead them onward, upward,
To the holy place,
Where Thy saints, made perfect,
Gaze upon Thy face."



“HAIL! THOU THAT ART HIGHLY FAVOUR-
ED, THE LORD IS WITH THEE:
BLESSED ART THOU AMONG
WOMEN.”

XIII.

MEMORIAL OF THE INCARNATION OR "THE ANGELUS."

(In the Mystery of the Incarnation we worship and adore Our LORD as GOD of GOD, we honour and reverence SAINT MARY as Blessed among women. In honouring Mary, the Instrument of the Incarnation, we really honour CHRIST, Who became Incarnate. The "Angelus," which is said morning, noon and night, expresses the inspired Salutation of the Angel and Elizabeth as recorded in the Gospel of Saint Luke.)

THE Angel of the LORD came in unto Mary and spake unto her. And she conceived by the HOLY GHOST.

Antiphon: Hail Mary, thou that art highly favoured: the 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.*

And Mary said: Behold the handmaid of the LORD: be it unto me according to thy Word. *(Repeat Antiphon.)*

And the Word was made Flesh and dwelt among us. *(Repeat Antiphon.)*

WE beseech Thee, O LORD, pour Thy Grace into our hearts: that as we have known the Incarnation of Thy SON JESUS CHRIST by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection, through the same JESUS CHRIST, Our LORD. *Amen.*

GLORY be to the FATHER, and to the SON, etc.

XIV.

PRAYERS BEFORE A JOURNEY

(Considerably adapted from the Ancient Itinerarium.)

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

Antiphon: Into the way of peace and prosperity.

THE BENEDICTUS. St. Luke i. 68-79.

Blessed be the LORD GOD OF ISRAEL: for He hath visited and redeemed His people;

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

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

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

To perform the mercy promised to our forefathers: and to remember His holy covenant;

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

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

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

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the LORD to prepare His ways;

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

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

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

GLORY be to the FATHER and to the SON,
etc.

Antiphon: Into the way of peace and pros-
perity, may the Almighty and Merciful
GOD direct us that we may return to our
homes in joy and happiness.

O UR FATHER, Who art in Heaven, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O LORD, save Thy servants.

Who put their trust in Thee.

Be unto us, O LORD, a strong tower.

From the enemy deliver us.

Let no evil approach to harm us, O LORD.

But guard us from all danger and peril.

Blessed be the LORD, our Governor.

May our journey be safe and prosperous.

Show us Thy ways, O LORD.

And teach us Thy paths.

O that our ways may be so direct

That we may ever keep Thy Statutes.

O GOD, give Thine Angels charge concerning
us.

To keep us in all Thy ways.

O LORD, hear our prayer.

And let our crying come unto Thee.

DIRECT us, O LORD, etc.

O GOD, Who didst guide the Children of Israel by a pillar of cloud and fire, and didst lead the Wise Men by the shining of a star, be to us, we beseech Thee, a Light to lighten our darkness, granting us a holy and prosperous journey and in Thy good season bring us to the haven of eternal salvation, through JESUS CHRIST Our LORD. *Amen.*

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

O ETERNAL God, Who alone spreadest out the Heavens, and rulest all things both on sea and land: we commend to Thine Almighty Protection ourselves Thy servants for whose preservation on the great deep (*or on the land*) we pray. Guard us, we beseech Thee, from all dangers which may await us, from sickness, from the violence of enemies and from every evil to which we may be exposed. Conduct us in safety to the haven where we would be with a grateful sense of all Thy mercies, through JESUS CHRIST Our LORD. *Amen.*

THE Grace ✠ of our LORD JESUS CHRIST, the Love of GOD, and the Fellowship of the HOLY GHOST be with us all evermore. *Amen.*

XV.

MORNING, NOON, AND EVENING PRAYERS, ETC.

SHORT SILENT PRAYERS

Upon arising: "I laid me down and slept, and rise again, for the LORD sustaineth me."

Before sleeping: "FATHER, into Thy Hands I commend my spirit." "I will lay me down in peace and take my rest, for it is Thou, LORD Only, that makest me dwell in safety."

To recall GOD's Presence: "Thou GOD seest me."

In sickness: "Thou shalt not be afraid for any terror by night, nor for the sickness that destroyeth in the noonday."

In pain: "FATHER, if Thou be willing, remove this cup from me; Nevertheless, not my will but Thine be done."

In danger: "I will lift up my eyes to the hills from whence cometh my help." "O LORD, deliver us from evil."

In doubt: "LORD, I believe; help Thou my unbelief."

For recollection: "Watch, therefore, for ye know neither the day nor the hour wherein the SON of MAN cometh."

On a journey: "The LORD preserve my going out and my coming in: from this time forth forevermore."

