



world; that they all may be densible The assistance of they grace, of the benefit of they comforts, of they profee lion from all dangers & of a deliverand from their pains & that being freed from all evils, they may unthe joy que worthy thanks to three an to. Joffer up a loo to thee my prayers this Jacrifice of properhation for them in burticular, who have in any thing wongd me, grievis me or abusedine, ou have done me any damage or disten we: & for all these likewise whom & have at anytime griend houbles injure y Soundalizes, by words or decen knowings winthowingly thatit may better wellher to forgoe we all our sine & offences one agaportano there. Jake Over from our heats all jealousy indignation wiathly contention & what order may hunt Chanty lefoen brotherly love. Have herey O lord, have mercy on those, who cray

they mercy; give grace to themwho stand in need thereaf & grant that we may be worthy to enjoy they grace & that we may attain to Life everlasting. amen. an Oblation OMy God author of my being Samthine Whatever Sam whatever I have I received from thee & to thee alone Justy belong by Creations redempotion I therefore off my selfentively to they gloryimy soul Body, my memory will understanding my senses my thought my yorgs all my sovereign Lord for the love of J. Christ I give med grace for his sake to employ Them all in thy serous for thy glory. Omy God, infinitely good, Just & holy because Hove thee above all things, Jam sorry from the bottom of my heart, that every offended thee: I hate & detest all my sins because they are displeasing to thee my good good good for the formy purpose, by the help of they grace, to do penance for them & nextr more to offend thee, but care iting to flee from sing all the immediate occasions ofile

THE

Garden of the Soul:

OR, A

MANUAL

OF

Spiritual Exercises

AND

INSTRUCTIONS

FOR

CHRISTIANS who (living in the World) aspire to DEVOTION.

LONDON

Printed in the Year of our Lord, 1775.

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THE

GARDEN of the Soul.

CHRISTIAN DOCTRINE:

OR, A

Summary of CHRISTIAN FAITH and MORALITY.

SECT. I.

What every Christian must believe.

there is one God, and no more than one God: That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the fame; is every where prefent, knows and fees all things, can do all things whatfoever he pleafes, and is infinite

in all perfections.

2. Every christian is bound to believe, that in this one God there are three several Persons, persectly equal, and of the same substance; the Father, who proceeds from no one; the Son, who is born of the Father before all ages; and the Holy Ghost, who proceeds eternally from the Father and the Son: And that these three Persons have all the same age, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

A 2

3. We must all believe, that this God created the Angels to be with him for ever, and that one part of them fell from God by fin, and became devils: That God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradife, from whence they were justly banished for the fin they committed in eating of the fruit of the forbidden tree: and that by this transgression of Adam we are all born in sin, and must have been lost for ever, if God had not fent us a Saviour.

4. We are bound to believe in this Saviour of all mankind, Jesus Christ, the Son of God, true God, and true man; perfect God from all eternity, equal to his Father in all things; and perfect man, from the time of his coming down from heaven for us, having a body and

foul like us.

5. We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was at God's appointed time conceived in the womb of the Virgin Mary by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin: That during the time of his mortal life, he founded the christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace and salvation for us: And that neither mercy, nor grace, nor falvation, either can, or ever could, fince Adam's fall, be obtained any otherwise, than through this

death and passion of the Son of God.

6. We must believe that Jesus Christ, aster he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight: where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the catholic or univerfal Church of Christ, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This church is always one, by all its members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed his whole flock, St. John xxi. 15, 16, 17. This. fame church is always boly, by teaching a boly doctrine, by inviting all to a holy life, and by the eminent holiness of many of her children. She is catholic or universal, by fubfisting in all ages, by teaching all nations, and maintaining all truth: fhe is apostolical, by deriving her doctrine, her communion, her orders, and her mission, by an uninterrupted succession from the apostles of Christ.

A 3 8. With

8. With this catholic church the scriptures both of the old and new testament were deposited by the apostles: she is, in her passors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all christians for

the rule of their faith and practice.

9. We must believe that Jesus Christ has instituted in his church seven sacraments, or mysterious signs and instrumental causes of divine grace in our fouls. Baptism, by way of a new birth, by which we are made children of God, and washed from sin. Confirmation, by which we receive the Holy Ghost by the imposition of the hands of the successors of the apostles, Acts viii. The bleffed Eucharist, which feeds and nourishes our souls with the body and blood of Christ, really present under the forms of bread and wine, or under either of them. Penance, by which penitent finners. are absolved from their fins, by virtue of the commission given by Christ to his ministers, St. John xx. and St. Matt. xviii. Extreme Unction, which wipes away the relics of fin, and arms the foul with the grace of God in the time of sickness, St. James v. Holy Orders, by which the ministers of God are confecrated. And Matrimony, which, as a facred fign of the indiffoluble union of Christ and his church, unites the married couple in a holy band, and imparts a grace to them fuitable to that state, Eph. v. 10. We

10. We must believe, that Jesus Christ has also instituted the great eucharistic sacrifice of his body and blood, in remembrance of his death and passion. In this facrifice he is myfically immolated every day upon our altars, being himself both priest and victim. This facrifice is the principal worship of the new law, in which, and by which, we unite ourselves to Jesus Christ, and with him, and through him, we adore God in spirit and truth, give him thanks for all his bleffings, obtain his grace for ourfelves and the whole world, and pardon for all our fins, and those

of the living and the dead.

11. We must believe that there is, in the catholic or universal church of God, a communion of faints, by means of which we communicate with all hely ones, and in all holy things. We communicate with the faints in heaven, as our fellow-members under the same head Christ Jesus; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the faints upon earth, in the fame facraments and facrifice, and in a holy union of faith and charity. And we communicate with the faithful (who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of fuffering) by offering prayers, and alms, and facrifice to God for them.

12. We must believe also the necessity of divine grace, without which we cannot make so much as one step towards heaven: and that

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all our good, and all our merits are the gift of God: that Christ died for all men: that God is not the author of sin: and that his grace does not take away our free-will.

13. We must believe that Jesus Christ will come from heaven at the last day to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works: that the good shall go to heaven with him, body and soul to be happy for all eternity, in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

SECT. II.

What every Christian must do, in order to Life everlasting.

If thou wilt enter into Life, keep the Commandements, St. Matt. xix. 17.

r. EVERY christian, in order to life everlasting, must worship God as his first beginning and last end. This worship is to be performed first by faith, which makes both the understanding and the will humbly ado re and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2dly, By hope, which honours the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds raises the soul to an assured expectation of mercy,

grace and falvation, through the merits of Fefus Christ. 3dly, By charity, which teaches us to love God with our whole hearts, for his own fake, and our neighbours as ourselves, for God's sake. 4thly, By the virtue of religion, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to God, sacrifice and prayer, which ought to be the daily employments of a christian foul.

2. We must fly all idolatry, all false religion and superstition; under which name are comprehended all manner of divinations, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of omens, dreams, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependence a christian soul

ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust or blasphemous oaths and curfes.

4. We must dedicate some notable part of our time to his divine fervice; and more efpecially confecrate to him those days that he has ordered to be fanctified, or kept holy.

5. Under God, we must love, reverence, and obey our parents, and other lawful superiours spiritual and temporal, and observe the laws of the church and state: as also, we must have a due care of our children, and of others that are under our charge, both as to their foul and body.

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6. We

6. We must abstain from all injuries to our neighbour's person, by murder, or any other violence; and from all hatred, envy, and defire of revenge: as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage

bed.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scotts and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgement of the whole eternal and natural law, which admits of no dispensation.

SECT. III.

Gospel-lessons to be pondered at Leisure by every Christian Soul.

ENTER ye in at the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there are who go in thereat: How narrow is the gate, and strait is the way, that leadeth to life, and few there are that find it! Matt. vii.

Many are called, but few are chosen, St.

Matt. xx. 16. xxii. 14.

Not every one that faith to me, Lord, Lord, shall enter into the kingdom of heaven. But he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven, St. Matt. vii. 21.

What doth it profit a man, if he gain the whole world, and lofe his own foul? or what shall a man give in exchange for his foul? St.

Matt. xvi. 26.

One thing is necessary, St. Luke x. 42.

He that loveth father or mother more than me is not worthy of me; and he that loveth fon or daughter more than me, is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me, St Matt. x. 37, 38.

Whosoever shall deny me before men, I will also deny him before my Father who is in heaven, St. Matt. x. 33. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he

shall come in the glory of his Father with the

holy angels, St. Mark xviii. 38.

Fear not them that kill the body, and are not able to kill the foul; but rather fear him that can destroy both soul and body in hell, St. Matt. x. 28.

He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it

unto life eternal, St. John xii. 25.

If any man will come after me, let him deny himself, and take up his cross, and sollow me, St. Matt. xvi. 24.

Every one of you that doth not renounce all that he possesseth, cannot be my disciple,

St. Luke xiv. 33.

If any man come to me, and hate not his father and mother, and wife and children, and brethren and fifters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple, St. Luke xiv.

The friendship of this world is the enemy of God. Whosoever therefore will be a friend of this world, becometh an enemy of God,

St. James iv. 4.

Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupifcence of the flesh, the concupifcence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God abideth for eyer, 1 St. John ii. 15, 16, 17. Unless

Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, St. Matt. xviii. 3.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted, St. Matt. v. 3, 4, 5.

Wo to you that are rich, for ye have your consolation.-Wo to you that laugh now, for ye shall mourn and weep, Luke vi.

Come to me all ye that labour, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and ye shall find rest to your souls. For my yoke is sweet, and my burden light, Matt. xi. 28.

Whosoever shall exalt himself, shall be humbled; and he that shall humble himself,

shall be exalted, St. Matt. xxiii. 12.

God refisteth the proud, but to the hum-

ble he giveth grace, I St. Peter v. 5.

Take heed that you do not your justice before men, to be feen by them; otherwise ye shall not have a reward of your Father who is in heaven, St. Matt. v. I.

No man can serve two masters. - Ye cannot serve God and mammon, Matt. vi.

Lay not up for yourselves treasures on earth, where ruft and moth confume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, &c. St. Matt. vi. 19, 20.

Seek first the kingdom of God, and his

justice

iustice, and all these things shall be added un-

to you, St. Matt. vi. 33.

If ye live according to the flesh, ye shall die; but if by the spirit ye mortify the deeds

of the flesh, ye shall live, Rom. viii.

Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liers with mankind; nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God, I Cor. vi. 9.

If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, I Cor. iii. 17.

Whosoever looketh on a woman to lust after her, hath already committed adultery with

her in his heart, St. Matt. v. 28.

If thy right eye cause thee to offend, pluck it out, and cast it from thee.—And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell, St. Matt. v. 29, 30.

If ye will not forgive men, neither will your Father forgive you your offences, St.

Matt. vi. 15.

Love your enemies; do good to them that hate you, and pray for them that persecute and caluminate you; that ye may be the children of your Father who is in heaven, Mat. v. 44.

I give you a new commandment, that ye love one another, as I have loved you, St.

John xiii, 34.

If I speak with the tongues of men and of angels, and have not charity, I am become

as founding brafs, or a tinkling fymbal: And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing: And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing, I Cor. xiii.

Render to no man evil for evil.—If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, &c. Be not overcome by evil, but overcome evil

with good, Rom. xii. 17, 18, 19, 21.

Let not the fun go down upon your anger,

Eph. iv. 26.

Through many tribulations we must enter into the kingdom of God, Acts xiv. 21.

All that will live godly in Christ Jesus, shall

fuffer perfecution, 2 Tim. iii. 12.

In your patience ye shall posses your souls, St. Luke xxi. 19.

Whatsoever ye would that men should do to you, do ye also to them, Matt. vii. 12.

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly, Luke xxi.

Be ye perfect, as also your heavenly Father

is perfect, St. Matt. v. 48.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, St. Matt. vii. 7. If ye ask the Father any thing in my name, he will give it you, St. John xvi. 23.

Let him that thinketh himself to stand, take heed left he fall, I Cor. x. 12.

Watch; because ye know not at what hour your Lord will come. - Be ready, because at what hour ye know not, the Son of man will come, St. Matt. xxiv. 42, 44.

Watch ye and pray, that ye enter not into

temptation, St. Matt. xxvi. 41.

Whether ye eat, or drink, or whatfoever else ye do, do all to the Glory of God,

I Cor. x. 31.

We brought nothing into this world, and certainly we can carry nothing out. But having food and wherewith to be covered, with these we are content. But they that will become rich, fall into temptation, and into the inare of the devil, and into many unprofitable and hurtful defires, which drown men in destruction and perdition. For covetousness is the root of all evils, I Tim. vi. 7, 8, 9, 10.

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast

into the fire, St. Matt. vii. 19.

Except ye do penance, ye shall all perish, St. Luke xiii. 5.

He that shall persevere to the end, he shall

be faved, St. Matt. xxiv. 13.

Be thou faithful unto death, and I will give thee the crown of life. Rev. ii. 10.

It is a fearful thing to fall into the hands

of the living God, Heb. x. 31.

Behold, I come quickly, and my reward is with me, to render to every man according to his works, Rev. xxii. 12.

A Table

[17]

A Table of all the Feasts and Fasts that are obferved by the Catholics of England.

All the Sundays in the year.

JANUARY.

The Circumcifion, or New-Year's Day.

6 The Epiphany, or Twelfth Day.

FEBRUARY.

2 * The Purification, or Candlemas Day.

24 * St. Matthias Apostle. M A R C H.

19 St. Joseph, Spouse of the B. Virgin.

25 The Annunciation of the B. V. or Lady-day.

A P R I L. 23 St. George the Martyr.

M A Y.

St. Philip and St. James

Apoliles.

3 The Invention, or finding of the Cross.

JUNE. 24 * The Nativity of St, John Baptist

29 * St. Peter and St. Paul.

25 * St. James Apolile.

26 St. Anne, Mother of the B. Virgin

AUGUST.

10 * St. Laurence Martyr. 15 * The Assumption of the

B. Virgin. 24 * St. Bartholomew A-

postle.

SEPTEMBER. 8 * The Nativity of the B.

Virgin.

21 * St. Matthew Apolle.

29 Michaelmas Day.

OCTOBER.
28 * St. Simon and St. Jude
Apostles
NOVEMBER.

All Saints.

30 * St. Andrew Apostle.

DECEMBER.

8 The Conception of the B. Virgin.

21 * St. Thomas Apostle.

25 * Christmas-Day. 26 St. Stephen the Martyr.

27 St. John Apostle.

28 Holy Innocents.

29 St. Thomas of Canterbury.

Moveable Feasts.

Fafter-Day, with the two days following.
Afcenfion-Day, or the Thursday forty days after Easter.

* Whitfunday, and the two days following
Corpus Christi, being the first Thursday after Trinity Sunday.

A Table of all the days of Fasting and Abstinence.

Fasting Days.

The forty days in Lent.

The ember days, at the four feafons, being the Wednesday
Friday, and Saturday of the first week in Lent, of Whitfun week, of the third week in September, and of the
third week in Advent

The eves or virgils of those festivals above-named, which are mark'd with an afterisk *. Where note, that if the sease falls upon a Monday, the eve is kept upon Sa'urday.

All Fridays, except betwixt Easter and Whithinide, and from Christmas-day till the octave of Twelfth-day, and those upon which a holy-day of obligation falls, unless it be in Lent, or an ember day.

Abstinence Days.

The Sundays in Lent.

The three rogation days, being the Monday, Tuelday, and Wednelday before Alcention Day.

St. Mark, April 25, unless it falls in Easter week. The Fridays above excepted from the rule of fasting.

A' I Saturdays out of Lent, belides fuch as are vigils or ember days; but if Christmas Day falls upon a Friday or Saturday, it is not abstinence.

N. B. That the catholic church commands all her children, upon Sundays and holy-days, to be prefent at the great each arific facrifice, which we call the mafs, and to reft from fervile work on those days and to keep them holy, adly. She commands them to abstain from flesh, on all days of fasting and abstinence; and on fasting days to eat but

one meal.

3dly, She commands them to confess their fins to their pas-

tors at least once a year.

athly, She commands them to receive the bleffed facrament at least once a year, and that at Easter, viz. between Palma Sunday and Low-Sunday.

The fourth council of Lateran, Can. 21. ordains, "That every one of the faithful of both fexes, after they come to the years of discretion, shall in private faithfully con-

fels all their fins, at least once a year, to their own pastor:
at and take care to fulfil, to the best of their power, the pe-

" nance enjoin'd them, receiving reverently, at least at "Easter, the facrament of the eucharist, unless perhaps by

"the counfel of their paffor, for some reasonable cause, they
iguing it proper to abstain from it for a time; otherwise

"let them be excluded out of the church whill living, and

" when they die be deprived of christian burial."

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MORNING EXERCISE.

WE must prevent the sun to bless thee (O God) and adore thee at the dawning of the light, Wisd. xvi. 28.

O God, my God, to thee do I watch at break

of day, Pf. lxii. 2.

At your first waking in the morning make the sign of the cross, saying, In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now, and for ever, Amen. Then adore God, and make an offering of your whole being to him for that day and for ever.

Take great care not to let the devil run away with your first thoughts: for very much depends upon giving them to God, who is your first beginning, and last end, and therefore expects from you the first fruits of the day. And as he has, with an incomparable love, watched over you all the night whilst you were assep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him,

as foon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed, instead of imploying that first and most precious time in conversation with God.

Whilst you are dressing and washing your-

felf,

felf, entertain fome pious thoughts, and by devout aspirations beg of God to cloath your foul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bed-fide: make the fign of the crofs, in memory of *Chrift* crucified; and place your-felf in the prefence of the divine Majesty, by a lively faith that he sees and beholds you, and is in the very center of your soul. Bow your-felf down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence. Then say

The Lord's Prayer.

OUR Father who are 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 trefpasses, as we forgive them that trefpass against us: And lead us not into temptation: But deliver us from evil. Amen.

The Angelic Salutation.

H AlL Mary, full of grace, our Lord is with thee. Bleffed art thou amongst women, and bleffed is the fruit of thy womb, JESUS. Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death. Amen.

The Apostles Creed.

I Believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Confiteor.

I Confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my fault, through my most grievous fault: Therefore I beseach the blessed Mary ever virgin, the blessed Michael the archangel, the blessed John the baptist, the holy apostless Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my fins, and bring me

to everlasting life. Amen.

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. Amen.

A form of Morning Prayer, containing Acts of Adoration, Thanksgiving, Contrition, &c proper to be made every Morning.

O Almghty and everlasting God, Lord o heaven and earth, behold I a poor worn of the earth, and a most miserable sinner. presume to appear before thee, and speak to thee the Holy of Holies, and the Sovereigr Maker of all things. O! cast me not away from thy face, how unworthy foever: but affift me now by thy divine grace; and teach

me to pray to thee as I ought.

And first acknowledging myself thy creature, and the work of thy hands, and confessing my total dependence on thee, I desire to praise and glorify thee, and to pay thee the best homage I am able, in union with that which is paid thee by all that fear thee and love thee upon earth, and by all the bleffed angels and faints in heaven; and by thy Son my Saviour Jesus Christ in his humanity. I adore thy Sovereign Majesty, prostrate in foul and body before thee. I offer up myfelf, and all that I have or am, to thee as to my first beginning: and I aspire to thee as to my last end, with whom I hope to live for ever. I give thee thanks from the bottom of my heart, for all thy benefits, particularly for having brought me to the beginning of this day; for having thought of me from all eternity, and loved me from all eternity; for having made me out of nothing, preferved me from innumerable evils; borne with me fo

long

long in my fins when there was but a hair's breadth betwixt my foul and hell; redeemed me by the death and passion of thy only son; called me to the true church, preferably to millions of others; fo often admitted me to thy facraments; favoured me with thy graces and inspirations; watched over me night and day; appointed thy angels to guard me, and prepared a happy eternity for me. For these and all other thy bleffings bestowed upon me a most unworthy sinner, and upon thy whole church, and every member thereof, whether triumphant in heaven, suffering in purgatory, or militant on earth, and especially those beflowed on our head Christ Jesus; and for thy own great glory manifested in the creation and redemption of the world, I give thee most humble and hearty thanks, in union with the thanksgivings of the same Lord Jesus Christ thy Son, and of thy whole church in heaven and earth.

But what a wretched return have I hitherto made to thee, O Lord, for all thy mercies and favours! Alas! my whole life has
been nothing but fin and ingratitude. At my
first coming to the use of reason I turned my
back upon thee; and have ever since been
a rebel to thy divine Majesty: I have daily
transgressed thy commandments, in thought
word, and deed: I have neglected thy gracious calls and inspirations, abused thy patience and long-suffering; and too often have
crucified my Saviour by my offences. And
aow, O Lord, what shall I say? but that it
grieves

grieves me to the bottom of my heart that I have so grievously offended thy infinite goodness: I acknowledge myself unworthy to lift up my eyes to heaven, or fo much as to name thy holy name, after fo many treasons against thy Divine Majesty. The meanest place amongst thy servants is infinitely too good for me, who have deserved a thousand hells. But as thy mercy is greater than my iniquities, this encourages me to return to thee like the prodigal child, in hopes of finding the like reception. I now detest all my fins, because they are detestable in thy fight; I most humbly beg pardon for them all, through the death and passion of Jesus Christ, and I most firmly resolve, by thy grace, rather to die than to commit the like any more. Be thou my keeper, O Lord, for the time to come; and give me a penitential spirit, that I may daily offer henceforward to thee the facrifice of a contrite and humble heart. I defire by thy grace to make fatisfaction for my fins by worthy fruits of penance; and I will willingly accept from thy bands whatever pains, croffes. or fufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; begging that they may be united to the sufferings and death of my Redeemer, and fanctified by his paffion, in which is all my hope for mercy, grace, and falvation.

I defire to fpend this day in thy divine fervice; and therefore I now offer up to the all the thoughts, words and actions of this

day, that they may all be confectated to thee by a pure intention of thy greater glory, in union with that pure intention, with which my Lord Jesus Christ performed all his actions in his mortal life. I beg that my whole soul, with all its powers, may be ever thine; that my memory may be always recollected in thee; that my understanding may always be enlightened by thy truth, and my will always enslamed by thy love. O! that every breath that I shall take this day might be an act of praise and love of thee; as the blessed in heaven are every moment praising and loving thee!

I humbly beg thy grace, through the death and passion of fesus Christ, that I may not sall into any sin this day, and especially that I may be preserved from such and such faults, which I am most subject to. I resolve to renounce them, O my God, now and for ever; and to the best of my power to sly all dangerous occasions, and to resist the first motions of them: but of myself I can do nothing, and therefore my whole trust and confidence is in thy power, goodness and mercy, and in the assistance of thy divine grace. O! look to me, dear Lord, or, like another Judas, I shall betray thee this day. Oh! rather let me die than be so miserable.

Grant that I may ferve thee this day in spirit and truth, by faith, hope, and love: give me prudence to direct my steps to thee, justice to regulate my conduct to my neighbours, fortitude to carry me safe through all difficul-

ties and dangers, and temperance to restrain me from all unlawful pleasures and passions: teach me to be meek and humble of heart, and to deny myself, and take up my cross and follow thee; teach me in all things to

know and to do thy holy will.