MORNING PRAYERS

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

LET the words of my mouth and the meditation of my heart be always acceptable in Thy Sight, O LORD, my strength and my Redeemer.

OUR FATHER, Who art in Heaven, etc.

I BELIEVE in God, etc.

ALMIGHTY GOD, we most heartily thank Thee for our creation, preservation and all the blessings of this life, for Thy loving care and watchful providence over us all our days, and for having delivered us from all the dangers and perils of the past night, but above all things for Thine inestimable love in the redemption of the world by Our LORD and SAVIOUR JESUS CHRIST, for the means of Grace and for the hope of Glory. And we beseech Thee to accept these our morning prayers of praise and thanksgiving, continuing these Thy blessings to us and to all men, and taking us and all who are dear to us under Thy Fatherly care and protection. More especially we pray Thee to give us the grace of Thy HOLY SPIRIT, that we, being unfeignedly thankful, may show forth our praise, not only with our lips but in our lives, by giving up ourselves to Thy service and by walking before Thee in holiness and righteousness all our days; through JESUS CHRIST, Our LORD. Amen.

MORNING HYMN

“New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought,
Restored to life and power and thought.

New mercies each returning day
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of GOD, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

Old friends, old scenes will lovelier be
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

The trivial round, the common task
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

Only, O LORD, in Thy dear love,
Fit us for perfect rest above;
And help us this and every day,
To live more nearly as we pray.”

THE Grace ✠ of Our LORD JESUS CHRIST,
and the Love of GOD, and the Fellow-
ship of the HOLY GHOST be with us all ever-
more. Amen.

EVENING PRAYERS

IN the Name ✝ of the FATHER and of the SON and of the HOLY GHOST. Amen.

LET my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

OUR FATHER, Who art in Heaven, etc.

ALMIGHTY GOD, we most heartily thank Thee for Thy goodness and loving-kindness to us and to all men, for Thy Fatherly care and protection to us this day and for all the many blessings of the same, beseeching Thee that we may ever love and praise Thy Holy Name and follow Thee all the days of our life. And we pray Thee to bless the labours of this day, pardoning all our imperfections, and making all redound to Thine Honour and Glory, through JESUS CHRIST, Our LORD. Amen.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD. Amen.

I WILL lay me down in peace and take my rest for Thou LORD only makest us dwell in safety.

THE Grace ✝ of Our LORD JESUS CHRIST, and the Love of GOD and the Fellowship of the HOLY GHOST be with us all evermore. Amen.

EVENING HYMN

“ All praise to Thee, my GOD, this night,
For all the blessings of the light.
Keep me, O keep me, King of Kings,
Beneath Thine Own Almighty wings.

Forgive me, LORD, for Thy dear SON
The ill that I this day have done;
That with the world, myself and Thee
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the awful day.

O, may my soul on Thee repose,
And may sweet sleep mine eyelids close;
Sleep that shall me more vigorous make
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

O, when shall I in endless day
Forever chase dark sleep away,
And hymns divine with angels sing
All praise to Thee, Eternal King?

Praise GOD, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, angelic host;
Praise FATHER, SON, and HOLY GHOST.”

DEVOTIONS FOR NOON

IN the Name ✝ of the FATHER and of the SON and of the HOLY GHOST. Amen.

OUR FATHER, Who art in Heaven, etc.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD.

O LAMB of GOD, that takest away the sins of the world, Have mercy upon us.

O LAMB of GOD, that takest away the sins of the world, Have mercy upon us.

O LAMB of GOD, that takest away the sins of the world, Grant us Thy Peace.

O LORD JESUS CHRIST, we adore Thee once nailed on the Cross for us. O pray for us now and at the hour of death, that we may so follow Thee in this world that in the world to come we may attain to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee. Amen.

(Here might follow various Intercessions or additional Prayers.)

THE Grace ✝ of Our LORD JESUS CHRIST, and the Love of GOD and the Fellowship of the HOLY GHOST be with us all evermore. Amen.

ADDITIONAL PRAYERS

STIR up, O LORD, we beseech Thee, the wills of Thy faithful people, that they plenteously bringing forth the fruit of good works may by Thee be plenteously rewarded, through JESUS CHRIST, Our LORD. Amen.

O GOD, Who hast prepared for those who love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through JESUS CHRIST Our LORD. Amen.

DIRECT us, O LORD, in all our doings with Thy most gracious favour and further us with Thy continual help, that in all our works begun, continued, and ended in Thee we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life through JESUS CHRIST, Our LORD. Amen.

WE beseech Thee, O LORD, pour Thy Grace into our hearts: that as we have known the Incarnation of Thy SON JESUS CHRIST by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection, through the same JESUS CHRIST, Our LORD. Amen.

ALMIGHTY and Everlasting God, Who dost govern all things in Heaven and Earth, mercifully hear the prayers and sup-

plications of Thy people; and grant unto the Church all things that are needful for her spiritual and temporal welfare. Strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; rouse the careless; raise the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth, and bring all to be of one heart and one soul within the fold of Thy Holy Church, through JESUS CHRIST Our LORD, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, ever One GOD, world without end. Amen.

LIGHTEN our darkness, we beseech Thee, O LORD; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thine Only SON, Our SAVIOUR, JESUS CHRIST. Amen.

O MOST Merciful FATHER, I confess unto Thee that I have sinned against Thee by thought, word, and deed, by my fault, my own fault, my own most grievous fault, and especially I confess that this day (*here name the sins of the day*). Forgive me, I beseech Thee, all my sins, through JESUS CHRIST, Our LORD. Amen.

MAY the Blessed Virgin and all the Saints pray for us now and at the hour of our death. Amen.

MAY the Holy Angels ever guard, succour and defend us. Amen.



"WATCH AND PRAY THAT YE ENTER NOT
INTO TEMPTATION."

ANOTHER FORM OF MORNING
PRAYER.

IN the Name ✠ of the FATHER and of the
SON and of the HOLY GHOST. Amen.

ILAI D me down and slept and rise again,
for the LORD watched over me.

“Now that the daylight fills the sky,
We lift our hearts to GOD on high,
That He in all we do or say,
May keep us free from sin today.

O FATHER, fill our hearts with love,
That we may seek the things above.
Extinguish Thou each sinful fire,
And banish every wrong desire.

O FATHER, that we ask be done,
Through JESUS CHRIST, Thine Only SON,
Who with the HOLY GHOST and Thee,
Doth live and reign eternally.”

(Now say the following Prayers:)

OUR FATHER, HAIL MARY, GLORY BE TO
THE FATHER, etc.

O MY GOD, I believe in Thee, I hope in
Thee and I love Thee, and I resolve
henceforth, by Thy grace and mercy to live to
Thine Honour and Glory.

ALMIGHTY GOD, we beseech Thee to bless
and prosper us Thy servants, and all
others for whom we should pray and bring us
safely to another night, for JESUS CHRIST'S
Sake. Amen.

THE GRACE ✠ of Our LORD JESUS CHRIST.
etc.

ANOTHER FORM OF NOON PRAYER.

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. Amen.

I WILL look unto the hills from whence cometh my help.

“O LORD, Almighty King of Kings,
Creator of created things;
Who from the morn till even’s ray,
Through every change dost guide the day.

In will and deed, by heart and tongue,
With all our powers, Thy praise be sung,
And love light up our mortal frame,
Till others catch the living flame.

O FATHER, that we ask be done,
Through JESUS CHRIST, Thine Only Son,
Who, with the HOLY GHOST and Thee,
Shall live and reign eternally.”

WE adore Thee, O CHRIST, and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world.

BLESSED, praised and hallowed be JESUS CHRIST, on His Throne of Glory and in the Most Holy Sacrament of the Altar.

(Now say the following Prayers:)

OUR FATHER, HAIL MARY, GLORY BE TO THE FATHER, etc.

ALMIGHTY GOD, bless, we beseech Thee, the Church, the Clergy, and the Cause of Missions, Have mercy upon all men and turn all to Thee in faith, love and repentance, through JESUS CHRIST, Our LORD. Amen.

THE GRACE ✠ of Our LORD JESUS CHRIST, etc.

ANOTHER FORM OF EVENING PRAYER.

IN the Name ✠ of the FATHER, and of the SON and of the HOLY GHOST. Amen.

I WILL lay me down in peace and take my rest, for it is Thou, LORD, Only Who makest me dwell in safety.

“To Thee, before the close of day,
Creator of the world, we pray,
That with Thy wonted favour Thou
Wouldst be our guard and keeper now.

Grant us when this short life is past,
The glorious evening that shall last,
That by a holy death attained,
Eternal glory may be gained.

O FATHER, that we ask be done,
Through JESUS CHRIST, Thine Only Son,
Who, with the HOLY GHOST and Thee,
Shall live and reign eternally.”

(Now say the following Prayers:)

OUR FATHER, HAIL MARY, GLORY BE TO THE FATHER, etc.

O MY GOD I believe in Thee, I hope in Thee and I love Thee, and I resolve henceforth, by Thy grace and mercy to live to Thine Honour and Glory.

ALMIGHTY GOD, we beseech Thee to bless us Thy servants, and those near and dear to us. Forgive us our sins, bless the labours of the day and watch over us with Thy tender care, for CHRIST'S Sake. Amen.