Have mercy on thy whole church militant upon earth; exalt her by the gifts of thy grace to all her members; give her faints for her chief bishops and other prelates; propagate her faith throughout the whole world; extirpate all herefies, schisms, errors and abuses; convert all poor finners to thee; grant perseverance to all that are in thy grace; to whose prayers and good works I defire to be associated; let thy right-hand assist and protect all the clergy and religious, and all apoftolical missionaries, throughout the world, that they may all faithfully promote thy cause, and shine like lights to the rest of the faithful. Have mercy on all christian kings and princes, and on all magistrates and men in power, that they may all fear, love, and ferve thee, and reverence thy church. Have mercy on this nation, and remove from us those scourges which our manifold fins have deserved, and bring back our wandering steps to the ways of peace and truth. Have mercy on my parents, relations, friends, and benefactors, whether as to foul or body, and on all those for whom I am more particularly bound to pray, or who have defired my prayers; on my superiors; on all those who are under my charge; on all those whom I have injured.

red, or to whom I have given scandal, by word, action, or ill example. Have mercy also upon my enemies, forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all those that are in affliction, fickness or pain; affist all that are in flavery or captivity; defend all that are under temptation, and grant a happy passage to all that are in their agony; grant to us all a relief in our respective necessities, the remission of all our fins, the grace of final perseverance, and life everlasting. Remember also, O Lord, all the faithful departed, that have flept in thy faith, and in thy grace, and especially those whom I am more particularly bound or accustomed to pray for; deliver them from all their pains, and grant them rest, light, and peace everlasting, through Fefus Christ our Lord. Amen.

O blessed Virgin Mary, unspotted Mother of my God and Saviour Jesus Christ; be thou a Mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple, St Jehn xix. 26. Take me and mine under thy holy protection, and continually represent to the eternal Father in our behalf the merits of the death and passion

of thy Son.

O all ye glorious angels and faints, and you in particular my holy patrons N. and N. happy citizens of the heavenly Sion, pray for us poor children of Eve, to our common Lord, by the merits of our common Mediator,

B 2

that we may ever love him and serve him here, till we come with you to love, praise,

and enjoy him for all eternity.

O Angel of God who, by divine appointment, art my guardian, to watch over me in all my ways, be pleased this day to illuminate, preserve, rule, and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

Acts of Faith, Hope, and Charity, proper for the Morning, or any other time of the Day.

Of FAITH.

My God, I believe with a most firm faith all those things which thou hast revealed, and which thy holy church proposes to my belief. I believe in one true and living God, my first beginning and last end; and that in this one God there are three diftinct Persons, Father, Son, and Holy Ghost. I believe in Jesus Christ the Son of God, true God and true Man, who was born of the Virgin Mary, and died upon the cross to deliver us all from fin and hell. I bow down my understanding and my will to adore these and all other thy facred truths, how incomprehensible soever to my weakness. I embrace them all, and adhere to them with all my foul, because they have been revealed by thee, the sovereign Truth, who neither canst deceive, nor be deceived. I believe in all things according as the holy catholic church believes. In this faith I now live; in the fame fame, by thy grace, I resolve to die. Be thou pleased daily to increase and strengthen this my faith.

Of HOPE.

O My God, nothing is hard or impossible to thee, because thy power is infinite; and there is nothing that thou art not willing to do in favour of us poor mortals, because thy mercy and goodness for us is infinite. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands; thou hast redeemed us by the precious blood of thy only Son; and for his fake thou art ever opening thy hand to pour out thy graces upon us; never forfaking us if we forfake not thee; and fill calling upon unhappy sinners that have forsaken thee, to reurn to thee: thou hast promised mercy to uch as fincerely feek it, grace to fuch as leartily pray for it, and eternal falvation hrough Fesus Christ, to such as persevere to the end in thy fear and love. Upon thefe strong grounds I build all my hopes; and relying upon the affiftance of thy grace, and the merits of my Saviour Jesus Christ, I trust to find mercy in the forgiveness of my fins, and so to pass the remainder of this mortal life in thy divine fervice, that I may come hereafter to enjoy thee in a happy eternity. In thee, O Lord, is my hope, O let me never be confounded.

Of CHARITY.

O My God, thou commandest me to love thee with my whole heart, with my whole foul, with all my mind, and with all my strength; and 'tis my fincere defire so to love thee. O come and take possession of my whole heart and soul, and teach me this heavenly art of love. Let this facred fire ever burn upon the altar of my heart: let nothing be able to extinguish it. O let nothing in life or death

ever separate me from thy love.

Thou art the supreme Good; the Fountain of all good; and thou art infinitely good to me. Thou art the sovereign Beauty, the sovereign Bounty, and the sovereign Truth, the immense and incomprehensible Ocean of all Persection. Thou art my Creator, my Redeemer, the best of Friends, and my perpetual Benefactor. Thou art my sweet Repose, my true and only Joy, and eternal Felicity. Thou art my constant Lover, the Father and Spouse of my soul. Thou art my God and my All. O! when shall I be so happy as to see thee, to love thee, and to enjoy thee for ever!

I defire with my whole heart, that the whole universe may glorify thee; that thou mayst be known, worthily praised and served by all nations; that thy love may subdue all hearts; and that all thy creatures may suffil thy will in all things. O when will sin have an end? when will thy kingdom persectly come? when wilt thou reign all in all? in the mean time I offer thee my whole self without reserve, and I desire to be for ever a servant of thy love; and to invite as many as I can to love thee, whom I desire to love in thee, and for thee. I rejoice with my whole soul.

foul, that thou art in thyfelf eternally and infinitely happy; and that nothing can be added to thy greatness and glory. O grant that we may all be eternal witnesses of this glory, and eternally rejoice therein, through fesus Christ thy Son. Amen.

The Angelus Domini, to be faid Morning, Noon and Night, in Memory of our Saviour's becoming Man for our Salvation.

1. THE angel of the Lord declared unto Mary, and the conceived of the Holy

Ghost. Hail Mary, &c.

2. Behold the Handmaid of the Lord; may it be done unto me according to thy word. Hail Mary, &c.

3. And the word was made flesh, and

dwelt among us. Hail Mary, &c.

Let us Pray.

POUR forth, we befeech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

Instructions for Meditation, or mental Prayer, proper to be made every Day in the Morning.

I will meditate on thee in the Morning, Pfalm. 1xii. 7.

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The wise Man will give his heart to resort early to the Lord that made him, and he will pray in the fight of the most High, Ecclus. xxxix. 6.

M Editation, confishing of confiderations on the great truths of christianity, pious offections and manifold elevations of the foul to God, and ferious resolutions of devoting one's felf to him, is allowed to be one of the most important exercises of a christian life, and fuch as ought to be performed daily, by as many as would serve God in good earnest. The time most proper for it is in the morning. The most proper place one's closet, or what other place one can be most recollected The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives we have to love and ferve him: the vanity of the honours, riches and pleasures of this life; and how very suddenly all these things vanish away: the enormity of fin, and the multitude of our own fins in particular: the certainty and uncertainty of death; and the necessity of preparing for it: the account that we must one day give for our whole lives to an all-feeing Judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of Jesus Christ: the examples of his faints; the state of our own interior,

in order to the knowledge of ourselves, our

passions and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. Francis de Sales, in his introduction, part the 2d, is as follows: First, Place yourself in the presence of God, by a lively faith that he sees and beholds you, and is most intimately present in the very centre of your soul; prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth: make an offering of your whole being to him; and humbly beg his pardon for all your past treasons and sins.

Secondly, Implore with fervour and humility his light and grace, that you may perform

this important exercise as you ought.

Thirdly, Consider attentively upon the subject which you have chosen for your meditation (which you ought to have prepared over night) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly, From these considerations draw pious affections of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to

infift upon.

Fifthly, From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to: and determine with yourself to begin that very day

to put these good purposes in execution on such occasions as shall offer.

Sixthly, Conclude by thankfgiving to God for the affections and resolutions he has given you; offer them to him, and beg his bleffing on them.

Seventhly, Lay up in your mind such points of your meditation as have touched you most, and oftentimes in the day reslect upon them. Which the saint compares to the gathering, as it were, a nosegay, in this garden of devotion to smell at all the day.

Eighthly, Such as find difficulty in meditation may help themselves, by using some good book, reading leisurely and pausing upon what they read, and drawing proper affections

and resolutions from it.

Ten Meditations out of the first Part of St. Francis de Sale's Introduction to a Devout Life: Which may serve as Examples of this Exercise; and are very proper to bring a Soul to a Refolution of serving God.

With defolation is all the land made defolate, because there is none that considereth in the beart, Jeremiah xii. 11.

The first Meditation. On our Creation.

Prepara-PLACE yourself in the presence of tion. 1. God.

2. Beseech him to inspire you.

Consider ations. 1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? the world had lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of

you.

3. Conside the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly

united with his Divine Majesty.

Affections and resolutions. 1. Humble your-felf exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me! Alas, my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?

2. Give thanks to God. O my great and good Creator, how am I obliged to thee, fince thou hast vouchsafed to take me out of this nothing, and by thy great mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due

thanks to thy inestimable goodness!

3. Confound yourself. But alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying

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away from thee, to unite myfelf to fin; valuing thy goodness no more than if thou hadst not been my Creator.

4. Prostrate yourself before God. O my soul, know that the Lord is thy God: it is he that has made thee, and not thou thyself. O God,

I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself since of myself I am nothing. Why dost thou magnify thyself, O dust and ashes? yea, rather, O very nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do such and such things; to suffer such and such disgraces: I will change my life, and henceforth follow my Creator, and esteem myself honoured with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly father.

Conclusion. 1. Give thanks to God. Bless thy God, O my soul, and let all that is within me praise his holy name; for his goodness has drawn me, and his mercy has created me out of nothing. 2. Offer. O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. Pray. O God, strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray.

Pater. Ave Credo.

After your prayer, out of these considerations which you have made, gather a little nosegay nofegay of Devotion, to smell to all the rest of the day.

The second Meditation. On the end for which we were created.

Prepara-PLACE yourself in the presence tion. 1. of God.

2. Beseech him to inspire you.

Considerations. 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you, by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to be avoided and rejected; and whatever conduceth not to this end ought to be contemned as vain and superfluous.

3. Confider the wretchedness of worldings, who never think of this, but live as though they believed themselves created for no other end, than to build houses, plant trees, heap

up riches, and fuch like foolries.

Affections and resolutions. 1. Confound yourfelf, reproaching your soul with her misery, which has hitherto been so great, as that she hash seldom or never considered this. Alas! shall you say, how how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myfelf with vanity; I have ferved the world, which was created but to ferve me.

2. Detest your past life. I renounce you, O vain thoughts and unprofitable fancies: I abjure you, O frivolous and hateful remembrances! O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksom pleasures, I ab-

hor you.

3. Return to God. And thou, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy elemency so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! fuch and fuch trash and trisses to which I applied myself, such and such unprostable employments, in which I have foolishly squandered away my days, such and such affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use such and

fuch good remedies.

Conclusion. 1. Thank God who made you for fo excellent an end. Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment

joyment of thy incomprehensible glory: O when shall I be worthy of it? when shall I praise thee and bless thee as I ought? 2. Offer. I offer to thee, O my dear Creator, all these affections and resolution, with all my heart and soul. 3. Pray. I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to n.y soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross, & c Pater. Ave. Credo. Make your little nosegay of devotion, as aforesaid.

The third Meditation. On the Benefits of God. Prepara-PLACE yourfelf in the presence of tion. 1. God.

2. Beseech him to inspire you.

Considerations. 1. Consider the corporal graces which God has bestowed upon you; what a body, what conveniencies to maintain it, what health, and lawful recreations to entertain it, what friends and affistances! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings: some spoiled in their bodies, health, and limbs; others abandoned to the mercy of reproaches, contempts, and dishonours; others oppressed with poverty; and God has not suffered you to become so miserable.

2. Confider the gifts of mind. How many are in the world stupid, frantic, or mad; and why are you not of this number? God has favoured you. How many are there who have

been brought up rudely and in gross ignorance; and by God's providence you have been educated liberally and honourably.

3. Confider the spiritual graces. O Philotheus, you are a child of the catholic church; God has taught you to know him even from your most tender age. How often has he given you his facraments; how many inspirations, internal illuminations, and reprehenfious for your amendment? how frequently has he pardoned you your faults; how often has he delivered you from the occasions of casting yourself away to which you were exposed? And were not all these years past given you as a time and opportunity to advance the good of your foul? Confider in particular how good and gracious God has always been to you.

Affections and resolutions. 1. Admire the goodness of God. O how good is my God towards me! O how gracious is he! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my foul, let us recount for

ever how many favours he has done us.
2. Be astonished at your ingratitude. But what am I, O Lord, that thou art so mindful of me! Ah! how great is my unworthiness! alas! I have even trodden the bleffings under foot. I have dishonoured thy graces, perverting them into abuse and contempt of thy fovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favour.

Well 3. Stir yourself up to acknowledgment. then,

then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now shall not my foul henceforth be wholly subject to God, who has done so many wonders and savours to me and for me.

4. Ah! withdraw then your body, Philotheus, from such and such sensualities; and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion. 1. Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart with all your resolutions.

3. Pray him that he will strengthen you to practife them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the Saints. Pater. Ave. Creds. Make your little spiritual nosegay as before.

The fourth Meditation. On Sin.

Prepara pLACE yourfelf in the presence tion. 1. of God.

2. Beseech him to inspire you.

Considerations. 1. Call to mind how long

it is since you began to sin, and examine how much, since that beginning, sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your

head, yea than the fands of the fea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Confider then how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver: and in particular how many inspirations have you despised; how many good motions have you made unprofitable ? But above all, how many times have you received the facraments? and where are the fruits of it? What is become of all those precious jewels with which your dear Spouse adorned you? All these have been buried under your iniquities. With what preparation have you received them? Think on this ingratitude, that God having run so far after you, you have run from him to lose yourself.

Affections and refolutions. 1. Be confounded at your mifery. O my God! how dare I appear before thy eyes? Alas! I am but the corruption of the world, and a very fink of fin and ingratitude. Is it possible that I have

cen so disloyal, as not to have left any one f my senses, nor any one of the powers of ny soul, which I have corrupted, violated, or defiled; and that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus hat I have recompensed the benefits of my Creator, and the precious blood of my Releemer?

2. Crave pardon, and cast yourself at the seet of your Lord, like the prodigal child, ike a penitent Magdalen, or like a woman that has defiled her marriage-bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living Fountain of compassion, have pity on this wretch.

3. Refolve to live better. No, O Lord, never more, with the help of thy grace, never more will I abandon myself to sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will

live and die in thee.

4. To expiate my fins past, I will accuse myself of them couragiously; and will not

leave one unbanished from my heart.

5. I will use all possible endeavours to extirpate all the roots of sin out of my heart; and in particular such and such vices, which I am most inclined to.

6. To accomplify this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair so grievous offences.

Conclusion. 1. Give God thanks for expect-

ing your amendment till this hour; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution. 3. Desire him to strengthen you, &c. Pater. Ave. Credo.

Make your little nolegay of Devotion as

above.

The fifth Meditation. On Death.

Prepara-PLACE yourfelf in the presence tion. 1. P of God.

2. Beseech him to inspire you with his

grace.

3. Imagine yourself to be extremely sick, lying on your bed, and without any hope of

recovery.

Considerations. 1. Consider the uncertainty of the day of your death. O my Soul, thou must one day go out of this body; but when shall that day be? Shall it be in winter or in summer? in city or in country? by day or by night? Shall it be suddenly, or on notice given thee? by sickness or by accident? Shalt thou have leisure to make thy confession? Shalt thou have the assistance of thy ghostly sather? Alas! of all this we know nothing at all; only certain it is, that we shall die, and that perhaps sooner than we imagine.

2. Confider that then the world shall end in regard of you; for it will last no longer to you, it will turn upside down before your eyes: for then the pleasures and the vanities, the worldly joys and fond affections of our life, will seem to us shadows and airy clouds.

Ah.

Ih, wretch! for what toys and triffes have offended God? You shall then see that for mere nothing you have for saken him. On he contrary, devotion and good works will hen seem to you sweet and delightful. O why did I not follow this lovely and pleasant bath? The sins which before seemed very ittle, will appear as big as mountains, and our devotion very small.

3. Confider the long and languishing farewells your foul will then give this world: she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, riends and neighbours: of kindred, children, susband and wise; in short, of every creature; and finally of her own body, which she will

eave pale, hideous, and loathsome.

4. Confider with what hurrying they will carry away this body, to cover it under the earth: which done, the world will think no more of you, than you have thought on others; God's peace be with him, they will fay, and that's all. O death, how void art

thou of regard or pity!

5. Confider how the foul, being departed from the body, takes her way to the right-hand, or to the left. Alas! whither shall your's go! what way shall it take? No other than that which it began here in this world.

Affections and resolutions. 1. Pray to God, and cast yourself into his arms. Alas! O my Lord, receive me into thy protection at that dreadful day: make that hour happy and savourable

vourable to me; and rather let all the other

days of my life be sad and sorrowful.

2. Despise the world. Since then I know not the hour in which I must leave thee. O wretched world, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally: for why should I unite myself to you, so as to be forced to break and dissolve that knot?

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability and take present order for the amendment of

fuch and fuch defects.

Conclusion. Give thanks to God for these resolutions which he has given you. Offer them to his Divine Majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified Saints. Pater. Ave. Credo. Make a posey of myrrh.

The fixth Meditation. On Judgment.

Prepara-PLace yourself in the presence of tion v. God.

2. Beseech him to inspire you with hi

grace.

Considerations. 1. After the time that Go hath prescribed for the continuance of the world; after many signs and dreadful prescribed.

ges, which will cause men to pine away trough fear and anguish; a fire raging like torrent shall burn and reduce to ashes every ting that is upon the sace of the earth; othing which we see upon it shall be spared.

2. After these slames and thunder-bolts, all nen shall arise from their graves (excepting ich as are already risen) and at the voice of ne Angel they shall all appear in the valley of Josephat. But alas! with what difference? or the one fort shall arise in gloristed and replendent bodies; the others in bodies most ideous and horrid.

3. Confider the majesty with which the lovereign Judge will appear, environed with all his angels and faints: before him shall be borne his cross, shining much brighter than he sun; an ensign of mercy to the good, and of justice to the wicked,

4. This fovereign judge, by his dreadful command, which thall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side the penance of the good, and the effects of God's grace which they have received; and nothing shall sie hid. O God, what a consustion will this be to the one, and what a consolation to the other!

6. Con-

6. Consider the last sentence pronounced against the wicked: Depart from me ye curfed into everlasting fire, prepared for the devil and his angels. Ponder well those weighty words. Depart, saith he, a word of eternal banish. ment against those miserable wretches, excluding them eternally from his glorious presence. He calls them cursed. O, my foul, how dreadful a curse! a general curse, including all manner of woes; an irrevocable curse, comprehending all time and eternity. He adds, into everlasting fire. Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Confider the contrary sentence of the good: Come, faith the judge; O sweet word of falvation, by which God draws us to himfelf, and receives us into the bosom of his goodness! Bleffed of my Father, O dear blesfing, which comprehends all happiness! Possess the king dom prepared for you from the foundation of the world. O good God, what excess of bounty! for this kingdom shall never have an end.

Affections and resolutions. I. Tremble, O my foul at the remembrance of these things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for

2 Detest your fins, which only can con-

demn you in that dreadful day.

3. Ah! wretched heart of mine, refolve to amend. O Lord, I will judge myself now, that I may not be judged then. I will examine

amine my conscience, and condemn myself. I will accuse and chastise myself, that the eternal judge may not condemn me in that dreadful day, I will therefore confess my sins,

accept of all necessary advice, &c.

Conclusion. Thank God, who has given you means to provide for that day, and time to do penance. Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. Pater. Ave. Credo, &c. Make your spiritual nosegay for all the day.

The seventh Meditation. On hell.

Prepara-PLACE yourfelf in the presence in. 1. P of God.

2. Humble yourself, and implore his assistance.

3. Represent to yourself a dark city, all burning, all stinking with pitch and brim-stone, and full of inhabitants, who cannot

get out.

Considerations. 1. The damned are in the depth of hell, as within this woful city, where they suffer unspeakable torments, in all their senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks, shall be afflicted with the horrid vision of hell and devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is an-

other greater, which is the loss and privation of God's glory, from the fight of which they are excluded for ever. Now if Abfalom found it more grivous to him to be denied the seeing the face of his father David, than to be banished; O God, what a grief will it be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider above all the eternity of these pains, which above all things makes hell intolerable. Alas! if a slea in your ear, or if the heat of a little sever make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceeds eternal despair, infinite rage, and blasphe-

my, &c.

Affections and resolutions. 1. Terrify yourfelf with the words of the prophet Isaiah: O, my soul, art thou able to live for ever in everlasting slames, and amidst this devouring fire? Wilt thou forseit the fight of thy God

for ever ?

2. Confess that you have deserved hell, yea oftentimes. From henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use this or that endeavour to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray. Pater. Ave.

Credo.

The eighth Meditation. On heaven.

Prepara-PLACE yourfelf in the prefence

2. Beseech him to inspire you with his

grace.

Considerations. 1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with that multitude and variety of stars: join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the lustre of the stars nor moon; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh! how this lovely place is to be desired

Oh! how precious is this city.

2. Confider the glory, beauty, and multitude of the inhabitants in this bleffed country: those million of millions of angels, cherubims, and feraphims: those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. O how bleffed is this company! the meanest of them is more beautiful to behold than all this world: what a fight then will it be to fee them all? But, O my God, how happy are they! they fing continually harmonious fongs of eternal love; they always enjoy a constant mirth; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indiffoluble fociety.

3. In fine, consider how bleffed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same insufacion their hearts a treasure of delights: how great a happiness it is to be united everlasting-

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ly to this Sovereign Good. They are there like happy birds flying and finging perpetually in the air of his divinity, which encompasses them on all fides with incredible pleasure. There every one does his best, and without envy sings the Creator's praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory: Blessed be you for ever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly, with so great love and courage.

Affections and resolutions. 1. Admire and praise this heavenly country. O, how beautiful art thou, my dear ferusalem! and how happy

are thy inhabitants!

2. Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation. O, why have I strayed so far from my Sovereign Good? Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times for sken eternal and infinite delights! Was I not mad, to despise such precious blessings for so vain and contemptible affections!

3. Aspire now with fervour to this delightful habitation. O, my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereaster will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk to-

wards this bleffed land that is promifed us. What have we to do in this Egypt? I will therefore disburden myself of all such things as may divert or retard me in fo happy a journey: I will perform fuch and fuch things as may conduct me to it.

Give thanks. Offer. Pray. Pater. Ave.

Credo.

The ninth Meditation. By way of election and choice of heaven.

Prepara-DLACE yourfelf in the presence tion. I. A of God.

2. Humble yourself before his Majesty, and befeech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young Toby going to Rages, and that he shews you heaven open, with all the pleasures represented in the former meditation; then beneath that he shews you hell wide open, with all the torments described in the meditation of hell: you being thus placed in your imagination, and kneeling by your good angel.

Considerations. 1. Consider that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in this world, shall last for all eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice, yet God, who is ready to give you : wiinzess

either the one by his justice, or the other by his mercy, desires notwithstanding, with an incomparable desire, that you would make choice of heaven; and your good angel also importunes you with all his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.

4. Confider, that Jesus Christ beholds you from above in his clemency, and graciously invites you, faying, Come my dear foul, to everlafting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise with your inward eyes the blessed Virgin, who with a motherly love exhorts you, faying, take courage, my child, despise not the defires of my fon, nor fo many fighs which I have given for thee, thirsting with him after thy eternal falvation. Behold the faints also exhorting you, and millions of bleffed fouls fweetly inviting you, and wishing nothing more than to fee your heart united with theirs in praising and loving God for ever; assuring you that the way to heaven is not fo hard as the world makes it. Be of good courage, dear brother, fay they, he that shall diligently consider the way of devotion, by which we afcended hither, shall fee that we came to those immortal delights by pleasures incomparably sweeter than those of the world.

Election. 1. O hell, I detest thee now and for evermore; I detest thy torments and pains; I detest thy miserable and accursed eternity:

eternity: and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful paradise, everlasting glory and endless felicity, I chuse my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour Jesus, I accept thy everlasting love; and the purchase which thou hast made for me of a place in this heavenly Jesus and bless thee for ever and ever.

2. Accept the favours which the bleffed Virgin and the faints offer you: promife them to advance towards them; and give your hand to your good angel, that he may guide you thither. Encourage your foul to make

this choice. Pater. Ave. Credo.

The tenth Meditation. By way of election and choice which the foul makes of a devout life.

Prepara-PLACE yourself in the presence tion. 1. P of God.

2. Prostrate yourself before him, and im-

plore the affistance of his grace.

Considerations. 1. Imagine yourself again to be in a plain field, all alone with your good angel; and that you see on your lest-hand the devil, seated on a great high throne, with many infernal spirits about him, invironed with a great troop of worldlings, who,

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all bare-headed, acknowledge him for their lord, and do him homage, fome by one fin, and fome by another. Observe the countenance of ail the wretched courtiers of this abominable king. Behold fome of them transported with hatred, envy and passion; others killing one another; others confumed with cares, penfive and anxious to heap up riches; others bent upon vanity, without any manner of pleasure, which is not empty and unprofitable: others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are without rest, order, and decency: behold how they despise one another, and love but in fhew. In a word, you shall see a lamentable commonwealth, miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the other side, behold Jesus Christ crucified, who with a cordial love prays for these poor enthralled people, that they may be freed from this tyranny, and calls them to himself: behold round about him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a fight is it to fee this troop of virgins, men and women, whiter than the lilies: that affembly of widows full of holy mortification and humility! See the rank of divers married people living peaceably together with mutual respect, which cannot be without great charity. Confider how these devout fouls join the exteriour care of the house with the care of the interiour, the love of the hufband with that of the celeftial bridegroom. Confider them all univerfally, and you shall see in them a sweet, holy and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable and well ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst this devout company torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off Satan with all his cursed execrable troop by the good affections and resolutions you have conceived; but you are not yet arrived at Jesus, nor united with this blessed and holy company of devout people, but have hitherto kept your-

felf between the one and the other.

4. The bleffed Virgin, with St. Joseph, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name: Come, my well beloved, come, that I may crown thee.

Election. O world! O abominable troop! no, never more shall you see me under your banner. I have for ever lest off your sooleries and vanities. O king of pride, O cursed king, infernal spirit, I renounce thee, with all thy vain pomps, I detest thee, with all thy works.

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2. And turning myself to thee, my dear Jesus, King of selicity and immortal glory, I embrace thee with all the powers of my soul I adore thee with all my heart, I choose thee now and for ever for my King, and with inviolable fidelity I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O facred Virgin, my dear lady, I choose thee for my guide, I put myself under thy colours, I offer thee a particular respect and

special reverence..

4. O my good angel, present me to this facred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, Live Jesus, live Jesus. Pater. Ave. Credo.

Instructions and Devotions for hearing MASS.

SECT. I.

What the Mass is, and for what end it is to be offered.

1. FROM the beginning of the world the fervants of God were always accustomed to offer facrifice to him; by way of acknowledging his fovereignty, and paying their homage to him: and in all ancient regions, true or false, this worship of facrifice was always looked upon as a most folemn act

of religion, due to the deity which they

worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices; some bloody, in which the victim was slain, others unbloody: some were called holocausts, or whole burnt-offerings, in which the whole host or victim was consumed in fire upon God's altar, for his honour and glory; others were called sin-offerings, which were offered for sins; others were offerings of thanksgiving; others, in fine, were pacific, or peace-offerings, which were offered for obtaining favours of God; the word peace, in the scripture style, signifying all manner of good and

prosperity.

3. All these sacrifices of the law of nature, and of the law of Mofes, were of themfelves but weak and needy elements, and only figures of a facrifice to come, viz. that of fesus Christ; in consideration of which sa-crifice only, and of the faith of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward facrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our fins. Hence, in the 39th Pfalm, spoken in the person of Christ to his Father, we read; Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me. (So St. Paul reads it, Heb. x. 5.) Burnt-offering and fin-C 6 offering

offering thou didst not require; then said I, Behold I come. To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ himself would come to be our sacrifice, and would offer up his own

body and blood for us.

4. Accordingly our Saviour Jesus Christ at the time appointed by his Father, having taken slesh for us, was pleased to offer himfelf a facrifice for us all, dying upon the cross for the fins of the whole world. By this one offering we were completely redeemed, in as much as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has al-

ready paid the price of his blood.

5. Nevertheless, for the daily application of this one eternal redemption to our fouls, and that the mercy, grace, and falvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the fanctuary of heaven, there representing and offering to his Father his death and passion for us, but has also instituted the blessed Eucharist, the night before his passion, in which he has bequeathed us his body and blood, under the facramental veils, not only to be received by us as a facrament, for the food and nourishment of our fouls, but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice: not by way of a new

death, but by way of a standing memorial of his death; a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

6. This eucharistic facrifice of the body and blood of Christ, daily offered under the forms of bread and wine, in remembrance of his passion, is what we call the Mass. This is the solemn liturgy of the catholic church. This is that pure offering which is made to God in every place among the Gentiles, according to the prophecy of Malachi, i. v. 10.

11. By this Christ is a priest for ever according to the order of Melchisedech, Ps. cix. whose facrifice was bread and wine, Gen. xv.

7. This facrifice of the mass is the same in substance with that which Christ offered for us upon the cross; because both the Victim offered, and the Priest, or principal Offerer, is the same fesus Christ. The difference is only in the manner of the offering; because upon the cross our Saviour offered himself in such manner, as really to shed his blood, and die for us; whereas now he does not really shed his blood, nor die any more. And therefore this is called an unbloody sacrifice; and that of the cross a bloody sacrifice.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it compleatly answers all the different ends of sacrifice, and that in a manner infinitely more persect than any of the ancient sacrifices. Christ is here both Priest and victim, representing in Person, and of-

fering up his death and passion to his Father: First, For the adoration, praise, honour, and glory of the divine Majesty. Secondly, In thanksgiving for all his benefits. Thirdly, For the obtaining pardon of our sins. Fourthly, For the obtaining of grace and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the holocausts, thank offerings, sin-offerings, and

peace-offerings of the ancient law.

9. This facrifice of the mass then is offered up to God in the catholic church, First, As a daily remembrance of the passion of Christ: Do this for a commemoration of me; St. Luke xxii. Secondly, As a most solemn worship of the divine Majesty. Thirdly, As a most acceptable thanksgiving to God, from whence it has the name of Eucharist. Fourthly, As a most powerful means to move God to shew mercy to us in the forgiveness of our sins; for which reason we call it propitiatory. And lassly, As a most effectual way to obtain of God all that we want, coming to him (as we here do) with Christ, and through Christ.

ought to offer up the facrifice of the mass: the priest, as Christ's minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High-Priest Jesus Christ. And with this offering of Christ's both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

mass, is that which has for its object the passion of Christ, and which tends to unite the foul to Christ, and through him to his Father; and which most perfectly answers all the other ends of this facrifice, viz. the adoration of God. thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

SECT. II.

The manner of hearing mass.

" WHEN you are going to hear mass, 46 let your first care be to endeavour to 66 recollect yourself, as well as you can, by 66 calling home your wandring thoughts, and 66 taking them off from all other bufinesses 46 and concerns. Imagine that you hear within you the sweet voice of your Saviour, in-666 .66 viting you to come to his facrifice, and to " unite yourself to him.

"In your way to the church or chapel,
put yourself in spirit in the company of
the blessed Virgin, and the other pious
women going to mount Calvary, to be

" prefent at the passion and death of our Lord Represent your Saviour as carrying

"his cross before you, to be immolated thereon for your fins, and bewail these

fins of yours, as the causes of all his suf-

" When you enter the church or chapel, humble yourself prosoundly in the presence of God, whose house you come into; and

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" if the bleffed facrament be kept there, adore

cc your Saviour upon your bended knees. At taking of holy water, making the fign of

the cross upon yourself, beg pardon for your fins, and humbly crave that you may

be washed and cleanfed from them by the

66 blood of the Lamb.

"Chuse, as much as you can, a place to kneel in, where you may be most recol-

66 lected, and least disturbed. There repre-

" fent to yourfelf by a lively faith the ma-" jesty of God, and humbly beg his mercy

and grace, that you may affift at this tre-

mendous facrifice in the manner you ought. " At the beginning of the mass, the priest

at the foot of the altar makes the fign of the cross, faying: In the name of the Father.

" and of the Son, and of the Holy Ghost, Amen.

" and then recites with the clerk the 42d 66 Pfalm, Judica me, Deus, &c. Judge me, O

"God, which you may either recite with

A prayer for the beginning of the mass.

Almighty Lord of heaven and earth, behold I a wretched finner prefume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High-Priest. Fesus Christ thy Son, the facrifice of his body and blood, in union with that facrifice which he offered to thee upon the cross, if, For thy own honour, praise, adoration and glory. 2dly, In remembrance of his death and passion. 3dly,

thanksgiving for all thy blessings bestowed n him and on his whole church, whether jumphant in heaven, or militant on earth; nd especially for those bestowed on me, the rost unworthy of all. 4thly, For obtaining ardon and remission of all my fins; and of nose of all others, whether living or dead, or whom I ought to pray. And lastly, for btaining all graces and bleffings both for nyfelf, and for thy whole church. O, be thou leased to assist me in such a manner by thy race, that I may behave myself this day as ought to do in thy divine presence, and that may fo commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same Jesus Christ, thy Son. Amen.

"Then the priest bowing down says the " Confiteor, I confess to Almighty God, &c. by way of a general confession to God, to the whole court of |heaven, and to all the 86 faithful there present, of his sins and un-33 worthinefs: and to beg their prayers to 66 God for him. And the clerk, in the name 66 of the people, prays for the priest, that God 66 would have mercy on him, and forgive him 66 his fins, and bring him to everlasting life. 66 Then in the name of all there present, the 66 clerk makes the like general confession to 46 God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to shew mercy to 66 66 66 all his people, and to grant them pardon, Devolions for Iviais.

66 absolution, and remission of all their sins Which is done to the end that both pries and people may put themselves in a peni-

tential spirit, in order to assist worthild at this divine facrifice. You may eithe fay the Confiteor, according to the form

which you have above in the morning exer " cife, page 21, or you may pray as follows."

A prayer at the Confiteor.

Bleffed Trinity, one God, Father, Son and Holy Ghost, prostrate in spirit before thee, I here confess, in the fight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have finned: I have grievously offended thro' the whole course of my life, in thought, word. and deed; and therefore am most unworthy to lift up my eyes to heaven, or fo much as to name thy facred name: how much more am I unworthy to appear here in thy fanctu-ary, and to affift among thy angels at these heavenly mysteries, which require so much purity; because Jesus Christ himself is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast and say, O God, be merciful to me a sinner. [Repeat this thrice. J And I humbly hope to find this mercy ercy which I crave, thro' that passion and ath which is here celebrated. O Fountain mercy, grant this mercy to me, and to all our summers. Amen.

the altar, faying, Take away from us, we befeech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the boly of bolies, thro' Christ our Lord, Amen. Say the same with him: and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

he goes to the book, and there reads what is called the *Introit* or *entrance* of the mass, which is different every day, and is generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Glory be to the Father, &c. to glo-

rify the bleffed Trinity."

A prayer at the Introit.

Rant, O Lord, we may be truly prepared for the offering this great facrifice to thee his day; and because our sins alone can renler us displeasing to thee, therefore we cry doud to thee for mercy.

"The priest returns to the middle of the altar, and says alternately with the clerk the Kyrie cleison, or Lord have mercy on us, "which

"which is faid three times to God the F;

ther; three times Christe eleison, or Chrisin have mercy on us, to God the Son; ar

"three times again Kyrie eleison, to God the

"Holy Ghost. Join in this frequent calling for mercy; but let it be with a trul

" contrite and humble heart.

"After the Kyrie eleison, the priest recite the Gloria in Excelsis, or Glory be to God o

"High, &c. being an excellent hymn an prayer to God, the beginning of whic

"was fung by the angels at the birth of

** Christ. Join in this heavenly hymn, an excite in your foul the affections which

expresses."

The Gloria in Excelsis.

GLory be to God on high, and peace of earth to men of good-will. We praise thee, we blefs thee, we adore thee, we glo rify thee, we give thee thanks for thy great glory. O Lord God, O heavenly King, (God the Father Almighty, O Lord Fefa Christ, the only begotten Son, O Lord God O Lamb of God, O Son of the Father, C thou who takest away the sins of the world have mercy on us: O thou who takest awa the fins of the world, receive our prayer O thou who fittest at the right-hand of th Father, have mercy on us: for thou alon art holy, thou alone art Lord, thou alone ar most high, O Jesus Christ, together with th Holy Ghost, in the glory of God the Father Amen.

66 N. B

omitted in the masses of requiem for the dead, and in the masses of the Sundays and Ferias of the penitential times of Advent

and Lent, &c.

At the end of the Gloria in excelsis, the priest kisses the altar, and turning to the people, says Dominus vobiscum, The Lord be with you. Answer; Et cum spiritu uo, And with thy spirit. As often as this falutation is repeated, pray that our Lord

may be always with you, with his miniflers, and with all his people, by directing and affifting all with his heavenly

se grace.

"The priests returns to the book, and says, or Oremus, Let us pray, and then reads the collect or collects of the day, concluding them with the usual determination, Per Dominum nostrum, &c. Through our Lord Jesus Christ, &c. with which the church commonly concludes all her prayers. Whilst the priest is reading the collects you may thus join with him."

A prayer at the collects.

O Almighty and eternal God, we humbly befeech thee mercifully to give ear to the prayers here offered thee by thy fervant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honour of thy name, and the good of our fouls; and grant to us all mercy, grace, and falvation. Thro'our Lord Jesus Christ, Amen.

On the festival of a faint.

GRant, we beseech thee, Almighty God that the examples of thy saints may effectually move us to reform our lives, the while we celebrate their sestions. Thro' our Lor fesus Christ, Amen.

"The collects being ended, the priest lay his hands upon the book, and reads the

" epifile or leffon of the day. At the end
of which the clerk answers, Deo Gratias.

"Thanks be to God, viz. for the heavenly doctrine there delivered. Then follow

"fome verses or sentences of scripture, called the Gradual, which are every day diffe-

" rent. During the epiffle and gradual you

" may pray thus."

A prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may shew forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of sless and blood but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord Jesus Christ.

A prayer at the Gradual.

How wonderful, O Lord, is thy name through the whole earth! I will blesthee, Lord, at all times; thy praise shall ever be my mouth. Be thou my God and my Proctor for ever; I will put my whole trust in the; O let me never be consounded.

After this the book is removed to the other fide of the altar, in order to the reading of the gospel for the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ published by the preachers of the new law. The priest before he reads the gospel, stands a while bowing down before the middle of the altar, begging of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the fame time ask of God, that he would open your ears and heart, that these divine leffons may fink deep into your foul.

"At the beginning of the gospel the priest greets the people with the usual falutation, Dominus vobiscum. The Lord be with you, and then tells out of which of the evange-66 lists the gospel is taken, faying, Sequentia S. 66 Evangelii secundum, &c. i. e. What follows is of the Holy Gospel, &c. At which words 66 both priest and people make the sign of the 66 cross, First, upon their foreheads, to fig-66 nify that they are not ashamed of the cross 66

Devotions for Mass.

"of Christ, and his doctrine. Secondly, Upo their mouths, to fignify that they will ev profess it in words. Thirdly, Upon the breast, to fignify that they will always kee it in their hearts. The clerk answers, Gi ria tibi, Dimine, Glory be to thee, O Lord At the gospel stand up, to declare by th posture your readiness to go and do wha foever you shall be commanded by you Saviour in his gospel: and if you have no the convenience of reading of it, or othe wise attending to it, you may pray as so

A prayer at the Gospel.

lows."

O Lord Fesus Christ, who camest down from heaven to instruct us in all truth, ar continuest daily to teach us by thy holy go pel, and the preachers of thy word; gran me grace, that I may be wanting in no car necessary for being instructed in thy savir truths: let me be as industrious in my foul concern, as I am for my body: that while take pains in the affairs of this world, I ma not, through stupidity or neglect, let my for starve and perish everlastingly. Let the rul of thy gospel be the direction of my life, th. I may not only know thy will, but likewi do it; that I may observe thy commandments and refisfing all the inclinations of corrupt m ture, ever follow thee, who art the Way, th Truth, and the Life: for thus only can I l thy true disciple; and thus only, O Jesu canst thou be my Master.

44 At the end of the gospel the clerk anwers, Laus tibi Christe, Praise be to thee, O Christ. And the priest kisses the book in reverence to those sacred words he has 66 been reading out of it. Then upon all 66 Sundays, and many other festival days, 66 standing in the middle of the altar, he re-66 cites the Nicene creed, kneeling down at these words: He was made man, in reverence to the great mystery of our Lord's Incarnation.' 66

The Nicene Creed.

I Believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Fesus Christ, the only begotten Son of God. and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father; by whom all things were made. Who for us men, and for our falvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and he was made man: was crucified also for us under Pontius Pilate; he suffered and was buried, and the third day he rose again according to the scriptures. He ascended into heaven, sits at the right-hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the

Son, is adored and glorified, who spoke by the prophets. And one, holy, catholic and apostolic church: I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

"Then the priest turns about to the people, and fays, Dominus vibiscum, The 46 Lord be with you. And having read in the book a verse or sentence of the scripture, which is called the Offertory, and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God: then going to the corner of the altar, he takes the wine, and pours it into the chalice, and mingles with it a fmall quantity of water, in remembrance of the blood and " water that iffued out of our Saviour's fide: ss after which he returns to the middle of the altar, and offers up the chalice. Then bowing down, he begs that this facrifice, which he defires to offer with a contrite and humble heart, may find acceptance with God; and bleffing the bread and wine with the fign of the crofs, he invokes the author of all fanctity to fanctify this offering. During the offertory you may " pray thus:"

A prayer at the Offertory.

A CCEPT, O eternal Father, this offering which is here made to thee by thy minister, minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High-Priest, and he is our victim. With him and through him we defire to approach to thee this day, and by his hands to offer thee this facrifice, for thy own honour, praife, and glory, in thankfgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace and falvation for all thy faithful. And with this offering of thy only begotten Son we offer ourselves to thee, begging, that by the virtue of this facrifice, we may be happily united to thee, and that nothing in life or death may ever separate us any more from thee, Through Jesus Christ our Lord. Amen.

" At the end of the offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the . 66 cleanness and purity of foul with which we ought to approach to these divine my-66 steries, faying, Lavabo, &c. I will wash my 66 bands among the innocent, and I will encom-66 pass thy altar, O Lord, &c. as Psalm xxv. 66 Then returning to the middle of the altar, and there bowing down, he begs of 66 66 the bleffed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Fesus Christ, se and for an honourable commemoration of

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46 the bleffed Virgin, and of all the faints, that they may intercede for us in heaven,

" whose memory we celebrate upon earth. You may thus join with him:"

A prayer at Lavabo, or washing the Fingers. WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean finner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A prayer when the priest stands bowing down at the middle of the altar.

O MOST holy and adorable Trinity, vouchfafe to receive this our facrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our fins, rife with him to a new life, and afcend with him to thee. Let those saints, whose memory we' celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, thro' the same Jesus Christ our Lord. Amen.

"Then the priest kissing the altar, turns to the people, and fays, Orate Fratres, &c.

66 that is, Brethren pray, that my facrifice and co yours may be made acceptable to God the Fa-

" ther Almighty, You would do well to pray

as he defires, and fay with the clerk:

MAY the Lord receive this facrifice from thy hands, to the praise and glory of

his own name, for our benefit, and that of all his holy church.

"Then the priest says, in a low voice, the prayers called Secreta, which correspond to the collects of the day, and are different every day. During which, you may pray as follows:"

A prayer at the Secreta.

M Ercifully hear our prayers, O Lord, and graciously accept this oblation which we thy fervants make to thee; and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, thro' fesus Christ. Amen.

On the festival of a saint.

SAnctify, O Lord, we befeech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honour, through our Lord Fesus Christ.

"The priest concludes the Secreta, by saying aloud, Per omnia secula seculorum,
that is, World without end. Ans. Amen.
Priest, Dominus vibiscum, The Lord be with
you. Ans. Et cum spiritu tuo, And with
thy spirit. Priest. Sursum corda, Lift up
your hearts. Ans. Habemus ad Dominum,
We bave them lifted up to the Lord. Priest.
Gratias agamus Domino Deo nostro. Let us
D 3

" give thanks to the Lord our God. Ans.
"Dignum & justum est, It is meet and just.

Then the priest recites the Preface (so call-

" ed, because it serves as an introduction to the canon of the mass) in which you may

" join with him as follows:"

The Preface.

T is truly meet and just, right and wholfome, that we always, and in all places, should give thanks to thee, O holy Lord, almighty Father, everlasting God, through Christ our Lord. Through whom the angels give praise to thee, the denominations adore, the powers tremble, the heavens and the virtues of the heavens, and the bleffed feraphims with common jubilee join in glorifying thy Majesty. With whom we beseech thee that thou wouldst order our voices also to be admitted, faying, with a most humble confesfion: Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of thy glory, Hosanna in the highest. Blessed is he that comes in the name of the Lord, Hofanna in the highest.

"After the Preface follows the Canon of the mass, or the most facred and solemn

" part of this divine service, which is read

"with a low voice, as well to express the filence of Christ in his passion, and his

" hiding at that time his glory and divinity,

" as to fignify the vast importance of that common cause of all mankind, which the

se priest

priest is then representing as it were in se-66 cret to the ear of God; and the reverence 66 and awe with which both priest and people 66 ought to affift at these tremendous myste-

"The Canon begins by the invoking the Father of mercies, through Jefus Christ his Son, to accept this facrifice for the holy 66 catholic church, for the pope, for the 66 bishop, for the king, and for all the professors of the orthodox and apostolic faith 66 throughout the whole world. Then fol-66 lows the Memento, or commemoration of the living, for whom in particular the priest " intends to offer up that mass, or who have " been particularly recommended to his or prayers, &c. To which is subjoined a re-" membrance of all there prefent, followed by a folemn commemoration of the bleffed "Virgin, of the apostles, martyrs, and all the se faints; to honour their memory, by naming them in the facred mysteries, to com-" municate with them, and to beg of God " the help of their intercession, thro' Fesus 66 Christ our Lord. During this part of the " canon you may pray thus:

A prayer at the beginning of the Canon.