THE GRACE ✠ of Our LORD JESUS CHRIST, etc.

XVI

FORM OF CONFESSION TO A PRIEST¹

(On entering the Church for Confession, first kneel down and say privately:)

OUR FATHER, Who art in Heaven, etc.

LORD, have mercy on me, a sinner.

I SAID I will confess my sins unto the **L**ORD, and so Thou forgivest the wickedness of my sin.

O LORD, we beseech Thee, mercifully hear our prayers and spare all those who confess their sins unto Thee; that we whose consciences by sin are accused by Thy merciful pardon may be absolved, through **JESUS CHRIST, Our LORD. Amen.**

(When your turn comes, go to the appointed place, and kneeling down, say:)

IN the Name ✠ of the **FATHER** and of the **SON** and of the **HOLY GHOST. Amen.**

Penitent: Father, give me thy blessing.

Priest: The **LORD** be with thy heart and lips that thou mayest humbly and faithfully confess thy sins, in the Name of the **FATHER** and of the **SON** and of the **HOLY GHOST. Amen.**

¹See Section on Confession, page 24, and the Questions and Devotions for Preparation on page 69.

(Then say very penitently:)

Penitent: I confess unto GOD ALMIGHTY, the FATHER, SON, and HOLY GHOST, before the whole company of Heaven, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, my own fault, my own most grievous fault, and especially (since my last confession) I accuse myself of the following sins:

(Here name your sins, hiding nothing, and truthfully answering any questions which are asked by GOD's minister.)

For these and all other sins which I cannot now remember I am heartily sorry and firmly purpose amendment, humbly asking of GOD pardon and forgiveness, with space to lead a better life, and of you, father, penance, counsel, and absolution. Wherefore, I beseech GOD to have mercy upon me, through the Merits and Mediation of JESUS CHRIST, and you, father, to pray for me unto the LORD.

(After the Priest has given his Counsel and Penance and satisfied himself of your Faith, Hope, Love, and Repentance, he will give GOD's Absolution as follows:)

Priest: May the Almighty LORD grant thee absolution and remission of all thy sins, space for amendment of life, and the grace and comfort of His HOLY SPIRIT.

Our LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed unto me, I absolve thee ✠ from all thy sins, in the Name of the FATHER, SON, and HOLY GHOST. *Amen.*

XVII

AN AFTERWORD OF COUNSEL.

IT should ever be remembered that a right life and a right belief should go hand in hand. Neither one is acceptable to God without the other. "Faith without works is dead." Christian character shows in a holy life and the members of the Church should by their word and example show the sincerity of their Faith and Worship and the power of Sacramental Grace in their lives. They should *stand for high ideals* in the Home, in Society, in Business and on the Stage. They should *uphold the Sanctity of Marriage*. They should *never countenance divorced persons* who enter into sinful union called "remarriage." They should condemn drunkenness, gambling and immorality, and keep themselves as "temples of the HOLY GHOST." They should take a definite stand against all manner of corruption and wrong doing, and in every way put into practice the Religion which they profess, cultivating "*Holiness without which no man shall see the LORD.*" They should stand firmly in the Holy Catholic Church, ever having an answer for the Religion which they hold and ever being on their guard against the "danger of drifting," realizing that the great weapon against "false doctrine, heresy and schism" is "earnestly to contend for the Faith which was once for all delivered to the Saints" and to keep that Faith inviolate, in its integrity.

NOW upon the golden Altar,
 In the midst, before the Throne,
 Incense of His Intercession,
 He is offering for His Own.
 And on earth at all His Altars.
 His True Presence we adore,
 And His Sacrifice is pleaded
 Until time shall be no more.
 Alleluia! Alleluia!
 To the Incarnate SON of GOD,
 Who, a Priest now and forever,
 Still imparts His Flesh and Blood.

Then adored in Highest Heaven
 May we see the Virgin's Son,
 All creation bowed before Him,
 There upon the eternal Throne:
 Where the sound of many waters
 In one ever rising flood.
 Myriad voices hymn His Triumph
 Priest and Victim, Man and God.
 Worthy He all praise and blessing.
 Who by dying, death o'ercame;
 Glory be to God for ever:
 Alleluia to the Lamb!

(Adapted from "Hymns A and M.")

“The LORD preserve thy going out,
The LORD preserve thy coming in.
God send His angels round about
To keep thy soul from every sin;
And when thy going out is done,
And when thy coming in is o’er,
When in death’s darkness all alone,
Thy feet can come and go no more,
The LORD preserve thy going out
From this dark world of grief and sin,
While angels standing round about,
Sing, ‘God preserve thy coming in.’”



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