Eternal and most merciful Father, behold we come to offer thee our homage this day; we defire to adore, praise and glorify thee: and to give thee thanks for thy great glory, joining our hearts and voices with all thy bleffed in heaven, and with thy whole church

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church upon earth. But acknowledging our great unworthiness and innumerable fins for which we are heartily forry, and humbly beg thy pardon, we dare not venture to approach to thee otherwise than in company of thy Son, our advocate and Mediator Jefus Christ, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and thro' him, we venture to offer thee this facrifice: to his most facred intentions we defire to unite ours; and with this offering which he makes of himself, we defire to make an offering of our whole being to thee. With him and thro' him we befeech thee to exalt thy holy catholic church throughout the whole world; to maintain her in peace, unity, holiness, and truth: to have mercy on thy servant N. our chief hishop, N. our prelate, N. our king, and all that truly fear thee; on our parents, children, friends, and benefactors, &c. on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor finners; that we may be all converted to thee, and find mercy, thro' Fefus Christ, thy Son: thro' whom we hope one day to be admitted into the company of all thy faints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

66 Then

"Then the priest spreads his hands, according to the ancient ceremony of facri-66 fices, over the bread and wine, which are 66 to be confecrated into the body and blood of Christ, and begs that God would accept 66 of this oblation which he makes in the 66 name of the whole church; and that he 6.6 would grant us peace in this life, and eternal falvation in the next. After which he 16 6.6 folemnly bleffes the bread and wine with 66 the fign of the cross, and invokes the Al-6.6 mighty, that they may be made to us the 6.6 body and blood of his most beloved Son 66 our Lord Fefus Christ. And so he proceeds 6.6 to the confecration, first of the bread into 6.6 the body of our Lord, and then of the 66 wine into his blood; which confecration is made by Christ's own words, pronounced 66 in his Name and Person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of 66 Christ are really exhibited and presented to God, and Christ is mystically immolated. 33 Immediately after the confecration follows 66 the Elevation, first of the host, then of the 6.6 chalice, in remembrance of Christ's ele-66 vation upon the cross. At the elevation 66 of the chalice, the priest recites those 66 words of Christ: As often as ye do thefe 6.6 things, ye shall do them for a commemoration 6.6 of me. Then he goes on, making a solemn commemoration of the passion, refurrec-" tion, and ascension of Christ, and begging of God to accept this facrifice, as he was

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« please

" pleased to accept the oblation of Abel,
" Abraham, and Melchisedech: and to com" mand, that it may, by his holy angel, be
" presented upon the altar above, in presence
of his divine Majesty, for the benefit of
all those that shall partake of these myste" ries here below. In the mean time you

A prayer when the priest spreads his hands over the oblation.

may pray thus:"

WE present to thee, O Lord, this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that by thy all-powerful bleffing they may be made for us the precious body and blood of thy beloved Son; and that thro' him, and thro' his death and passion, applied to our souls by these facred mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

At the consecration.

" Make an act of faith of the real presence

" of your Saviour's body and blood, foul and divinity, under the facramental veils. Offer your whole felf to him, and through him to his Father: beg that your heart and

" foul may be happily changed into him."

At the elevation.

"Contemplate with the eyes of your soul, your Saviour elevated upon the cross for you, bow down all the powers of your

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" foul to adore him, and beg that he would draw all hearts to himself."

A prayer after the elevation.

LOOK down now, O Lord, we befeech thee, upon this facred victim which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor finners, was conceived and born into this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of finners, buffetted, fpit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his refurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy facrifice. O look not on our fins, but on the infinite ranfom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the angel of the great council, the eternal Priest; and from thence send down thy bleffing upon all us who here below affift at the divine mysteries, through the same Jesus Christ our Lord. Amen.

"Then the priest proceeds to the Mements, or commemoration of the dead, saying,

" faith, and repose in the sleep of peace; pray-D 6 " ing

[&]quot;Remember also, O Lord, thy servants N. and "N. who are gone before us with the sign of

" ing for all the faithful departed in general, and in particular for those for whom he defires to offer this facrifice Do you the 66 same; and during this Memento, recommend in particular to God's mercy, thro' 66 Fefus Christ's death and passion, the souls 66 of your relations, friends, &c. fuch as 66 are lately dead, or have been particularly 66 recommended to your prayers; all such as 66 you have any ways injured, or been an 66 occasion of their fins; such as are in the 66 greatest want of prayers, or have none to 66 pray for them: in fine all such as God 66 would have you particularly to pray for; and conclude with the priest: To these, O Lord, and to all that rest in Chilt, grant, ue beseech thee, a place of refreshment, light and peace, through the same Christ our Lord, Amen.

"After this Memento or commemoration of the dead, the priest raising his voice a little, and striking his breast, says, Nobis quoque peccatoribus, &c. And also to us sinners, &c. humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs thro Jesus Christ. Then kneeling

" down, and taking the facred host in his hands, he makes the fign of the cross with it over the chalice, saying, Thro' him, and

" with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all

" honor and glosy; which last words he pro-

chalice

chalice from the altar, and then kneels down, saying with a loud voice, Per omnia facula faculorum, For ever and ever. Ans. Amen. After which he recites aloud the Pater noster, or Lord's prayer, the clerk answering at the end. Sed libera nos à malo, But deiver us from evil. In the mean time you may pray thus:"

A prayer at the Nobis quoque peccatoribus.

WE humbly implore thy mercy, O Lords for ourselves also; we beg pardon for all our sins; we desire to detest them and to renounce them for ever: all our hope is in the multitude of thy tender mercies, from which we considently expect forgiveness, thro' Jesus Christ, and to be one day, thro' him, admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time we desire to offer thee daily, thro' him, all honour and glory.

"At the Pater noster join with the priest in that facred prayer; and at the conclusion of it, beg with him to be delivered from all evils past, present and to come; and by the intercession of the blessed Virgin, and all the saints, to be secured from sin, and all disturbances, thro fesus Christ our Lord.

"After this the priest breaks the host over the chalice, in remembrance of "Christ's body being broken for us upon the cross; and he puts a small particle of the

Devotions for Mass. hoft into the chalice, praying that the peace of the Lord may be always with us. Then kneeling down, and rifing up again, he fays, Agnus Dei, &c. Lamb of God who takest away the sins of the world, have mercy on us. He repeats this thrice; but 66 at the third time, instead of Have mercy on us, he fays, grant us peace. After the Ag-

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any are to receive.

"The devotion most proper for the people, from the Pater noster till after the priest's communion, is to make, during that time,

a spiritual communion; 1st, By a lively faith of the real presence, in the blessed facrament, of the Lamb of God flain for our fins, and of the abundance of graces

66 which

nus Dei, the priest says three short prayers, by way of preparation for receiving the bleffed facrament; then kneeling down, and rifing again, he takes up the host, and striking his breast, he fays thrice, Domine, non fum dignus, &c. Lord, I am not worthy that thou shouldst enter under my roof; speak only the word, and my foul shall be healed. After which he maks the fign of the crofs upon himself with the host, saying, The body of our Lord Jesus Christ preserve my of foul to life everlafting. Amen. And fo receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words: "The blood of our Lord Jefus Christ preferve my foul to life everlasting. Amen. Then follows the communion of the people, if

which he brings with him to fuch as receive him worthily. 2dly, By an ardent defire of partaking of this life-giving food. 3dly, By humbly acknowledging and heartily bewailing their unworthiness and fins, which hinder them from daing to approach to this heavenly table. 4th'y, By enflamed affections of love, aspiring after fesus · Chrift, and an eternal union with him, inviting him to come at least spiritually into their fouls, and to take full polleffion of all the powers of their fouls, and to give them a large share in those graces which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as of-66 ten as a person hears mass, but any other 66 hour in the day; and the oftener the bet-46 ter. You may, if you please, make use of this form:"

A spiritual communion.

O My sweet Saviour Jesus Christ, thou art my Sovereign Good, the Fountain of all Good, my God and my All. I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and our Victim: I most firmly believe that thou offeredst thyself upon the cross a facrifice for us all, after having suffered many cruel torments for us; and

that by thy glorious refurrection, and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these facred mysteries thou art truly and really present, and that thy facred body and blood are here offered up in facrifice, and verily and indeed received by thy faithful, in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine facrament! O what graces, what fanctity do they receive from this Fountain of all fanctity! O that I were so happy as to be worthy to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels! But alas! I am the most wretched of all finners who from my first coming to the use of reason, till this hour, have innumerable ways offended thee, my God. My foul is over-spread with an universal leprofy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore infinitely unworthy to approach to the Lord of all purity and fanctity. In this lamentable state that I am, I dare not fo much as look up towards thy altar, much less approach to it; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my fins, and implore thy mercy. O Fountain of mercy have compassion on me, and fuffer me at least to figh after thee; and tho' I am unworthy of thy embraces, permit me, like the penitent Magdalen, to present myself

least before thy feet, and wash them in irit with my tears! O may thy facred blood, hich thou hast shed for all sinners, cleanse by poor soul this day from all its filth! O ome to me, dear Lord, in spirit, and take offession of all the powers of my soul? re-ollect my memory in thee, enlighten my nderstanding, and enslame my will with thy ove. O let me be thine, and thou mine, rom henceforth and for ever; and grant that tothing in life or death may ever separate me rom thee any more. In this one prayer, near me, O Lord; and in all things else do with me what thou wilt.

66 After the communion, the priest takes the ablutions, of wine and water into the chalice, in order to confummate whatever may remain of the confecrated species. "Then covering the chalice, he goes to the " book, and reads a verficle of holy fcrip-" ture, called the Communion; after which, he turns about to the people with the usual falutation, Dominus vobifcum, and returning 66 to the book, reads the collects or prayers called The post communion. After which 66 he again greets the people with Dominus vobiscum; and gives them leave to depart with Ita missa est; the clerk answering, Deo Gratias, Thanks be to God. Then the " priest, bowing down before the altar, makes a short prayer to the blessed Trinity: And then turning about to the People " gives his bleffing to them all in the name Devotions for Mass.

of the bleffed Trinity: And fo conclude the mass by reading the beginning of the gospel according to St. John, which the 66 66 people hear standing, till these words, Ei 66 verbum caro factum eft, And the word was 66 made flesh; when both priest and people kneel down, in reverence to the mystery of Christ's incarnation. At the end the clerk answers Deo Gratias, Thanks be to God. And fo the priest returns from the altar to the facrifty, and unvests himself, reciting in the mean time the Benedicite, or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion

of the priest, you may pray as follows." A Prayer after the Communion.

Return thee now most hearty thanks, O my God, through Jesus Christ thy Son, that thou haft been pleased to deliver him up to death for us, and to give us his body and blood, both as a facrament and a facrifice in these holy mysteries, at which thou hast permitted me, a most unworthy Sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. O pardon me dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy fight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and I beg that all my undertakings,

thoughts, words and actions, may henceward be levell'd at thy glory, thro' the fame Jesus Christ our Lord. Amen.

The Beginning of the Gospel of St. John.

N the beginning was the word, and the word was with God, and the word was od. The same was in the beginning with od. All things were made by him, and ithout him was made nothing that was ade. In him was life, and the life was the ght of men; and the light shineth in darkess, and the darkness has not comprehenddit. There was a man fent from God, vhose name was John. This man came for witness to give testimony of the light, that Il men might believe through him. He was not the light, but to give testimony of the ight. That was the true light, which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the fons of God; to them that believe in his name, who are born not of blood, nor of the will of flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us. And we saw his glory, the glory as of the only-begotten of the Father full of grace and truth.

N.B. With regard to the vestments, in which the priest says mass: that as the mass represents.

represents the passion of Christ, and the price there officiates in his person, so these vel ments in which he officiates, represent tho with which Christ was ignominiously cloath ed at the time of his passion. Thus the Amil represents the rag or clout with which th Tews muffled our Saviour's face, when a every blow they bid him prophefy who it wa that struck him, St. Luke xxii. 64. Th Alb represents the white garment with which he was vested by Herod: The Girdle, Ma niple and Stole represent the cords and band with which he was bound in the different flages of his passion. The Chasuble, or outward vestment, represents the purple garment with which he was cloathed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders: Lastly, the priest's Tonfure or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law the priests that were wont so officiate in the facred functions, had, by the appointment of God, vesiments assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that in the church of the New Testament, Christ's ministers should in their sacred sunctions be distinguished in like manner from the laity by their sacred vestments; which might also represent the virtues which God requires in them: Thus

h amice, which is first put upon the head, cresents divine hope, which the apostle calls helmet of falvation; the alb, innocence of it; the girdle (with which the loins are beaut) purity and chastity; the maniple (which sut on the left arm) patient suffering of the aburs of this mortal life; the stole, the vet yoke of Christ, to be borne in this life, porder to a happy immortality; in sine, the subject, which is uppermost, and covers all rest, represents the virtue of Charity.

In these vestments the church makes use five colours, viz. the white on the seasts our Lord, of the B Virgin, of the angels, I of the saints that were not martyrs; the son the seasts of Pentecost, of the invennand exaltation of the cross, and of the ostles and martyrs; the violet, which is the aitential colour, in the penitential times Advent and Lent, and upon Vigils and aber-Days; the green on most of the other nays and Ferias throughout the year; and black on Good-Friday, and in the masses the dead.

We make a reverence to the altar upon hich mass is said, because 'tis the seat of ese divine mysteries, and a figure of Christ, ho is not only our priest and sacrifice, but it altar too, inasinuch as we offer our ayers and sacrifices through him. Upon e altar we always have a crucisian, that as e mass is said remembrance of Christs passon and death, both priest and people may two before their eyes during this sacrifice,

the image that puts them in mind of his pa fion and death. And there are always lighte candles upon the altar during mass; as we to honour the victory and triumph of or Great King (which is there celebrated) the these lights, which are tokens of our J and of his Glory, as to denote the light of Faith, with which we are to approach thim.

A method of hearing Mass for the absent.

IT often happens that christians, throug distance of place, indisposition, or othe unavoidable impediments, are hindered fror being able to be present at the great facrifice of the mass: in which cases it is proper the should endeavour to assist thereat, at least in spirit, which may be done with great fruit to their souls in this manner.

Let them make choice of a proper time in the morning, and either by themselves (or if they have a family, fummoning them together) let them go into their oratory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept at a distance from these heavenly mysteries, let them join them. selves in heart and affection with all that are offering this facrifice to God at that time; representing more particularly to themselves that mass which is then offered in the place where they commonly hear mass; and applying themselves to the same devotions they commonly use in time of hearing mass. Thu Thus for example: at the Confiteor, let em confess their fins with a hearty repennce; at the Kyrie Eleison, let them cry out God for mercy; at the Gloria in Excelsis, them give adoration and glory to God; the Collects, let them recommend to him eir own and the church's necessities; at the bifle and Gofpel, let them beg God's grace, (at they may conform their lives to his holy ord; and so with proportion let them acmmodate their devotion to all the other rts of the mass; remembering always the ur Intentions of the facrifice; the Passion of brist, and a Spiritual Communion: uniting emselves in every part of this sacrifice with efus Christ, and offering themselves to God ith him and through him.

he manner of ferving and answering at Mass.

he Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows.

Prieft.

Ntroibo ad altare Dei.

· Clerk. Ad Deum, qui lætificat juventutem

Pr. Judica me, Deus, & discerne causam neam de gente non sancta; ab homine iniquo todoso erue me.

Cl. Quia tu es, Deus, fortitudo mea, quare ne repulisti, & quare tristis incedo dum afflitime inimicus?

90 2 ne jerveng de mujs.

Pr. Emitte lucem tuam & veritatem tuam ipsa me deduxerunt, & adduxerunt in monter fanctum tuum, & in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum

qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deu meus: quare tristis es anima mea, & quar conturbas me?

Cl Spera in Deo, quoniam adhuc confite bor illi; falutare vultûs mei, & Deus meus.

Pr. Gloria Patri, & Filio, & Spiritu

Sancto.

Cl. Sicut erat in Principio, & nunc, & femper, & in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventuter meam.

Pr. Adjutorium nostrum in nomine Domini. Cl. Qui fecit cælum & terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducat te ad vitam æternam. Pr. Amen.

Cl. Confiteor Deo omnipotenti, beata Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus sanctis, & tibi. Pater, quia peccavi nimis cogitatione, verbo & opere [here he strikes his breast thrice] med culpâ, med culpâ, med maxima culpâ. Ideo precor beatam Mariam semper Virginem beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Pe

trum & Paulum, omnes sanctos, & te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c. Cl. Amen. Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te

Pr. Ostende nobis, Domine misericordiam tuam. Cl. Et falutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison. Cl. Christe eleison.

Pr. Christe eleison. Cl. Christe eleison.

Pr. Kyrie eleison. Cl. Kyrie eleison. Amen.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, or Flectamus genua. Cl. Et cum spiritu tuo, or Levate.

Pr. Per omnia fæcula fæculorum.

Cl. Amen.

At the end of the Epistle say, Deo gratias.

The Epiftle, Gradual and Alleluja, or Trast being read, remove the mass book to the righthand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk ever kneel or fland on the contrary side to the mass book.

Pr. Dominus vobiscum.

Gl. Et cum spiritu tuo.

Pr. Sequentia fancti Evangelii secundum. was in said to many wEst grades, was Making Making the fign of the cross, say,

Cl. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS; and at the end say, Cl. Laus tibi, Christe. Pr. Dominus vohiscum.

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the bason, water and towel for the priest. The priest having washed, let him kneel in his former place, and answer,

Pr. Orate Fratres, &c.

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Surfum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum & justum est.

At Sanctus, Sanctus, Sanctus, &c. ring the

little bell, where this is customary.

And again, when you see the priest spread his hands over the chalice, give warning by the hell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kis the vestment; and presently do the same at the elevation

tion of the Chalice. As often as you pass by the bleffed Sacrament, adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl. Sed libera nos à malo.

Pr. Per omnia fæcula fæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water (but if there be communicants, first provide them a towel, and fay the Confiteor.) Then remove the book to the left-hand of the altar, take away the towel from the communicants, if there were any, and return to your former place.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo. Pr. Per omnia fæcula fæculorum.

Cl. Amen.

Pr. Ite, Missa est; or Benedicamus Domino. Cl. Deo gratias.

In Masses for the dead.

Pr. Requiescant in pace. Cl. Amen. Remove the book, if it be left open; kneel and take the priest's blessing.

Pr. Pater, & Filius, & Spiritus Sanctus.

Cl. Amen.

At the beginning of the Gospel.

Pr. Dominus vobiscum. Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii.

Cl.

·Cl. Gloria tibi, Domine.

At the end fay, Deo gratias.

Put out the candles, and ley up all de

Put out the candles, and lay up all decently and carefully.

Other devotions proper for Sundays and Holidays.

The Hymn Te Deum.

WE praise thee, O God; we confess thee our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens,

and all the powers.

To thee the Cherubims and Seraphims

cry out without ceasing.

Holy, holy, holy, Lord God of Saboath: Full are the heavens and the earth of the majesty of thy glory,

Thee the glorious choir of the apostles, Thee the laudable number of the prophets,

Thee the white robed army of martyrs doth praise.

Thee the holy church throughout the world

doth confess.

The Father of incomprehensible Majesty, Thy venerable, true and only Son.

And the Holy Ghost the Paraclete.

Thou art the king of Glory, O Christ.

Thou being to take upon thee to deliver man, didst not abhor the Virgin's womb.

Thou having overcome the sting of death.

hal

hast opened to believers the kingdom of

Thou fittest at the right-hand of God in

the glory of the Father.

Thee we believe to be the judge to come.

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

Make them to be numbered with thy faints.

in eternal glory.

O Lord, fave thy people, and blefs thy

And govern them; and exalt them for ever.

Every day we bless thee,

And we praise thy name for ever and ever. Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy

no us.

Let thy mercy, O Lord, be upon us; as

we have put our trust in thee.

In thee, O Lord, have I put my trust; let me not be confounded for ever.

The Benedicite; or Canticle of the three children, Daniel iii.

ALL ye works of the Lord, bless the Lord, praise and exalt him above all forever.

O ye angels of the Lord, bless the Lord;

O ye heavens bless the Lord.

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

O ye fun and moon, blefs the Lord; O ye

stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye Spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye

cold and heat, bless the Lord.

O ye dows and hoary frosts, bless the Lord;
O ye frost and cold bless the Lord.

O ye ice and fnow blefs the Lord; O ye

nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise

and exalt him above all for ever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye

feas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beafts and cattle, bless the Lord;

O ye fons of men, blefs the Lord.

O let Israel bless the Lord; let them praise

him, and exalt him above all for ever.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Mifael, bless ye the Lord, praise and exalt him above all for ever.

Let

Let us bless the Father and the Son with the Holy Ghost; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven; and worthy of praise, and

glorious, and magnified for ever.

Psalms of adoration, praise, and thanksgiving.

Pfalm xciv.

COME, let us praise the Lord with joy; let us joyfully fing to God our Saviour.

Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

For the Lord is a great God, and a great King above all gods. For the Lord will not reject his people.

For in his Hand are all the ends of the earth, and the heights of the mountains are

his.

For the sea is his, and he made it; and his

Come let us adore and fall down before God; let us weep before the Lord that made

For he is the Lo-d our God; and we are the people of his pasture, and the sheep of his hand.

To day, if you shall hear his voice, harden

not your hearts.

As in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me; they proved me, and saw my works.

Forty

Forty years long was I offended with that generation; and I faid, I hefe men always err in their hearts.

And they have not known my ways; fo I swore in my wrath, that they should not en-

ter into my rest.

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

Pfalm xcix.

SING joyfully to God, all the earth. Serve ye the Lord with gladness.

Come in before his prefence with exceeding great joy.

Know ye that the Lord is God; he made

us, and not we ourselves.

We are his people, and the sheep of his pasture. Go ye into his gate with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to generation and generation. Glory, &c.

Psalm cii.

B Less the Lord, O my soul, and let all that is within me praise his holy name.

Bless the Lord, O my soul, and never for-

get all he hath done for thee.

Who mercifully forgiveth all thy iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction;

who

who crowneth thee with mercy and compassion.

Who fatisfieth thy defire with good things; thy youth shall be renewed like the eagles.

The Lord doth mercies; and judgment for

all that fuffer wrong.

He hath made his ways known to Moses; his wills to the children of Israel.

The Lord is compassionate and merciful; long-suffering, and plenteous in mercy.

He will not always be angry; nor will he

threaten for ever. maintain and to spale

He hath not dealt with us according to our fins, nor rewarded us according to our iniquities.

For according to the heighth of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the East is from the West, so far

hath he removed our iniquities from us.

As a father hath compassion upon his children, so hath the Lord compassion on them that fear him.

For he knoweth our frame: he remembereth that we are dust.

Man's days are as grafs: as the flower of the field fo shall he flourish.

For the spirit shall pass in him; and he shall not be, and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

And his justice unto children's children, to suc't as keep his covenant,

E schoom ver to at An

And are mindful of his commandments to

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

Bless the Lord all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless ye the Lord all ye his hosts; you

ministers of his who do his will.

Bless ye the Lord all his works, in every place of his dominion. O my foul, bless thou the Lord. Glory, &c.

Pfalm cxvi.

O Praise the Lord all ye nations: praise

him all ye people. A distributed a svoda

Because his mercy is confirmed upon us; and the truth of the Lord remaineth for ever. Glory be to the Father, &c.

Pfalm cxxxvii.

I Will praise thee, O Lord, with my whole heart; for thou hast heard the words of my mouth.

I will fing praise to thee in the fight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy and for thy truth; thou halt

magnified thy holy Name above all.

In what day foever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord; for they have heard all the words of thy mouth. And And let them fing in the ways of the Lord, for great is the glory of the Lord.

For the Lord is high, and looketh on the

low; and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies; and thy right-hand hath saved me.

The Lord will repay for me. Thy mercy, O Lord, endureth for ever: O despise not

the works of thy hands. Glory, &c.

Psalm exlviii. Alleluia.

P Raise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him all his angels: praise ye him

all his hosts.

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

Praise him ye heavens of heavens: and let all the waters that are above the heavens praise

the name of the Lord.

For he spoke the word, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dra-

gons, and all ye deeps.

Fire, hail, snow, ice; stormy winds which

fulfil his word.

Mountains and all hills; fruitful trees and all cedars.

Beafts and cattle; ferpents and feathered fowls.

Kings of the earth and all people; princes,

and all judges of the earth.

Young men and maidens; let the old with the younger praise the name of the Lord; because his name alone is exalted.

The praise of him is above heaven and earth; and he hath exalted the horn of his

people.

A hymn to all his faints: to the children of Ifrael, a people approaching to him. Glory.

chiard recovered of Pfalm cl.

PRaise ye the Lord in his holy places; praise ye him in the firmament of his power.

Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet; praise

him with pfaltery and harp.

Praise him with timbrel and choir; praise

him with strings and organs.

Praise him on high sounding cymbals; praise him on cymbals of joy: let every spirit praise the Lord. Glory, &c.

The Benedictus; or Canticle of Zacharias. St. Luke i.

D Lessed be the Lord God of Israel, because he hath visited, and wrought the redemption of his people;

And hath raised up a horn of Salvation

to us, in the house of David his servent;

As

As he spoke by the mouth of his holy proshets, who are from the beginning:

Salvation from our enemies, and from the

nand of all that hate us;

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to Abraham our

father, that he would grant to us;

That being delivered from the hand of our enemies, we may ferve him without fear,

- In holiness and justice before him all our

days.

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

To give knowledge of salvation to his peo-

ple, unto the remission of their sins;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that fit in darkness, and in the shadow of death; to direct our feet into the way of peace. Glory, &c.

Acts of faith, hope, love, and contrition, proper to be made every day.

An act of Faith.

O Eternal Truth, who hast revealed thyself to men, one God in three persons, Father, Son, and Holy Ghost, I believe in thee. O Jesus Christ, the Son of God, true God, and true Man, my Saviour and Redeemer, who hast died for us all. I believe in thee. I believe all the divine truths, which thou, my God, haif taught us, by thy Word, and by thy church; because thou hast taught them, who art the Sovereign Truth: and I had rather die than call in question any of these truths.

An act of Hope.

O My God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him, I firmly hope for mercy, grace and salvation from thee, through the same Jesus Christ my Saviour; resolving, on my part, to do all that thou requirest of me.

An act of the Love of God.

My God, and my All, infinitely good in thyfelf, and infinitely good to me, I defire to praise thee, bless thee, glorify thee, and love thee for ever. O take thou possesfion of my whole foul, and make me for ever a servant of thy love.

An act of the Love of our neighbours.

My God, thou halt commanded me to love every neighbour as myfelf, for thy fake. O give me grace to fulfil this commandment. I desire to love every neighbour, whether friend, or enemy, in thee, and for thee. I renounce every thought, word, or deed, that is contrary to this love. I forgive all that have any way offended me; and I beg thy mercy, grace, and salvation for all the world.

An act of Contrition.

My God, who art infinitely good, and always hatest sin, I beg pardon from the ottom of my heart, for all my offences anish thee; I detest them all, and am hearily sorry for them, because they offend thy nfinite goodness: and I beg I may rather lie, than be guilty of them any more.

An universal prayer fr all things necessary to Salvation.

O My God, I believe in thee, do thou ftrengthen my faith. All my bopes are in thee, do thou fecure them. I love thee with my whole heart, teach me to love thee daily more and more. I am forry that I have offended thee; do thou increase my forrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor. I call upon thee

as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by

thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I defire that in all things thy will may be done, because it is thy will, and in

the manner thou willest,

I beg of thee to enlighten my understanding, to enstame my will, to purify my body,

and to fanctify my foul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my possions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt of the world.

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

Affilt me to overcome fenfuality by mortification, avarice by alms-deed, anger by me.kness, and tepidity by devotion.

O my God, make me prudent in my undertakings, couragious in dangers, patient in

afflictions, and humble in prosperity.

Grant, that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying,

and my comportment regular.

Affish me, that I may continually labour to overcome nature, to correspond with the grace, to keep thy commandments, and to work out my salvation.

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

dishiw wont tenung Great

A Paraphrase on the Lord's Prayer. 113

Grant that I may prepare for death, that I ay fear the judgments, that I may escape II, and in the end obtain heaven, through esus Christ. Amen.

A paraphrase on the Lord's Prayer.

Our Father, who art in heaven

Almighty Lord, and Maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should e so great, as to suffer such poor worms as we are to call thee Father! O make us ever utiful children to such a parent! O my oul, ever remember this dignity to which hou art raised, of being a child of God; and see thou never degenerate, by making hyself a slave to fin and the devil. O most soly Father, who dwellest in heaven, and neavenly souls, raise my heart to thee; and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name.

THE first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy, and infinitely glorious, and that thou art eternally adored, praised, and glorised, by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou served! How is thy name blasphemed all the day; even by those that call themselves christians!

christians! How many millions of souls in a parts of the world, though made to thy ow image and likeness, and redeemed by the pre cious blood of thy only Son, live and die i infidelity, error and vice, to the great dishonou of thy holy name! O when shall so great a evil be remedied! O that I could do any thin to remedy it! O that I could worthily pro mote the honour and glory of thy name O that I could make it known to all nations O that like the bleffed in heaven we were al happily united in praising, bleffing, and lov ing thee !- But this must be the work of thy grace, O Lord: and this grace I beg of the this day, that so both I and all the world may ever adore, praise, and love thee: and not only in words, but much more in our lives, shew forth the glory of thy name.

Thy kingdom come.

H Eaven is the seat of thy eternal kingdom, O Lord; there thou livest and reignest for ever. But whilst we are here in this mortal life, thy Kingdom is within us, as often as thou reignest within our souls by thy grace, and by thy love. I earnestly beg both for myself and for all others, a share in thy eternal kingdom; that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace, and of thy love, may come into our souls; that thou may stever reign in us without controul; and make us all according to thy own heart, that nothing

us may any more presume to rebel against tee, the true King of hearts; but that we tay be ever faithful servants and subjects of ty love.

Thy will be done on earth, as it is in heaven.

THE bleffed in heaven have no other will

O Lord, but thine: this will of thine bey ever adore; this they eternally embrace and love; this they readily and chearfully bey. O that we poor banished children of dam here upon earth did in like manner lore, embrace, and love thy will! O that to obeyed in like manner! Lord, 'tis my neere desire and hearty prayer, that from encesorward thy holy will may be done by s in all things. O grant, that from this noment thy will may be the rule of all our ctions; and that in all our deliberations, ke the convert, St. Paul, we may ever cry ut to thee, Lord, what would'st thou have me odo! O grant, that in all our sufferings we have ever have a perfect conformity to thy oly will.

Give us this day our daily bread.

THE bread of our fouls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, so no other. O Lord, than thy only Son, who has faid, I am the living bread that came down from heaven; he that eateth of this bread shall ive for ever: and the bread that I will give, is my flesh, for the life of the world. This bread of life, we carnestly beg of thee; this we de-

fire often to receive facramentally; this we defire daily to receive spiritually, for the not rishing of our souls with thy heavenly grace from this sountain of grace. O come, der Jesus into our poor samished souls, satisf our hunger here this day with this heavenly bread till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessaries of this life grant us what in thy wissom thou seess befor us, and most conducing to thy honour and our eternal welfare.

And forgive us our trestasses, as we forgive then that trespass against us.

OUR fins, () Lord, are innumerable; the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these fins But prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the facrisice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised forgiveness to those that forgive, we here from our hearts forgive all that have offended us, and hope thro' him to find forgiveness from thee.

A Las! O Lord, man's life upon earth is a continual temptation. We are en-

compassed

empassed on all sides with mortal enemies: to world, the flesh, and the devil, are ever acking us with united forces. Our only tpe in all these dangers and conflicts is in ty strength and protection. O stand thou frus, and we care not who is against us. Ve believe that thou art faithful, and wilt ht suffer us to be tempted above our rength. O never fuffer us to forfake thee; ad we know thou wilt not forfake us. Let bt the devil circumvent us by his frauds and eceits; nor ever glory that he has prevailed ver us : arm us both against the terrors and atteries of the world, and all the dangers our passions and concupiscences. And hatever trials thou art pleased to send us, t thy supporting grace ever carry us thre' rem with advantage to our fouls: that by ly favour and mercy, we may be faithful nto death, and so receive the crown of life.

But deliver us from evil. Amen.

Sovereign good, the fountain of all our good, deliver us from all our evils; from ur fins, and the punishments we deserve for tem; from wars, plagues, famines, and such ke scourges, which we have too much ream to apprehend hanging over our heads, om thy justice, and our impenitence; from eresy and schism, and all that blindness of oul which self-conceit and pride expose us of the impenitence, and everlassing damnation; om all these evils, for thy own goodness

118 The Creed of St. Athanahus.

fake, O Lord deliver us, thro' Jefus Chr. thy fon our Lord, Amen.

The Symbol, or Creed of St. Athanasius.

Whosoever will be saved, before all thing it is necessary that he hold the catholic faith.

Which faith, except every one do kee entire and unviolated, without doubt he shaperish everlastingly.

Now the catholic faith is this: that w worship one God in Trinity, and Trinity i

Unity.

Neither confounding the Persons, nor d.

viding the Substance.

For one is the Person of the Father, an other of the Son, another of the Holy Ghoss

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, an

fuch is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father is incomprehensible, the So is incomprehensible, and the Holy Ghost incomprehensible.

The Father is eternal, the Son is eternal

and the Holy Ghost is eternal.

And yet they are not three Eternals, bu

As also they are not three Uncreateds, no three Incomprehensibles; but one Uncreated and one Incomprehensible.

The Creed of St. Athanasius, 119

In like manner the Father is Almighty, to Son is Almighty, and the Holy Ghost is amighty.

And yet they are not three Almighties, but

de Almighty.

So the Father is God, the Son is God, and yet they

e not three Gods, but one God.

So likewise the Father is Lord, the Son is ord, and the Holy Ghost is Lord; and yet ey are not three Lords, but one Lord.

For as we are compelled by the christian uth, to acknowledge every person by him-

If to be God and Lord.

So are we forbidden by the catholic reliion to fay there are three Gods, or three ords.

The Father is made of no one, neither

reated, nor begotten

The Son is from the Father alone not

rade, nor created, but begotten.

The Holy Ghost is from the Father and he Son; not made, nor created, nor becotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; and one Holy

Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or leffer; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already laid above, the Unity is to be worshipped in

Trinity, and the Trinity in Unity.

He

120 The Creed of St. Athanasius.

He therefore that would be faved must the think of the Trinity.

Furthermore it is necessary to everlastir salvation, that he also believe rightly the it carnation of our Lord Jesus Christ.

Now the right faith is that we believe an confess, that our Lord Jesus Christ, the So

of God, is both God and Man.

He is God of the substance of his Father begotten before the world; and he is Man (the substance of his Mother, born in th world;

Perfect God and perfect Man; subsistin

of a rational foul, and human flesh.

Equal to the Father according to his God head; and lesser than the Father according to his manhood.

Who, although he be both God and Man

yet he is not two, but one Christ.

One, not by the conversion of the God head into flesh, but by the taking of the Manhood unto God.

One altogether, not by confusion of sub-

stance, but unity of person.

For as the rational foul and the flesh is one man, fo God and Man is one Christ.

Who fuffered for our falvation, descend ed into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth at the right-hand of God the Father Almighty from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again

Will

with their bodies, and shall give an account

And they that have done good shall go into ife everlasting; and they that have done evil

into everlasting fire.

This is the catholic faith, which except a man believe faithfully and stedfastly, he cannot be saved. Glory be to the Father, &c.

The Vespers, or Even-Song, for Sundays, According to the Roman Breviary.

Our Father, &c. Hail Mary, &c.

V. Incline unto my aid, O God. R. O Lord make haste to help me. V. Glory be to the Father, &c. R. As it was in the beginning, &c. Alleluia. Anth. The Lord faid.

Pfalm cix. Dixit Dominus.

THE Lord faid to my Lord, fit thou at my right-hand.

Until I make thy enemies thy footstool.

The Lord will fend forth the scepter of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star, I begat

thee.

The Lord hath sworn, and he will not repent it: thou art a priest for ever, according to the order of Melchisedeck.

The

The Lord at thy right-hand hath broken

kings in the day of his wrath.

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

He shall drink of the torrent in the way: therefore shall he lift up the head. Glory, &c.

Anth. The Lord faid to my Lord, fit thou at my right-hand. Anth. Faithful.

P salm ex. Confitebor tibi.

Will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord, fought

out according to all his wills.

His work is praise and magnificence, and

his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will shew forth to his people the

power of his works.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever; made in truth and equity.

He hath fent redemption to his people; he hath commanded his covenant for ever.

Holy

Holy and terrible is his name. The fear of the Lord is the beginning of wildom.

All that do it have a good understanding: his praise continueth for ever and ever-

Glory.

Anth. Faithful are all his commandments, confirmed for ever. Anth. In his commandments.

Pfalm exi. Beatus Vir.

Lessed is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His feed shall be mighty upon earth: the generation of the righteous shall be bleffed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is rifen up in darkness. He is merciful, compassionate, and juft.

Acceptable is the man that sheweth mercy, and lendeth; he shall order his words with judgment, for he shall never be moved.

The just shall be in everlasting remem-brance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever;

his horn shall be exalted in glory.

The wicked shall see, and be angry: he shall gnash with his teeth, and pine away: the design of the wicked shall perish. Glory. Velpers for Sundays.

Anth. In his commandments he delights exceedingly. Anth. Let the name of the Lord.

Psalm exii. Laudate pueri.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Bleffed be the name of the Lord, from henceforth now and for ever.

From the rifing of the fun to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and

his glory is above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth.

Raifing up the needy from the earth, and

lifting up the poor out of the dunghill.

That he may place him with the princes,

with the princes of his people.

Who maketh a barren woman dwell in a house, a joyful mother of children. Glory.

Anth. Let the name of the Lord be blessed for ever. Anth. We that live.

Pfalm exiii. In exitu Ifrael.

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The fea faw, and fled; Jordan was turned back.

The mountains skipped like rams, and the hills like lambs of the flock. What

What ailed thee, O thou fea, that thou didft flee? And thou, O fordan, that thou wast turned back?

Ye mountains that ye skipped like rams,

and ye hills like the lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of waters, and the flony hill into fountains of waters,

Not to us, O Lord, not to us; but to thy

For thy mercy and thy truth's fake, left the Gentiles should fay, where is their God?

But our God is in heaven; he hath done

all things whatfoever he would.

The idols of the Gentiles are filver and gold; the works of the hands of men.

They have mouths and fpeak not; they

have eyes and fee not.

They have ears and hear not; they have notes and fmell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out through their throats.

Let them that make them become like un-

to them, and all fuch as trust in them.

The house of *Israel* hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

3 The

The Lord hath been mindful of us; and hath bleffed us.

He hath bleffed the house of Ifrael; he hath bleffed the house of Aaron.

He hath bleffed all that fear the Lord, both

little and great.

May the Lord add bleffings upon you; upon you and upon your children.

Bleffed be you of the Lord, who made

heaven and earth.

The heaven of heavens is the Lord's; but the earth he has given to the children of men.

The dead shall not praise thee, O Lord,

nor any of them that go down to hell.

But we that live bless the Lord, from this time, now and for ever. Glory be to &c.

Anth. We that live do bless the Lord.

The little chapter, 2 Cor. i.

Bleffed be God, and the father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

Answ. Thanks be to God:

The HYMN. Lucis creator optime.

O Great Creator of the light,
Who from the darkfome womb of night.

Brought'st forth new light at nature's birth, To shine upon the face of earth.

Who by the morn and evining ray Hast measur'd time, and call'd it day;

Vouchfafe

Vouchfase to hear our pray'rs and tears, Whilft sable night involves the spheres.

Left our frail mind with fin defil'd, From gift of life should be exil'd, Whilst on no heav'nly thing she thinks, But twines herself in Satan's links.

O may she soar to heav'n above, The happy seat of life and love: Mean time all finful actions shun, And purge the foul ones she has done.

This pray'r, most gracious Father, hear, Thy equal Son incline his ear; Who, with the Holy Ghost and thee, Doth live and reign eternally. Amen.

V. May my prayer; O Lord, be directed, R. As incense in thy fight.

The Authem for the Magnificat is different every Sunday.

The Magnificat, or the Canticle of the bleffed Virgin, St. Luke 1.

MY foul doth manify the Lord, And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.

For he that is mighty hath done great

things to me. And holy is his name.

And his mercy is from generation to gene-

ration, to them that fear him.

He hath sheweth might in his arm; he hath scattered the proud in the conceit of their heart.

F 4

He

He hath put down the mighty from their

feat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath fent empty away,

He hath received Ifrael his fervant; being

mindful of his mercy.

As he spoke to our fathers; to Abraham and to his seed for ever. Glory be to, &c.

The prayer is the collect of the day, and differs every cunday. You may fey this as follows.

Let us pray.

LOOK down, we beseech thee O Lord, upon this thy samily, for which our Lord Jesus Christ did not slick to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

A commemoration of the bleffed Virgin Mary.

Anth. O Holy Mary, fuccour the miferable, help the faint-hearted, comfort the afflicted, pray for the people, intercede for the clergy, make supplication for the devout semale sex: let all be sensible of thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God.

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

Let us pray.

GRant, we befeech thee, O Lord God, that we thy fervants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed Mary, ever Virgin, may be delivered from present forrows, and come to eternal joys, thro' our Lord Jesus Christ.

A commemoration of the holy Apostles Peter and Paul.

Anth. THE apostle Peter, and Paul the doctor of the Gentiles, were they

that taught us thy law. O Lord.

V. Thou shalt establish them rulers over the whole earth. R. They shall be mindful of thy name, O Lord.

O God, whose right hand raised up St. Peter walking on the waters, that he might not be drowned; and delivered his sellow apostle Paul from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both we may obtain the glory of eternity.

Here comes in a commemoration also of the patron of the place, or titular saint of the church; with a proper anthem and prayer out-

of his office.

For peace.

Anth. Give peace, O Lord, in our days; for there is no other to fight for us, but thou our God.

F 5 V. Le

V. Let peace be made in thy strength: R. And plenty in thy towers.

Let us pray.

God, from whom are holy defires, right counsels, and just works; give to thy fervants that peace which the world cannot give; that both our hearts may be addicted to thy commandments, and the fear of enemies being taken away, the times may be quiet under thy protection. Through our Lord Fesus Christ, &c. Amen.

1/2 The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God. V. May the fouls of the faithful thro' the mercy of God rest in

peace. R. Amen. Our Father, &c.

THE COMPLIN.

The lector begins by asking the officiant's be-

nediction, which is given in these words.

The blessing. May the Lord Almighty grant us a quiet night, and a perfect end. Amen.

The short lesson. I Peter, v.

B Rethren, be ye fober, and watch: for your adversary the devil, like a roaring lion, goes round about feeking whom he may devour; whom relift ye strong in faith. But thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord. R. Who made heaven and earth. Our Father, &c. I confess, &c.

V. Convert

V. Convert us, O Lord our Saviour. R. And turn away thy wrath from us. V. Incline unto my aid, O God. R. O Lord make haste to help me. Glory be to the Father, &c. As it was in the beginning, &c.

Anthem. Have mercy, &c.

Psalm, iv. Cum invocarem.

WHEN I called upon him, the God of my justice heard me: when I was in distress thou hast enlarged me.

Have mercy on me, and hear my prayer.

O ye fons of men, how long will ye be dull of heart? Why do ye love vanity, and feek after lying?

Know ye also that the Lord hath made his holy One wonderful; the Lord will hear

me when I shall cry unto him.

Be ye angry and fin not; the things ye fay in your hearts, be forry for them upon your beds.

Offer up the facrifice of justice, and trust in the Lord: many say, Who sheweth us

good things?

The light of thy countenance, O Lord, is figned upon us; thou hast given gladness in my heart.

By the fruit of their corn, their wine, and

oil, they are multiplied.

In peace, in the felf-same, I will sleep,

and I will rest.

For thou, O Lord, fingularly hast settled me in hope. Glory be the Father, &c.

Pfalm xxx. In te Domine.

IN thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me, make hafte to

deliver me.

Be thou unto me a God, a protector;

and a house of refuge, to save me.

For thou art my strength and my refuge: and for thy name's fake thou wilt lead me and nourish me.

Thou wilt bring me out of this fnare, which they have hid for me, for thou art my

protector.

Into thy hands I commend my spirit; thou hast redeemed me, O Lord the God of truth.

Glory be to the Father, &c.

Pfalm xc. Qui habitat.

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my Protector, and my Resuge; my God, in him will I trust.

For he hath delivered me from the fnare of the hunters, and from the fnarp word.

He will overshadow thee with his shoulders, and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be asraid of the terror of the night.

Of

Of the arrow that flieth in the day, of the usiness that walketh about in the dark; of nyasion, or of the noon-day devil.

A thousand shall fall at thy side, and ten housand at thy right hand; but the evil

hall not come nigh thee.

But thou shalt consider with thy eyes, and shalt see the reward of sinners.

Because thou, O Lord, art my hope; thou

nast made the Most High thy refuge.

There shall no evil come to thee; nor shall

the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up;

lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the bafilisk; thou shalt trample under foot the lion and the dragon.

Because he hath hoped in me, I will deliver him; I will protect him, because he hath

known my name.

He shall cry to me, and I will hear him; I am with him in his trouble; I will deliver him, and I will glorify him.

I will fill him with length of days: and I will shew him my falvation. Glory, &c.

Psalm exxxiii. Ecce nunc benedicite.

BEhold now blefs ye the Lord, all ye fervants of the Lord. Who stand in the house of the Lord; in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord. May the Lord out of Sion bless thee, he

that made heaven and earth. Glory, &c.

Anthem. Have mercy on me, O Lord and hear my prayer.

The Hymn.

B Efore the closing of the day, Creator, we thee humbly pray, That for thy wonted mercies fake, Thou us into protection take.

May nothing in our minds excite Vain dreams and phantoms of the night; Our enemy reprefs, that fo Our bodies no uncleanness know.

In this, most gracious Father, hear, With Christ, thy equal Son, our pray'r, Who, with the Holy Ghost and thee; Doth live and reign eternally. Amen.

The little Chapter, Jeremiah xiv.

BUT thou, O Lord, art among us; and thy holy name is invoked upon us; forfake us not, O Lord our God. R. Thanks be to God.

Resp. Into thy hands, O Lord, I commend my spirit. Into thy hands, O Lord, &c. V. Thou hast redeemed us, O Lord God of truth, I commend my spirit. Glory be to the Father, and to the Son, and to the Holy Ghost. Into thy hands, O Lord, I commend my spirit. W. Keep us, O Lord, as

the apple of thy eye. Protect us under the fadow of thy wings. Anth. Save us.

lunc dimittis. Luke ii. The fong of Simeon.

OW thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, thich thou hast prepared before the face of a people.

A light to the revelation of the Gentiles, and the glory of thy people Ifrael. Glory Anthem. Save us, O Lord, waking, and sep us fleeping, that we may watch with

brist, and rest in peace.

Lord have mercy on us. Christ have mery on us. Lord have mercy on us. Our ather, &c. V. Lead us not into temptaon. R. But deliver us from evil. I believe God, &c. V. The refurrection of the body. R. And life everlafting. V. Bleffed art thou, D Lord, the God of our fathers. R. And vorthy of praise, and glorious for ever. V. Let us bless the Father, and the Son, with he Holy Ghost. R. Let us praise and maghify him for ever. V. Thou art blessed, O Lord, in the firmament of heaven. R. And worthy of praise, and glorious, and magni-Sed for ever. V. May the Almighty and merciful Lord bless us and keep us. R. Amen. V. Vouchsafe, O Lord, this night. R: To keep us without fin. V. Have mercy on us, O Lord. R. Have mercy on us. V. Let thy mercy be upon us, O Lord. R. As we have put our trust in thee. V. O Lord hear my prayer. R. And let my cry come

come to thee. V. The Lord be with you R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this had bitation, and drive far from it all snare of the enemy: let thy holy angels dwe herein, to keep us in peace; and thy blessing be upon us for ever, thro' our Lord Jesus Christ. Amen.

V. The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God. May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us, and keep us. Amen.

Then follows an anthem and prayer, in commemoration of the bleffed Virgin, which differs according to the different feasons of the year, Our Father, Hail Mary. I believe in God.

The BENEDICTION of the B. SACRAMENT.

What we call the Benediction, is a devotion practifed by the church, in order to give adoration, praife, and blessing, or Benediction, to God for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive at the same time the Benediction, or Blessing of our Lord there present.

When the bleffed facrament is taken out of the tabernacle, and fet up to be feen by the people, the choir fings, O falutaris hostia. O faving victim, which openess the gates of heaven; lo, the wars of our enemies press upon us; do thou give us strength and aid. To the

great

eat Lord, who is Three in One, be everfling glory. O! may he grant us life ithout end, in our heavenly country. men.

After this is usually sung some psalm, or pious etre, according to the order of superiours, or scretion of the officiant, or exigence of the mes: such as psalm xix. Exaudiat, for the ing; Psalm xlv. Deus nosler resugium, for eace; Psalm xc. Qui habitat, in time of ibulation; the Te Deum, in public thanksivings, &c. then follows the hymn of the lessed sacrament, Pange lingua, or at least the atter part of it, Tantum ergo.

The HYMN, Pange lingua.

Sing, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ, the world's great king, bestow'd
His slesh conceal'd in human food,
And lest mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man, From virgin's womb his life began:
He liv'd on earth, and preach'd, to fow The feeds of heav'nly truth below;
Then feal'd his mission from above
With strange effects of pow'r and love.

'Twas on that ev'ning, when the last And most mysterious supper past; When Christ with his disciples sat, To close the law with legal meat; Then to the twelve himself bestow'd With his own hands to be their food.

The word made flesh for love of man, By's word turns bread to flesh again; And wine to blood, unseen by sense, By virtue of omnipotence: And here the faithful rest secure, Whilst God can vouch, and faith insure.

Tantum ergo.

To this mysterious table now
Our knees, our hearts, and sense, we bow
Let ancient rites resign their place
To nobler elements of grace;
And faith for all desects supply,
Whilst sense is lost in mystery.

To God the Father born of none, To Christ his co-eternal Son, And Holy Ghost whose equal rays From both proceed, one equal praise: One honour, jubilee, and same, For ever hless his glorious name. Amen.

V. Thou hast given them bread from hea ven, Alleluia. R. Replenished with all sweet ness and delight, Alleluia.

V. Pray for us, O holy Mother of God.

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

V. Lord fave our king. R. And hear u

in the day we call upon thee.

Let us pray.

O God, who hast left us in this wonder ful facrament a perpetual memory of thy passion: grant us, we beseech thee, so to reverence the facred mysteries of thy body

at blood, that we may continually find in of fouls the fruit of thy redemption; who

list and reignest, &c.

Defend, we befeech thee, O Lord, by the intercession of blessed Mary, ever Virgin, its thy family, from all adversity; and being prostrate before thee with our whole harts, protect us in thy mercy from the stress of our enemies, thro' fesus Christ our Ird.

We befeech thee, almighty God, that thy frant N. our king, who by thy mercy has dertaken the government of this realm, my also receive the increase of all virtues; who which being adorned, he may both acid the monsters of sins, and being pleasing thy sight, come at length to to thee, wo art the way, the truth, and the life, trough Christ our Lord. Amen.

When the priest gives the benediction with to bleffed sacrament, how down and prosoundly fore your Saviour there present; give him anks for all his mercies, offer your whole self thin, to be his for ever; and earnestly beg is bleffing upon you and yours, and upon his

hole church. Or you may fay thus:

Adoro te devote, &c.

Devoutly adore thee, O hidden Deity, Which lieft concealed indeed under these forms:

o thee my whole heart subjects itself, ecause it finds itself quite lost in contemplating thee.

The fight, the feeling, and the taffe here deceived,

But the hearing alone may be fafely belied believe whatever the Son of God has spol Nothing can be more true than the work truth.

Upon the crofs the divinity alone was a cealed;

But here the humanity also lies hid:
Yet I believe and confess both one and other,

And make the same petition, as did the potent thief.

I don't here feethy wounds as Thomas. Yet I confess thee to be my God;

O grant that I may ever believe in thee m

And ever more put my trust in thee,

O bleffed memorial of the death of Lord,

O living Bread, giving life to man, Grant that my foul may ever live on thee Grant that I may ever relish thy sweetness

O pious Pelican, Jesus, our Lord, Cleanse me an unclean sinner with blood;

One drop of which is sufficient to save. The whole world from all its guilt.

O fesus, whom I now see under a veil, O when will that hour come, which I so mulong for!

Wh

face,

the happy for ever in the contemplation

of thy glory. Amen.

Or else you may say. but and our

AIL true body, born of the bleffed Virgin Mary, which truly suffereds, and immolated upon the cross for man, le side being pierced, sent forth true at the hour of my death. O most cleat, O most gracious, O most sweet Saviges, Son of the eternal God, and of the bleffed Virgin, have mercy on me.

PRAYERS FOR THE KING.

Pfalm xix. Exaudiat.

AY the Lord hear thee in the day of tribulation; may the name of the God Jacob protect thee.

May he fend thee help from the fanctuary;

defend thee out of Sian.

May he be mindful of all thy facrifices: may thy whole burnt-offering be made fat. May he give thee according to thy own

rt: and confirm all thy counsels.

We will rejoice in thy falvation: and in name of our God we shall be exalted.

The Lord sulfill all thy petitions: now

The Lord fulfill all thy petitions: now to I known that the Lord hath faved his sinted.

inted.

He will hear him from his holy heaven: falvation of his right hand is in powers.

Some

142 The Seven Penitential Pfalms.

Some trust in chariots, and some in horse but we call upon the name of the Lord of God.

They are bound, and have fallen: but are risen, and are set up right.

O Lord fave the king: and hear us in a day that we shall call upon thee. Glory, &

V. Lord fave the king. R. And hear in the day we shall call upon thee. T prayer, We befeech thee, as above, p. 139.

In tribulation, say Psalm xc. He to dwelleth, &c. as in the Complin, p. 132.

THE SEVEN PENITENTIAL PSALMS.

Proper to be recited on fasting days, and oth penitential times.

Anthem. Remember not, O Lord, o offences, nor those of our parents, and ta nor revenge on our fins.

Pfalm vi. Domine ne in furore.

O Lord, rebuke me not in thy indignation nor chassise me in thy wrath.

Have mercy on me, O Lord, for I a weak: heal me, O Lord, for my bones a troubled.

And my foul is troubled exceedingly: b thou, O Lord, how long?

Turn to me, O Lord, and deliver my fou

O fave me for thy mercy's fake.

For there is no one in death that is min ful of thee; and who shall confess th in hell i

Tha

have laboured in my groanings; every int I will wash my bed, I will water my ch with my tears.

My eye is troubled through indignation:

Depart from me all ye workers of iniquity: the Lord hath heard the voice of my

The Lord hath heard my supplication; the

d hath received my prayer.

Let all my enemies be ashamed, and be very not troubled: let them be turned back and ashamed very speedily. Glory, &c.

Psalm xxxi. Beati quorum.

Lessied are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath imputed sin, and in whose spirit there is aguile.

Because I was filent, my bones grew old; wilft I cried out all the day long,

For day and night thy hand was heavy ion me: I am turned in my anguish, whilst thorn is fastened.

I have acknowledged my fin to thee; and

r injustice I have not concealed.

I faid, I will confess against myself my intice to the Lord; and thou hast forgiven wickedness of my fin.

For this shall every one that is holy pray

tithee, in a seasonable time.

And yet in a flood of many waters, they full not come nigh unto him.

Thou

144 The Seven Penitential Pfalms.

Thou art my refuge from the trouble which ath encompassed me: my joy, deliver m from them that furround me.

I will give thee understanding, and I wi instruct thee in this way in which thou sha go; I will fix my eyes upon thee.

Do not become like the horse and the mule

who have no understanding.

With bit and bridle bind fast their jaw!

who come not near unto thee.

Many are the scourges of the sinner, bu mercy shall encompass him that hopeth i the Lord.

Be glad in the Lord, and rejoice, ye just and glory all ye right of heart. Glory be, &

Psalm xxxvii. Domine ne in furore.

R Ebuke me not, O Lord, in thy indignation, nor chaftise me in thy wrath.

For thy arrows are fastened in me, and th

hand hath been strong upon me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones because of my sins.

For my iniquities are gone over my head and as a heavy burden are become heavy up

on me.

My fores are putrified and corrupted, be

cause of my foolishness.

I am become miserable, and am bowe down even to the end: I walked forrowst all the day long.

For my loins are filled with illusions; an

there is no health in my flesh.

I ar

I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

Lord, all my desire is before thee; and

my groaning is not hid from thee.

My heart is troubled, my strength hath lest me; and the light of my eyes itself is not with me.

My friends and my neighbours have drawn

near, and stood against me.

And they that were near me, flood afar off; and they that fought my foul, used violence.

And they that fought evils to me, fpoke vain things; and studied deceits all the day.

But I, as a deaf man, heard not; and was as a dumb man, not opening his mouth.

And I became as a man that heareth not;

and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord my God.

For I have faid, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my for-

row is continually before me.

For I will declare my iniquity; and I will

think for my fin.

But my enemies live, and are grown stronger than I; and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me, because I followed goodness.

Forfake me not, O Lord, my God; do not thou depart from me.

G

Attend

Attend unto my help, O Lord, the God of my falvation. Glory be to the, &c.

Pfalm 1. Miserere.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy

tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my fin

is always before me.

To thee only have I finned, and have done evil before thee, that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities,

and in fins did my mother conceive me.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I

shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my fins, and blot

out all my iniquities.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take

not thy Holy Spirit from me.

Restore

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the

wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my falvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my

mouth shall declare thy praise.

For if thou hadft defired facrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A facrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou

wilt not despise.

Deal favourably, O Lord, in thy goodwill with Sion, that the walls of ferusalem

may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

Glory be to the Father, &c.

Pfalm ci. Domine exaudi.

HEAR, O Lord, my prayer, and let my

cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee,

hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like sewel for the fire. I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Through the voice of my groaning, my

bone hath cleaved to my skin.

I am become like a pelican of the wilderness; I am like a night-raven in the house.

I have watched, and am become as a spar-

row all alone on the house top.

All the day long my enemies reproached me, and they that praifed me fwore against me.

For I did eat ashes like bread, and mingled

my drink with weeping.

Because of thy anger and indignation, for having lifted me up thou hast thrown me down.

My days have declined like a shadow; and

I am withered like grass.

But thou, O Lord, endurest for ever; and

thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the

earth thereof.

And the gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he

shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked

upon the earth.

That he might hear the groans of them that are in fetters; that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem

When the people affemble together, and

kings to ferve the Lord.

Heanswered him in the way of his strength: Declare unto me the sewness of my days.

Call me not away in the midft of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy fervants shall continue, and their seed shall be directed for ever. Glory be to the, &c.

Pfalm xxxix. De profundis.

OUT of the depths I have cried to thee, O Lord; Lord hear my voice.

G 3. Let

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

If thou wilt observe iniquities, O Lord;

Lord, who shall endure it?

Because with thee there is propitiation; and by reason of thy law I have waited for thee, O Lord.

My foul hath relied on his word; my foul

hath hoped in the Lord.

From the Morning-watch even until night, let Ifrael hope in the Lord.

Because with the Lord there is mercy, and

with him plentiful redemption.

And he shall redeem Israel from all his iniquities. Glory be to the Father, &c.

Pfalm exliii. Domine exaudi.

HEAR, O Lord, my prayer; give ear to my supplication in thy truth; hear me in thy justice.

And enter not into judgment with thy fervant; for in thy fight no man living shall

be justified.

For the enemy hath persecuted my soul, he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old; and my spirit is in anguish within me, my heart within me is troubled.

I remembred the days of old, I meditated on all thy works: I mused upon the works

of thy hands.

I stretched forth my hands to thee; my foul is as earth without water unto thee.

Hear

Hear me speedily, O Lord; my spirit hath fainted away.

Turn not away thy face from me, lest I

be like them that go down into the pit.

Cause me to hear thy mercy in the morn-

ing, for in thee have I hoped.

Make the way known to me, wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord; to thee have I fled; teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land: for thy name's sake, O Lord, thou

wilt quicken me in thy justice.

Thou wilt bring my foul out of trouble; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my foul; for I am thy fervant. Glory, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents; and take not revenge of our fins.

Evening devotions for families, or for Particulars.

The Litany.

R Emember not, &c.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God the Father of heaven, God the Son Redeemer of the world.

Have mercy on us.

G 4 God

God the Holy Ghost.

Holy Trinity, One God.

Holy Mary,

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

St. Michael, St. Gabriel,

St. Raphael,

All ye holy angels and orchangels, All ye holy orders of bleffed spirits,

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St' Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thadee,

St. Mathias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

St. Vincent. St. Fabian and Sebastian,
St. John and Paul,
St. Cosmas and Damian, St. Gervase and Protase, All ye holy martyrs, St. Silvester, and an analysis of the St. Gregory, St. Ambrose, months and a serial ed and St. Augustine, St. Ferome, dies and chors more St. Nicholas, All ye holy bishops and confessors, All ye holy doctors, St. Anthony, American Mariantes St. Bennet, Company of the Many Water St. Bernard, St. Dominick, St. Francis, deline de la companya de la All ye holy priefts and levites, All ye holy monks and hermits, St. Mary Magdalen, St. Agatha, St. Lucy,
St. Agnes, St. Cecily, St. Catharine, St. Anastasia, All ye holy vigins and widows, All ye men and women, faints of God, make intercession for us. Be merciful unto us. Spare us, O Lord.

Be merciful unto us. Graciously hear us, C Lord.

From all evil, From all fin, From thy wrath,

From fudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest, From everlasting death,

Thro' the mystery of thy holy incarna-

Thro' thy coming, Thro' thy nativity,

Thro' thy baptism and holy fasting,

Thro' thy cross and passion, Thro' thy death and burial,

Thro' thy holy refurrection,

Thro' thy admirable ascension,

Thro' the coming of the Holy Ghost the Comforter.

In the day of judgment,

We finners, do befeech thee to hear us.

That thou fpare us, That thou pardon us,

That thou youch afe to bring us to true penance.

That thou vouchfafe to govern and pre-

ferve thy holy church;
That thou vouchfafe to preferve our apostolic prelate, and all ecclesiastical

orders in holy religion.

Tha

We befeech thee to hear us.

That thou vouchfafe to humble the enemies of the holy church,

That thou vouchfafe to give peace and true concord to christian kings and

princes,

That thou vouchfafe to grant peace and unity to all christian people,

That thou vouchfafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heaven-

That thou render eternal good things to

all our benefactors,

That thou deliver our fouls, and those of our brethren, kinsfolks and benefactors, from eternal damnation.

That thou vouchfafe to give and preferve the fruits of the earth,

That thou vouchsafe to give eternal rest to all the faithful departed,

That thou vouchfafe graciously to hear us. O Son of God,

Lamb of God, who takest away the sins of the world, Spare us, O Lord.

Lamb of God, who takest away the sins of

the world, Graciously hear us, O Lord.

Lamb of God, who takest away the sins of

the world, Have mercy on us.

Christ, hear us; Christ, graciously hear us; Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us. Our Father,

V. And lead us not into temptation. R. But deliver us from evil. Amen.

the way of everlasting salvation; that by the grace he may defire those things that are agree able to thee, and perform them with all hi

strength.

GOD, from whom are holy defires right counfels, and just works, give to thy servants that peace which the world can not give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times by thy protection may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy Spirit, that we may ferve thee with a chaste body, and please the

with a clean heart.

God, the Creator and Redeemer of al the faithful, give to the fouls of thy fervants departed the remission of all their fins that thro' pious supplications they may obtain the pardon which they have always defired.

PRevent, we befeech thee, O Lord, our actions by thy holy infpirations, and carry them on by thy gracious affiftance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly befeech thee, that they, for whom we have determined to offer up our prayers, whether this present world still de-

tain

thins them in the flesh, or the world to come hath already received them out of their bodies, may by the elemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of their sins, thro' our Lord Jesus Christ, thy Son, who liveth and reigneth, one God, with thee, and the Holy Ghost world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and most merciful

Lord graciously hear us. R. Amen.

V. And may the fouls of the faithful, thro' the mercy of God, rest in peace. R. Amen.

An examination of conscience for every night.

First, Place yourself in the presence of God; bumbly adore him, and give him thanks for all his blessings, especially those bestowed on you this day.

Almighty and eternal God, whose majesty filleth heaven and earth. I firmly believe thou art here; that thy adorable eye is on me; that thou seest and knowest all things; and art most intimately present in the very center of my soul. I desire to bow down all the powers of my soul to adore thee; I desire to join my voice with all the angels and saints, to praise thee, and glorify thee now and for ever. I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and upon thy whole church; and particularly for those

those I have received from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. O let me never more be ungrateful to so constant and liberal a Benefactor! And now, dear Lord, add this one blessing to the rest; that I may clearly discover the fins that I have committed this day by thought, word and deed; or by any omission of any branch of my duty, to thee, to my neighbour, or to myself: that no part of my guilt may be hidden from my own eyes; but that I may see my sins in their true colours, and may detest them as they ought to be detested.

Then examine yourself, how you have passed the day; how you have performed your prayers, and other spiritual exercises; in what manner you have acquitted yourself of the duties of your calling; what care you have taken to perform well your ordinary actions of the day; what company you have been in, and what your conversation has been: and in particular, how you have behaved yourself with regard to your customary failings, and your predominant passions.

After having diligently examined your conficience, and discovered the faults you have been guilty of, endeavour to be heartily sorry, humbly beg pardon of the divine Majesly for them, saying for this purpose the Psalm Miserere. Have mercy on me, O God, &c. as above, p. 146.

Then make a firm purpose of amendment for the future, and especially resolve to be more watchful ntchful over yourfelf the following day; to be are diligent in flying the occasion of your sins; ed to take such and such precautions with regard

the faults you are most subject to.

Conclude this exercise, by endeavouring to put urself, as much as possible, in the condition you ould be glad to be found in at the hour of your ath: in order to this, make the best acts you re able, of a lively FAITH, of an humble ONFIDENCE IN GOD, and of a persect REGNATION to his holy will: embrace with all re affections of your soul Christ crucified, and fire to an eternal union with him. For which id you may pray as sollows:

Bleffed Trinity, one God, Father, Son and Holy Ghoft, I believe in thee. O weet Jesus, Son of God, true God and true Ian, the Redeemer of my foul, I believe in nee; I believe all thou hast taught me by thy oly catholic church, in this faith I desire to ve and die.

I am of myself a poor wretched nothing, nd have been always hitherto a most miserble sinner: I humbly confess, and heartily etest my sins; I crave thy mercy, and hope o obtain thy pardon, thro' the death and assion of my Saviour, in which is all my onsidence.

I beg that thy holy will may ever be done n me, whether it be for pain or ease, sickless or health, life or death: I desire to have no exceptions against thy holy will: I accept of the sentence of death, as justly due to my

fins ;

fins; I fubmit to all the uneafiness and pain that are to be the fore-runners of it, and offer them all up to thee, for my sins.

But O! dear Lord, whenever I am to die let me be so happy as to expire in the arms of my dying $\Im e \Im us$, and in the embraces of hi cross! O! hide me, dear $\Im e \Im us$, in the wounds, bathe my soul in thy precious blood ah! let nothing separate me from thee. O when shall I be so happy as to see thee, low thee, and enjoy thee, in the land of the living! When shall I be eternally united thee! O! who will give me the wings of the dove, that I may fly away from this land of sin and misery, and be for ever at rest in thee!

" N. B. This, or the like exercise of ex amination of conscience, ought never t

" be omitted by such as desire to serve Go

" in good earnest, and to secure their soul"

" eternal welfare."

Other Evening Prayers.

Our Father. Hail Mary. I believe in God, &c. I confess to almighty God, &c as above in the morning exercise.

The HYMN. Te lucis ante Terminum.

B Efore the closing of the day, Creator, we thee humbly pray, That for thy wonted mercy's fake, Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night:

or enemies repress, that so or bodies no uncleanness know.

To Jesus, from a Virgin sprung, B glory giv'n, and praises sung; The like to God the Father be, Ad Holy Ghost eternally. Amen.

Save us, O Lord, waking, and keep us Liping, that we may watch with Christ, and

t in peace. Amen.

Preserve us as the apple of thy eye, and preserve us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night whout sin. Have mercy on us, O Lord,

ve mercy on us.

Thy mercy be upon us, O Lord; as we

ve put our trust in thee.

O Lord, hear my prayer: and let my

y come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares the enemy; let thy holy angels dwell rein, to preserve us in peace; and thy essing be upon us for ever, thro' Christ our ord. Amen.

Look down, we befeech thee, O Lord, upthis thy family, for which our Lord Jefus brift did not stick to be delivered into the ands of finners, and to undergo the torment the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, God, orld without end. Amen.

Salve Regina.

HAIL to the Queen who reigns above, Mother of clemency and love: Hail thou our hope, life, sweetness; we Eve's banish'd children cry to thee.

We from this wretched vale of tears, Send fighs and groans unto thy ears: O! then, fweet Advocate, bestow A pitying look on us below.

After this exile, let us see Our blessed Jesus born of thee: O merciful, O pious maid, O gracious Mary, lend thy aid.

V. Pray for us, O holy Mother of God R. That we may be made worthy of a promises of Christ.

Let 'us pray.

Almighty and eternal God, who diprepare the body and foul of the gloric Mary, mother and virgin, that by the coperation of the Holy Ghost she might come a worthy dwelling for thy Son: grathat as we rejoice in her commemoration, by her pious intercession, we may be deliver both from present evils, and everlasting dear thro the same Jesus Christ our Lord. Am

Defend, we befeech thee, O Lord, by the intercession of blessed Mary, ever Virgithis thy family from all adversity; and with our whole hearts we lie prostrate before, mercifully protect us from the snares our enemies, thro? Christ our Lord. Am

D Angel of God, who art my Guardian, wich over me this night, whom the divine godness has committed to thy charge; di-tet me, keep me, and defend me from evil pits and all misfortunes.

nto thy hands, O Lord, I commend my

frit: Lord Jesus receive my soul.

n thee, O Lord, is my hope; O let me

ner be confounded.

May the bleffing of Almighty God, Father, Sh, and Holy Ghost, descend upon us, and regain always with us. Amen.

Before you go to bed, read a chapter in the Sipture, or some spiritual book; forecast wth yourself the subject of the next mornits meditation, and think upon it whilst yu are undressing yourself; when you compfe yourself in your bed, think on your gave, and how quickly death (of which lep is an image) will be with you; and wat your fentiments will then be of all

pridly vanities.

Offer up to God your fleep, fubmitting to i with a pure intention of his holy will; and tat by this repose of nature you may reover new vigour to serve him. Wish that cery breath you are to take this night might an act of praise and love of the divine lajesty, like the happy breathings of the gels and faints, who never fleep: and fo empose yourself to rest in the arms of your aviour. If you wake in the night, renew te offering of yourself to God, and aspire to him; My foul hath defired thee in the nig Isaiah xxvi. 9.

Of the ordinary actions of the day, a the spirit with which they ought be performed.

Whether you eat or drink, or whatever else you do all to the glory of God, I Cor. x. 31.

Of your work, or ordinary employment.

OFTEN call to mind that sentence passupon all mankind, Gen. iii. 19. In fiveat of thy face theu shalt eat thy breatill thou return to the earth, out of which to wast taken: for dust thou art, and into a thou shalt return. In consequence of this set tence submit yourself to the labours of you calling, as to a penance laid upon you by the Almighty, and go thro' them with a pentential spirit, offering them up daily to G for your fins.

Fly idleness as the mother of all mischi and if your condition of life does not obly you to any work or employment, by way feeking your bread, yet chuse always som thing of this nature for your soul's sake, the

the devil may never find you idle.

In the beginning of your work dir your intention to God; confider what y are taking in hand as a business allotted y by him, and let your design in doing of it to please him. God Almighty most certain appoints to every one in his samily his spective employment: embrace then yours enfequence of the will of God; and offer u both yourfelf and your work, from time t time to him, in union with the works in wich your Saviour was employed in his portal life.

In the midst of your work, let your intenur, as much as possible, be taken up with od by recollection: make a closet in your lart for Jesus Christ, invite him in thither, ad there entertain him as well as you can: Int yourself with Magdalen at his feet, and take frequent aspirations of love to him.

If in your work you would amuse yourself ith singing, instead of prophane and lewdings, sing hymns and praises to God; and you work in the company of worldlings, taparticular guard over your heart, that it was not in the insection of their vain and

icked discourse.

Perform all your works with due care to othem well, not as pleafing the eyes of men, ut the eyes of God; in whose presence, and for whom, you ought to do all that you o. And when by his will you are called way from your work, as you are to be wilning to do it for him, so you must be willing the leave it for him.

Take care to mortify that over-great eagerefs with which you fometimes find yourfelf t upon your work, and do all with calmefs and peace, if you would have God be yith you.

Of your meals.

Go to your meals with a pure intention take that support of nature, because it is t will of God, that you may thereby mainta your strength for his divine service. Look up your meat and drink as medicines, necessary for your health, and take them as such, a not merely for your pleasure, or to satisfy yo appetite.

Always fay grace both before and after yo meals, with a ferious attention to God, at a grateful fense of your receiving all from his During your meals, keep yourself, as musas possible, in God's presence; often aspiraster the true bread, which is fesus Chrizand long after that happy hour, when yo shall come to drink at his fountain of leternal, and shall have no need of any oth eating or drinking.

Offer up your meals to God, in unit with those of Jesus Christ: observe a d modesty at them, and be watchful against: intemperance and sensuality. Study rather mortify than to gratify your appetite; as let not a meal pass without offering up to some bit which you have most inclination t depriving yourself of it to give it him: b take care to do this so as not to be taken n

tice of.

Endeavour to sun eating and drinking be tween meals, where there is no necessity f it: and remember that the saints of God a lowed not, without regret, even the mo

Ordinary Actions of the Day. 16

seceffary satisfaction to their bodies, which

Grace before meals.

Bless us, O Lord, and these thy gifts, which we are to receive of thy bountiful hands, through Christ our Lord. Amen.

Grace after meals.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. Amen.

Of your recreations.

Let your intention be pure in your recreations: as far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and no farther; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful or dangerous; all such as tend to soften the soul, and fill it with the spirit and love of this world; all such as savour of the pomps of Satan, which you have renounced; all such, n sinstead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one or to the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable

H

abuse to make them, as some do, the chief business of life. Alas, what an account will such Christians be able to give one day of the

use of their precious time!

As in the beginning of your recreations you ought to offer them up for the honour and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting Jesus Christ into your heart, and making aspirations of love to him.

Of your conversation.

If any man offend not in word, the same is a perfect man, St. James iii. 2. There is no time in which a christian is obliged to be more upon his guard, than in his conversation: by reafon of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in conversation. Upon which account also we ought to call God to our affistance as often as we go into company. Be as careful as you can in the choice of the company with whom you converse; and much more in the choice of the persons whom you intend to make your more familiar friends; and let virtue and christian prudence be the first and chief qualification that you seek for in them.

Let your discourse be edifying, and chuse as much as you can to speak of God and good things, but this without ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director; and don't affect either to

praise

praise or dispraise yourself: there is danger of vanity and self-love in both one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly: and when these things are treated of in your company, turn a deaf ear to them, as to things that regard you not.

In all your conversation remember the prefence of God, and make frequent aspirations to him; and let his presence be a powerful restraint upon you, to keep you from detraction, immodest jests, and other sins so

common in conversation.

When you come into any company falute in fecret the guardian angels of the company; and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without stattery, or condescending to any thing that is evil; and be modestly chearful, with the fear of God.

In all your conversation have a charitable regard to the company you are in; taking particular care that no word or action of your's may give occasion to any other's fin.

Often meditate in what manner Christ and his faints conversed here upon earth, that you

may imitate them; often aspire to their happy conversation in heaven.

Endeavour not to make more visits than are of necessity or charity; and remember that solitude and silence are the best means to obtain recollection in God, and the spirit of prayer.

Of reading good books, or hearing the word of God.

Let not a day pass without employing at least one quarter of an hour in reading the Scripture, or some spiritual book; and a more considerable time on Sundays and holidays: advise with your director what books may be most proper, and endeavour to procure them

for yourfelf and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it: read leisurely and attentively, so as to let the lessons you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most: and from time to time excite affections and resolutions in your soul, suitable to the subject you are reading of.

Look upon it, that as when you are praying you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speals to you; and lay up carefully in your heart the seed of his divine word, that it may

not be picked up by the fowls of the air, your infernal foes, or carelesly trodden under your fret.

. Hear the word of God as often as you have an opportunity: call upon God in the beginning, and purify your foul as much as you can from all vain curiofity: mind not the eloquence or action of the preacher, but attend to the truths he delivers: don't fay within yourself, how well does this or that suit with this or that person; but consider what fuits with yourself, and lay it up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has given you therein: single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your foul, that you may remember them, and put them in execution. Remember that the word of God heard or read, and not put in practice, will one day rise in judgment against you.

If you are the master or mistress of a family, fee that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great mafter expects from you.

Take care to banish from yourself and family all lewd and irreligious books, and fuch as may be of dangerous consequence either to faith or morals; as romances, play-books, novels, fortune-books, &c. 'Tis not to be

H 3 imagined.

Invocations of the Holy Ghoft. 174

imagined what harm young people especially receive from fuch books. 182 10 2001 (872)

Invocations of the Holy GHOST, proper before reading, or any other fpiritual undertaking.

The HYMN Veni Creator.

OME Holy Ghost, Creator come, From thy bright heav'nly throne: Come take possession of our souls, And make them all thy own.

Thou who art call'd the Paraclete, Best gift of God above;

The living Spring, the living Fire, Sweet Unction, and true Love.

Thou who art fev'nfold in thy grace, Finger of God's right-hand: His promise, teaching little ones To speak and understand.

O! guide our minds with thy bleft light. With love our hearts inflame;

And with thy strength, which ne'er decays, Confirm our mortal frame.

Far from us drive our hellish foe, True peace into us bring; And thro' all perils lead us fafe

Beneath thy facred wing.

Thro' thee may we the Father know, Thro' thee th' eternal Son, by warman And thee the Spirit of them both, and diet

Thrice bleffed Three in One. 101 210400

All glory to the Father be, With his co-equal Son, The like to thee, great Paraclete, Till time itself is done. Amen.

The HYMN Veni Sancte Spiritus. OME Holy Ghoft, fend down those beams,

Which sweetly flow in filent streams, From thy bright throne above.

O come, thou Father of the poor, O come, thou Scource of all our store;

Come fill our hearts with love.

O thou of Comforters the best,

O thou, the foul's delightful guest, The pilgrim's fweet relief.

Thou art true rest in toil and sweat, Refreshment in th' excess of heat,

And folace in our grief.

Thrice bleffed light, shoot home thy darts, And pierce the centers of those hearts,

Whose faith aspires to thee; Without thy Godhead nothing can Have any price or worth in man,

Nothing can harmless be.

Lord wash our finful stains away, Water from heaven our barren clay: Our wounds and bruifes heal.

To thy fweet yoke our stiff necks bow; Warm with thy fire our hearts of fnow;

Our wandering feet repeal.

Grant to thy faithful, dearest Lord, Whose only hope is thy fure word,

The feven gifts of the spirit; H 4

Grank

Grant us in life thy helping grace;
Grant us at death to fee thy face,

And endless joy inherit. Amen.

Anth. Come Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created. R. And thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may by the gift of the same Spirit be always truly wise, and ever rejoice in his consolations. Through Jesus Christ our Lord. Amen.

Necessary VIRTUES to be exercised every day.

1. Humility: By keeping yourself always little, and as a mere nothing in the sight of God, looking upon him as the author of all your good, and humbling yourself to every neighbour. In order to this, always remember what you have deserved by your fins: that it is a mercy of God that you are not in hell: and that if you had your due, all God's creatures ought either to sly and abhor you, for your foul treasons against their Maker; or revenge his cause, by joining together in persecuting you: and therefore, that the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. Penance: By frequent acts of repentance for your past fins, and calling continu-

ally upon God to shew you mercy; often presenting yourself at his feet in prayer, like St. Mary Magdalen; or striking your breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whensoever it shall come; and make it your study, by frequent mortifications and self-denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable thro' Jesus Christ, for the many injuries you have done him by your fins.

3. Resignation and Conformity to the will of God in all events: ever remembring, that nothing happens without his pleafure or permission; and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity defigned for you. And as in all your sufferings you must embrace the will of God, and chearfully submit to it; so in all your undertakings you must consult his holy will, and in all your actions conform to it as

the rule and motive of all you do.

4. Recollection: By calling to mind, as often as you can in the day, the presence of God, represented as in the very center of your foul; making frequent aspirations and ejaculations of love to him: offering frequently in the day your whole being, all the powers of your foul, and all your fenses and faculties, with all your thoughts, words and actions to him; and banishing, as much as you can, from you, all vain amusements, anxious cares,

and irregular affections; that so your hear may easily find him, freely embrace him, and quietly repose in him.

Aspirations and Ejaculations that may be made with our daily actions.

LORD, increase my faith. Lord, I be lieve, help thou my unbelief. O let my rather die than consent to the least doubt o thy facred Truths.

In thee, O Lord, is all my hope; O le

me never be confounded.

Hide me, dear Josus, in thy wounds, bathe my foul in thy precious blood.

O Fountain of mercy, have mercy on me

O let nothing in life or death ever separate me from thee.

Lord, be merciful to me a finner.

Lord, be thou my keeper, and keep me from fin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have

an end?

O my God teach me to love thee; teach

me to ferve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee, and love thee.

O divine Love, how little art thou loved in this wicked world! O take possession at least of my heart, and let thy facred slames ever burn there.

Too late have I known thee, O ancient

Truth! too late have I loved thee, O ancient

Beauty!

O the God of my heart, and my portion or ever. My God and my all! I defire to be dissolved, and to be with thee.

Who will give me the wings of the dove?

and I will fly and repose in thee.

As the hart pants after the fountains of water, fo my foul pants after thee, my God.

My foul hath thirsted after my God, the Fountain of life eternal. O! when shall I come and appear in the presence of my God!
My heart and my sless rejoice exceedingly

in the living God.

O Lord, enlighten my eyes, that I may

never fleep in death.

The fins of my youth and my ignorances remember not, O Lord; from my fecret fins cleanse me, O Lord; and for the fins of others, spare thy servant.

Not unto us, O Lord, not to us, but to

thy name give glory.

Into thy hands, O Lord, I recommend my spirit. Lord, save me, or I perish. Lord, make haste to help me.

Let God arise, and his enemies be put to flight. Say to my soul, I am thy salvation.

I hope to fee the good things of the Lord

in the land of the living.

Let the name of the Lord be for ever bleffed. Glory be to the Father, and to the Son,

and to the Holy Ghost.

Lord, what wilt thou have me to do?

My heart is ready, O God, my heart is

H 6 ready.

ready. I have defired thy law in the very midst of my heart.

I will keep my strength, O Lord, for thee Turn away my eyes, that they may no

look on vanity.

Thou art just, O Lord, and thy judgmen

is right.

Lord, I have faid, now I begin: let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

Come let us adore the Lord that made us. All ye works of our Lord, bless our Lord,

praise him and magnify him for ever.

"These, and such like short acts of virtue, may be proper, in the midst of your

ordinary actions and employments, to be

fecretly repeated in your hearts, fometimes
 of one fort, fometimes of another, as oc-

casion shall require, and the Spirit of God

" shall suggest."

Preservatives and Remedies against Sin.

THE most general prescriptions against all kinds of sin are frequent and servent prayer; meditation and consideration of the sour last things, and of the other great christian truths; frequenting the sacraments with due preparation: reading spiritual books; daily examining your conscience; devotion to the passion of Christ, to his blessed Mother, and to the saints; a continual watchfulness over yourself; giving alms according

o your ability; daily mortifying your own nclinations, and chaftifing the flesh; and articularly taking care to fly the occasions of fin, and to resist the first motions of vil.

Against PRIDE.

A Gainst the fin of Pride (which consists in an inordinate love of one's own excellence, and in thinking too well of one's elf, as if one took one's felf to be fomebody, which makes us refer all to ourselves, instead of referring it to God) divines prescribe the following remedies: 1. To ftudy and know one's felf, and often to consider the meanness of our extraction (as to the body, from dirt and corruption, and as to the foul, from nothing) the infection of fin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all, to consider what a deplorable figure a soul in mortal fin makes in the fight of God; and how often this has been our case, if it be not so at present. Ah! what confusion then, what horror, what an eternal damnation, have we deserved? and after all, dare we lift up our head by pride?

2. To fet before our eyes the example of Christ, who humbled himself to the death of the cross, to cure our pride; and who particularly calls upon all his followers to learn of him to be meek and bumble of heart, St.

Matt

Matt. xi. 29. and declares that except they become as little ones, they shall not enter into the kingdom of heaven, St. Matt. xviii. 3.

3. To meditate often upon the manifold damages which the foul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which Lucifer and his companions, which our first parents, &c. have incurred by pride.

5. To accustom one's self both to interior and exterior acts of humility, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace humiliations, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, fine cloaths, &c. which give no intrinsic value or worth to them that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give of them; that humility is the best ornament and guardian of them; and that pride will ot only make them useless, but even perni-

ious both to ourselves and others.

7. 'Tis also a great help towards overoming pride, that we should be thoroughly enfible of our corruption in this kind. For nany will not believe that they are proud, nd fuch as these are in the most dangerous vay of all: for how shall persons be peruaded to feek remedies, who will not believe hey are fick.

Against VAIN-GLORY.

A Gainst the fin of vain-glory, which is near a-kin to pride, and confifts in an nordinate defire and love of being praifed and esteemed by others, divines prescribe, 1. That we should seriously consider how hort, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men; which adds nothing to us in the fight of God, the just and true and eternal Judge of all merit: and what we are in his fight, that we only are, and nothing more.

2. That we should consider how great and how pernicious an evil vain-glory is; which robs God of his glory, and man of the reward of his good works; which corrupts the best of actions, and makes the actors liable to the divine vengeance: besides the cursed brood of vices which ordinarily are the offsprings of vain-zlory; such as envy, detraction, contention, hypocrify, love of novelty, disobedience, &c.

3. That we should often repeat to ourselves

those words of the apostle, What hast thou, the thou hast not received? And if thou hast received why dost thou glory as if thou hadst not received 1 Cor. iv. 7.

Against CoveTousness.

A Gainst Avarice and Covetousness, which an inordinate love and desire of riches or worldly goods, divines prescribe. I. The we should often meditate on the danger an pernicious consequences of this vice, whice St. Paul, I Tim. vi. calls the root of all evil where also he affirms, that such as have mind to become rich, fall into temptation, and the snare of the devil, and into many unprosite able and hurtful desires, which drown men is destruction and perdition. Hence the wise man tells us, Ecclus. x. 10. that there is not a more wicked thing than to love money; for such a on setteth his own soul to sale. And our Saviou himself assures us, that no man can serve both God and Mammon, St. Matt. vi. 24.

2. That we should consider, that these riches (which worldings so much covet) i we make a judgment of them by the light of faith, and the maxims of the gospel, are more to be seared than desired, by reason of the many occasions of sin to which they commonly expose the soul. Hence our Saviour, Luke vi. 24. pronounces a wee to the rich, for they have their consolation here. And Matt. xix. 24. declares, that it is easier for a camel to pass thro' the eye of a needle, that for a rich man to enter into the kingdom of heaven.

3. That we should set before our eyes the eample of Christ, who chose to be born in pverty, and die in poverty, tho' he was the Ird of all; whose chief favourites have generly been such as were the most poor and dspised, in this world; and who pronounces such blessed, St. Luke vi.

4. That we should often think of the treafres of a happy eternity, prepared for the poor i spirit, St. Matt. v. 3. And often reslect you that sentence of Christ, St. Matt. xvi. b. What doth it prosit a man, if he gain the

hole world, and lose his own foul?

5. That we should have death always bere our eyes, which will quickly strip us of
l; and give us so much the more pain, in
olently separating us from our riches, by
ow much the more our heart has cleaved to
nem. They have slept their sleep, and all the
en of riches have found nothing in their hands,
so lxxv. We brought nothing into this world,
and certainly we can carry nothing out. Havte then food and wherewith to be covered, with
befe we are content, I Tim. vi. 7, 8.

6. That we should consider, that the riches f this world, which the gospel calls deceitul, St. Matt. xiii are thorns, which prick nd gore the soul with many cares, anxieties and solicitudes, which instead of satisfying, ncrease the thirst. Whereas a small matter s really sufficient for this transitory life; and his may be had without all this solicitude. I ruth itself having engaged his word, Seek first the kingdom of God, and his justice, and

all these things shall be added unto you, a Matt. vi. 33 Hence, Heb. xiii. 5. Let yo manners, says the apostle, be without covetor ness, contented with such things as you have, I be has said, I will not leave thee, neither will

for fake thee. An hun : blow aids a

7. The rich, that are hard and unmercif to the poor, ought to be put in mind of t last judgment, and of the sentence that she then be pronounced against such as have n done alms: that mercy is promised to the merciful; but judgment without mercy to su as have not done mercy, St. James ii. 13. The poor are the members of Christ, and the what we do to them he takes as done to hin self, St. Matt. xxv.

8. On the other fide, the poor, who a uneafy under their condition, and are tempte to covet what the world calls a better fortunought often to fet before their eyes their Se viour, either in the crib of Bethlehem, or o the cross upon mount Calvary; and contemplating his poverty, embrace their own as the

livery of Christ. The America and acres

o But as it is the common misfortune of such as are covetous, whether they be rich of poor, that they don't believe, and will not be perfuaded, that they are covetous, but delud themselves under the specious cover of a pretended necessity, and of the prudent care that every one ought to have of the main chance as they very improperly call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself

infelf, and by humble and fervent prayer obit this self-knowledge of God, without Ich, it is to be feared, all other remedles

Against Lust:

Gainst the sin of lust (which is an inordinate love of carnal pleasures) divines precbe, 1. To fly the occasions; such as imndest books and plays, wanton dalliances, nifereet freedoms, &c. and most particularly company, and all conversation with such fons as one has finned with in this kind.

2. To avoid idleness, and to be very tem-

ate in eating and drinking.

3. To keep a watch over the eyes, that th may not enter in by those windows; to refift with vigour the first beginnings these temptations. A or movement bluelle

4. To be diligent in all spiritual exercises, th as meditation, prayer, spiritual reading,

quenting the facraments, & ... 1915b 9VA

5. To think often upon the passion of brist; and particularly in the time of temption, to have recourse to this meditation.

6. To be devout to the bleffed Virgin and

the faints. The to lis to

7. To remember that God fees us, and that ar guardian angels are present with us; and ashamed to do before them, what we should ashamed to do in the fight of any man.

8. To think of the dreadful punishments hich God has so often inflicted upon acount of this vice: the many mischiefs it causes both to soul and body; the blinds and hardness of heart it usually product and, in fine, the everlasting torments of h, which such sinners, without repentance, with the plunged into.

9. To be very humble: fince it is a comon judgment of God to suffer persons to a into these shameful fins, in punishmen

their pride.

the eyes of the foul, as much as possible, from the temptation, and to run to Christ crucist; to hide one's felf in his wounds, and with a fervour to implore his mercy, &c.

Against ANGER.

A Gaingst anger, hatred, and desire of venge, divines prescribe, 1. That should endeavour to humble and to design ourselves; for anger springs from pride: at that we should often remember what our is have deserved, and how little reason we have to take it ill, that any of God's creatus should offend us, who have so often and grievously offended their Creator; and whif we had our just deserts, should be trapled on by devils for all eternity.

2. That we should set before our eyes to meekness and charity of Jesus Christ; we particularly calls upon all his sollowers learn these virtues of him: Learn of me, a cause I am meek and humble of heart, St. Maxi. 29. I give you a new commandment, the you love one another as I have loved you.

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n xiii. 34. and who fo often declares,

herts, God will never forgive us.

3. That we should forecast in the morning wat occasions may probably occur in the dr, in which we shall be in danger of being proked to anger; that so we may either d line the occasions; or, if this cannot be, ny prepare and arm ourselves against them b good resolutions grounded upon God, and b hearty prayers for his divine assistance.

4. That when one finds the motions of vath arifing in one's heart, one should resist tem without delay, and strive to bridle and kep down one's passion, calling upon God t this purpose: and if possible, that one sould go out of the company, or hold one's pace, or at least speak nothing but what

ray be mild and humble.

5. That in all events we should not so much ensider the man from whom we think we live received an injury or provocation, as od, ever good and ever just, without whose easure or permission nothing happens in this orld; and who, upon these occasions, is leased that we should be thus tried or chas-

fed for our fins.

6. That we should often consider the many notives christians have to love one another, nd to bear with one another. We are all hildren of the same father, the God of ove and peace, and of the same Mother, he church of God; we are all brethren in Christ; and he has loved us all to that degree,

as to shed his blood for us; in return which love, he desires that we should he one another: we all partake of his body; blood, the sacrament of unity and love: all aspire to the same heavenly country, place of everlasting peace and love. At therefore 'tis with reason that our dying L has made this love the true test by which is to be known whether we are his discipor not: By this shall all men know that you my disciples, if you have love one for anoth. St. John xiii. 35.

Against IMPATIENCE.

A Gainst impatience in poverty, sicknopains, labours, and afflictions, of we kind soever, 1. 'Tis proper to set before eyes the poverty, labours, and passion of Jackhrist, who by his patience redeemed the sufferings of the martyrs, and the exaples of all the saints, who thro' many the bulations have entered into the kingdom heaven: and to remember that there is other way to that kingdom of everlastiness and joy, but the way of the cross: the sufferings of this life bear no proport with the happiness of the next: that the light and momentary troubles borne we patience, work in us an eternal weight glory.

2. To consider that these sufferings : sent us from God; and that it is vain to reshis holy will, and soolish and simple to repit at it. His infinite wisdom knows what

be for us; and his infinite goodness sends us hat which he knows to be the best: impaience will only make our cross the heavier, an make us lose the reward of it.

3. To consider the great advantages of teporal afflictions, inasmuch as they wean us from the love of the world: teach us to he recourse to God, and to put our trust in healone; make us enter into ourselves; and ge us an opportunity of exercising the great vities of humility, patience, and resignation, al of doing penance for our sins. How may are now saints in heaven, who would not have come thither, but by the occasion of afflictions!

4. To meditate often in the time of our fferings, upon the multitude and enormity cour fins, and what we have deserved for tem: upon the eternal torments of hell; uon the shortness of the sufferings of this le, and the everlasting joys of heaven, which attent suffering will bring us to; whereas we cannot have our heaven both here and breafter.

5. Under all sufferings to have recourse to brist crucified; to beg of him the grace of attence; to offer up all we suffer to him, to united to his sufferings, and to be sanctified and accepted through him. Lord give me race to suffer with patience what thou sendt, and send what thou pleasest.

Against GLUTTONY and DRUNKENNES:
A Gainst the sins of gluttony and drunk.
ness divines prescribe, 1. That such si ners should often consider the many evils the are the consequences of these sins, while change men into brutes; rob them of the reason, destroy their health, shorten the lives, consume their substance, disturb t peace of their families, withdraw from the wives and children their necessary subfistant, give scandal and ill example to their neigbours, foment their passions, set open to gate to all other fins, make their fouls di and insensible to all that is good, unfit if prayer and contemplation, and perfectly flav to their fenfual inclinations. So that, as y daily see, of all vices there is none more dif cult to be cured: for these sins, when on come to a habit, generally follow men their graves, and plunge them into he where, with the rich glutton, they will thin for all eternity, and never obtain fo much one drop of water to refresh them.

2. That they should often meditate upe the following sentences of holy writ: Isaiah 21. Woe to you that are mighty to drink wind and shout men to drunkenness. Luke xxi. 3. Take heed to yourselves lest your hearts be over charged with surfeiting and drunkenness—and that day come upon you suddenly. Rom. xx 13. Let us cast off the works of darkness and put on the armour of light. Let us wa honestly as in the day, not in rioting and druncenness. I Cor. vi 9. Be not deceived: ne

ther fornicators—nor drunkards—shall possess the kingdom of God. Gal. v. 19. The works of the flesh are manifest, which are fornication,—drunkenness, revellings, and such like; of which I foretell you, as I have foretold you, that they who do such things shall not obtain the kingdom of God, Philip. iii. 18. Many walk, of whom I have told you often (and now I tell you weefing) that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly.

3. That they should carefully fly the occasions of their sins, such as taverns and other public houses, feasts, drunken companions, &c. and should stint themselves to a certain quantity, not to be exceeded; penancing themselves with fasting and abstinence, if

they should transgress.

4. That by daily prayers and tears they should beg of God, thro' Jefus Chriss's thirst upon the cross, and the gall and vinegar that he took for us, to shew mercy to them, and to deliver them from so wicked and pernicious a habit.

Against Envy.

ENVY is a repining at another's good, which the envious man conceives to be an evil to himself, a lessening the excellence and esteem which he aims at: so that envy, tho' commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vain-glory. Against envy divines pre-

1

scribe, I. To confider the heinousness of this fin directly opposite to charity, the queen of virtues; for charity is a joy in the glory of God, and the good of our neighbour; whereas envy grieves at both the one and the

2. To confider the dreadful consequence of this fin, when once it has got the mastery of the heart. It was envy that made Cain murder his brother Abel: it was envy that made the brethren of Joseph sell him into Egypt; and that made Saul so often seek the life of David: it was through envy that the Jews crucified Christ: it is the devil's fin, who continually feeks our ruin, out of pure envy, without any advantage to himfelf.

3. To consider that the nature of this sin is fuch, as to yield no maner of pleafure or profit to the finner; but only to gnaw and torture his foul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become evil themselves by the occasion of another's good! and how wilfully blind, to prefer the bitterness and racking pains of envy before the joy and sweetness of charity!

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs, and to learn to despise this transitory world, and its petty honours, and to aspire after eternal

glory. 5. To watch and pray continually against fo dangerous an enemy. To pray also for thof

hose whom we are tempted to envy, and to heak well of them upon all occasions.

Against SLOTH.

CLOTH, in the fense in which it is numbered by the divines among the capital ins, is a certain laziness of mind, opposite o the love of God and devotion; loathing s it were the beginning or going on with fuch hings as appertain to God's glory and our oul's falvation. Against floth it is proper to consider, 1. How very short the time of this ife is, which is given us in order to labour or eternity, and to fend before us a stock of good works, on which we may live for eternity: how precious then is every moment of this fhort time upon the good use of which an endless eternity depends. Ah! let us not then lose one moment of it; every moment is worth an eternity; because in every moment we may purchase an additional degree of eternal glory; but when once the time is passed, it never more returns.

2. To remember the frict account that will be one day demanded of us, by an allfeeing Judge, of the employment of the whole time of our lives; and to reflect feriously upon the sentence that was passed upon the barren fig-tree, and upon the flothful fervant that

hid his talent in the ground.

3. To fet before our eyes the examples of Christ, and of his faints; and often to read and meditate on their lives.

4. To meditate also upon such other sub-

jects

jects as may help to move us to the love of God, and to fervour in his fervice: fuch as the confiderations of the divine perfections: of the love of God to us, and of his benefits; of the passion of our Redeemer; and of the glory of his heavenly kingdom, prepared to reward our short labours here.

5. To reflect upon the pains that worldlings take, and the danger they go through for a little dirt of the earth; and shall not we do much more for a happy eternity?

6. To remember in all our actions, that our great master's eye is ever upon us; and therefore to labour to perform them all with

perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distafteful.

Instructions and Devotions for CONFESSION.

"IN order to prepare yourfelf to make a good confession, endeavour in the first

place to recommend the matter earnestly to God; and for some days beforehand

frequently and fervently beg his divine

grace and affistance: and this more espe-

cially, if you have for a long time lived in a habit of fin: in which case it is most

proper to prepare yourself by a spiritua

retreat of some days; during which time

you may feriously enter into yourself, and perform the ten meditations (which we have transcribed above from St. Francis de Sales) or such like devotions, by which you may be fufficiently disposed for so great a work; which otherwise, 'tis to be feared, might be ill done, by being done too haftily . "Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to help your memory; and reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. 66 And in every fin, whether of commission

66 or omission, strive to call to your remem-66 brance the number of times you have been 66 guilty.

"When you have duly examined your 66 conscience, don't think this is all you have 66 to do in order to be rightly prepared for 66 confession: the greatest part of the work 66 remains still to be done; and that is, to 66 take proper time and care to procure a hearty forrow and detestation of all your fins, by which you have offended so good a 66 God, with a full determination, with the 66 grace of God, to avoid the like fins for "the future. and to fly the occasions that " usually bring you to sin; and to take pro-66 per measures to begin a new life.

" In order to obtain this hearty forrow for

" your fins, and this firm purpose of amendment, you must earnestly beg it of God.

whose gift it is; and you must make use of fuch prayers, considerations, and medi-

tations, as may be most proper to move you to it. Particularly reflect on the four last

things, on the enormity of fin, on the

goodness of God, and his benefits to you: 66 on the death and passion of Christ, &c.

And when you have obtained this hearty

forrow and resolution, then you may hope that you are sufficiently prepared for con-

fession, and not till then.

"If you have any thing upon your conscience, which you have a particular diffi-

culty of confessing, cease not with prayers and tears to importune your heavenly Fa-

ther to affist you in this regard, till he

gives you the grace to overcome that diffi-

culty: and be fure never to go to confession with a defign of telling a lie to the Holy

Ghost. Ah! what a comfort it will be to you to ease your conscience of its load!

and what a rack and torture facrilegiously

to conceal it!

" Let your confession be humble, without feeking excuses for your fins, or flinging the

fault on others: let it be entire as to the

kind and number of your fins, and fuch circumstances as quite change the nature

of the fin, or notoriously aggravate it. Be

modest in your expressions, and take care

not to name any third person."

A prayer to implore the divine assistance, in order to make a good confession.

Almighty and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who haft, with so much patience, borne with me to this day, notwithstanding all my fins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; feeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine: behold, O most gracious Lord, I now fincerely defire to leave all thefe my evil ways, to forfake the region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I defire, like the prodigal child, to enter feriously into myself, and with the like resolution to arife without delay, and go home to my Father, tho' I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, tho' I can go aftray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assit me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy; I beg it for the fake of Jesus Christ, thy Son, who died upon the cross for my fins: I know thou defirest not the death of a 14 finner.

finner, but that he be converted and live; I know thy mercies are above all thy works: and I most considently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I defire now to comply with thy holy institution of the facrament of penance; I defire to confess my fins with all fincerity to thee, and to thy minister; and therefore I defire to know myfelf, and to call myfelf to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. O! remove then every veil that hides any of my fins from me, that I may fee them all in their true colours, and may fincerely detest them. O let me not any longer be imposed upon by the enemy, or by my own felf love, fo as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my fins.

But, O my good God, what will it avail me to know my fins, if thou dost not also give me a hearty forrow and repentance for them; without this my fins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee; and this change of heart none but thou can give. O give it he then, dear Lord, at this time. Give me lively faith, and a firm hope in the passion of my Redeemer; teach me to sear thee, and o love thee. Give me for thy mercy's sake hearty sorrow for having offended so good God. Teach me to detest my evil ways; o abhor all my past ingratitudes; to hate nyself now with a perfect hatred for my nany treasons against thee. O give me a sull nd firm resolution of a new life for the sure, and unite me to thee with an eternal and of love, which nothing in life or death.

nav ever break.

Grant me also the grace to make an enire and sincere confession of my fins, and to eccept of the confusion of it, as a penance uftly due to my transgressions. Let not the enemy with all his artifices prevail upon me to pass over any thing, through fear or lhame: rather let me die than confent to fo great an evil. L'et no self-love deceive me, as I fear it has done too often. O grant that this confession at least may be good, and for the fake of Jesus Christ, thy Son, who died for me and for all finners, affift me in every part of my preparation for it, that I may go . thro' every part of it with the same care and diligence, as I should be glad to do at the hour of my death; that fo being perfectly reconciled to thee, I may never offend thee more.

O bleffed Virgin Mother of my Redeemer, mirror of innocence and fanctity, and refuge of penitent finners, intercede for me thro' the passion of thy Son, that I may have the grace to make a good confession. All y blessed angels and faints of God, pray for me a poor miserable sinner, that I may now, so good and all, turn from my evil ways, the so henceforward my heart may be for even united with yours in eternal Love, and never more go astray from the Sovereign Good Amen.

This, or the like prayer, may be frequently re peated for some days before confession, in order to obtain of God the grace of making a goo confession.

An Examination of Conscience upo the Ten Commandments, &c.

I. HAVE you been guilty of herefy, or distribution of any article of faith, or or voluntary doubting of any article of faith. How often? and for how long a time? of have you rashly exposed yourself to the dange of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied you religion, or gone to the churches or meeting of heretics, so as to join any way with them in their worship? or to give scandal? How

often i

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which christians in you station are bound to know? for how long time?

Have you been negligent in the worship of (od; feldom or never adoring and praising Im, or giving him thanks; praying but lite, or with little attention; and neglecting make acts of faith, hope, or love of God? ow long has this negligence continued?

Have you despaired of salvation, or of the rgiveness of your sins? Or have you rashly refumed upon finding mercy; going on in our fins without any thoughts of amendient; or depended upon a death-bed reentance? How long have you been in this rav?

Have you been guilty of idolatry, or of iving divine honours to any thing created? r used any witchcraft, or charms, or spells, r fuch like diabolical inventions? How ofen? And with what scandal or ill example o others?

Have you employed prayers, or facred names,

o superstitious uses? How often?

Have you confulted fortune-tellers, or made ise of any superstitious practices, to find out hings to come, recover things loft, &c. How often?

Have you given credit to dreams, taken notice of omens, or made any other supersti-

tious observations? How often?

Have you blasphemed God or his saints ? How often?

Have you abused the holy scripture, or.

scoffed at holy things? How often?

II. Have you fworn falfly, or what you did not certainly know, whether it was true or false false? Or have you sworn to do any thin that was wicked or unlawful? Or broke

your lawful oaths? How often?

Have you had a custom of swearing rashland inconsiderately by the name of God, by your soul, or by the way of imprecation up on yourself? How long have you had the custom? How many times a day have yo sworn in this manner? Have you sworn be the blood or wounds of God, or any other blasphemous oath? How often?

Have you curfed yourfelf or others, and fo, was it from your heart? How often?

Have you been accessary to others swearing

curfing, or blaspheming? How often?

Have you broken any vow or folemn pro

mise made to God? How often?

III. Have you neglected to hear mass upe Sundays and holidays of obligation? Or hav you heard it with wilful distractions? Or no taken care that your children or servant should hear it? How often.

Have you spent those days in idleness, of in fin? Or been the occasion of others spend

ing them fo? How often?

Have you done any fervile work without necessity upon those days; or set others of doing so? How often?

Have you broke the days of abstinence commanded by the church, or eaten more that one meal on fasting days? Or been accessar

to others fo doing? How often?

Have you neglected to confess your fin once a year; or to receive the blessed sacra Have you made a facrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being grossy negligent in the examination of your conscience? How often?

Have you received any other facrament, for example, confirmation, or matrimony, in

mortal fin?

Have you neglected to perform the penance enjoined in confession? Or said it with wilful distractions? How often?

Have you presumed to receive the blessed facrament after having broken your fast?

Have you, after falling into mortal fin, neglected for a long time to return to God by repentance? And for how long a time?

IV. Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient to any other lawful superiors? How often?

Have you defired your parents death, or curfed them? Or given them injurious language? Or lifted up your hand against them? or threatened them? or provoked them to swear or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered a-

way their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or

spiritual?

If God has bleffed you with children, have you been negligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them early impressions of the sear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or

been excessive in your corrections?

Have you neglected to remove from them the occasions of fin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another, with danger of their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations!

Have you given them bad example? How

often, and in what kind?

V. Have you defired any one's death thro' hatred or malice? Or for your temporal interest? How often? Have you revenged yourfelf of any one by word or action; or defired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fight-

g with them? How often? And what mif-

nief have you done them?

Have you borne malice to others, or reifed to be reconciled to them? For how long time? And what fort of evil had you in our heart against them?

Have you procured, or thought to procure miscarriage? Or given any counsel, aid, or

fistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? Or rashly exposed yourself or others to dan-

ger? How often?

Have you defired your own death, through passion or impatience? Or entertained any thoughts of making yourself away; or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim finners when it lay in your power? How

often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessary to the sins of others, by counsel or command, or any other way?

How often? And what fins?

Have you given scandal, or occasion of sint to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c. Where note, that the circumstance of scandal is generally sound in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.

Have you committed any thing that yo judged or doubted to be a mortal fin, thoug perhaps it was not so? How often? Or hav you exposed yourself to the evident danger c mortal fin? How often? And of what sin?

VI. Have you been guilty of fornication or adultery, or incest, or any fin against na ture, either with a person of the same sex or with any other creature? How often? O have you designed or attempted any such sin or sought to induce others to it? How often

Have you been guilty of self-pollution! Or of immodest touches of yourself? How

often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any such like liberties? How often?

Have you looked at immodest objects with pleasure or danger? Read immodest books or songs to yourself or others? Kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c. Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? Or played at any indecent play? Or frequented masquerades, balls, comedies, &c. with danger of your chassity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often? And before how many? And were the persons, be-

re whom you fpoke or fung, married or finge? For all this you are obliged to confess, reason of the evil thoughts these things are to create in the hearers.

Have you abused the marriage bed by any stions contrary to the order of nature? Or y any pollutions? Or been guilty of any inegularity, in order to hinder your having hildren? How often?

Have you without a just cause resused the parriage debt? And what sin may have sol-

owed from it? How often?

Have you debauched any person that was nnocent before? Have you forced any person, or deluded any one by deceitful promises, Sc.? Or designed or desired so to do? How often? You are obliged to make satisfaction for the injury you have done.

Have you taught any one evil which he knew not before? Or carried any one to lewd

houses, Gc.? How often!

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbour in buying and selling, or any other bargains or contracts? Or have you been acceffary to another's committing any such injustice? How often? And to what value?

Have you unjustly retained what belonged to another? How long? And to what pre-

judice?

Have you contracted debts without defign of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you

were

were able? Or have you by prodigal expendence rendered yourself unable, and so wronged you creditors, or your own family? How often

Have you been guilty of usury, in the loa

of money? How often?

Have you put off false money? How

much? How often?

Have you caused any damage to you neighbour in his house, cattle, or othe

goods? How often?

Have you professed any art, or undertake, any business without sufficient skill or know ledge? And what prejudice has your neigh bour suffered from it?

Have you bought or received stolen goods Or taken of those who could not give, &c.

How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? And to what prejudice? Or have you broken your promises in

matters of consequence?

N.B. That in all sins of injustice whereby one has done any wrong to one's neighbour, either in his person, or in his goods, or in his character, honour, or good name, one is sirictly obliged to make full satisfaction and restitution if it lye in one's power: Otherwise the sin will not be forgiven.

Have you then neglected or delayed with out just cause to make satisfaction and restitution, when it was in your power? How long

VIII. Have you been guilty of lies? And whether in any confequence? or to the pre

lave you been guilty of hypocrify or diffi-

nation? How often?

Have you entertained a bad opinion of our neighbour without grounds, or judged ally of his actions and intentions? How

en?

Have you been guilty of the fin of detracin, which confifts intaking away or leffening yer neighbour's reputation, either by faying ohim what is false or uncertain, or by pubhing what is secret? How often have you one so? Before how many? You are cliged to make restitution,

Have you willingly given ear to detraction?

Lave you taken pleasure in it? Or any way

couraged it? Or not hindered it when you

right? How often?

Have you prejudiced your neighbour's hoour by prejudices and affronts, or robbed im of the peace of his mind by fcoffs and

erision? How often?

Have you, by carrying stories backwards nd forwards, or any other way, caused misnderstanding or quarrels betwixt neighours? How often? And to what prejudice?

Here also judges, lawyers, solicitors, &c. ught to examine themselves what injustice they nay have been guilty of in judging or managing auses, &c. as well as accusers, witnesses, &c.

IX. Have you willingly taken pleafure in inchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons; or kinsfolks

kinsfolks, or persons consecrated to God How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavoured to result them? How often?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a fin to say or do? How often?

Have you had the defire or defign of committing any fin? Of what fin? How

often?

X. Have you defired your neighbour's lob or misfortune, or any public calamity, that you might be the gainer by it? How often?

Have you defired your neighbour's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

XI. As to the capital fins: Have you been guilty of pride, or complacency in yourfelf, or contempt of others? Or of vain glory, by doing your good actions for the procuring effeem? Or of avarice, in affecting too much the things of this world? How often?

Have you been guilty of eating and drinking to excess, so far as considerably to prejudice or endanger either your health or reason? How often? And with what scandal?

Have you made others drunk? Or fought to make them fo? or gloried in having made them fo? How often?

Have you gloried in any other fin what foever? How often? And before what comIave you envied or repined at your neighbor's good? Or rejoiced at his harm? How ofn?

The rest of the capital sins have been examined bere. Here also masters and servants, busheds and wives, lawyers and physicians, ecclesics and magistrates, &c. ought to examine in the sins which are particular to their states, at how far they may have neglected the duties of heir respective callings.

A PRAYER for obtaining contrition.

THAVE now here before me, O Lord, a fad prospect of the manifold offences by wich I have displeased thy divine Majesty, ad which I am assured will appear in judgrent against me, if I repent not, and my soul I not disposed by a hearty forrow to receive ty pardon. But this forrow, O Lord, this rpentance must be by thy free gift, and if comes not from the hand of thy mercy, all ry endeavours will be in vain, and I shall for ever miserable. Have mercy, therere on me, O Father of Mercies, and pour rth into my heart thy grace, whereby I ay fincerely repent of all my fins; give me true contrition, that I may bewail my past lifery and ingratitude, and grieve from my eart for having offended thee fo good a God: ermit me not to be deluded with a false forow, as, I fear, I have been too often, thro' ny own weakness and neglect; but let it be ow thy gift descending from thee the Father f lights, that so my repentance may be accompanied companied with amendment and change calife, and I may be fully acquitted from the guilt of all my fins, and once more received into the number of thy fervants. Through Fesus Christ our Lord. Amen.

A MEDITATION before Confession, in order to stir up in the soul a hearty sorrow for having offended God.

Confider, first, my soul, that God is the first beginning, from whom thou has received thy whole being; that he has made thee for himself, and for a happy eternity and sent thee into this world, that by loving and serving him thou mightest merit the happy eternity. Ah! how little hast thou hitherto thought, either of thy first beginning or last end! How little hast thou corresponded to the only end for which thou camest into the world! How little hast thou loved the Sovereign Good! Ah! what empty toys and trisses have hitherto taken up thy thoughts! Ah! wretched husks of swine, which thou hast loved more than God! Repent and amend.

Consider, fecondly, what a filthy monstee sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mor tal sin is so great an evil, so black, so odiou and hideous, that hell itself has nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This did mal poisson changed in a moment innumerable angels into ugly devils: the same is the base

ar of the whole world; and daily crowds el with innumerable fouls. This cursed that is the fuel which nourishes that everaling fire, and which endless ages will her be able to estace. Alas! my poor soul, o wretched then has thy case been; all this while thou hast been in sin! Thou hast been lithis while a very monster of silth and igness; odious and abominable to God and in Angels. The soulest creature upon earth is ertainly a beauty, in comparison with a sol in sin; and couldst thou but see thyself shou art in this state, the very sight would the thee dead. Ah! detest then so great an and about it from thy heart; and spare

pains to get rid of it.

Consider, thirdly, the multitude of thy sins, d how from thy first coming to the use reason, till this very hour, thou hast not one day pass without many ways offending y God. And what had he done to deserve is treatment at thy hands? Ah! how early If thou turn thy back upon him! How lickly didst thou fall from the supreme ood, into the bottomless pit of sin and ifery! Hast thou not defiled all the powers the foul, and all the fenses and members of e body, by manifolds fins? Hast thou not erverted all the gifts of God, by abusing iem, and turning them to the offence of the liver? And yet all this while he has spared nee, whilst millions of others have been cut ff in their fins, yea, are actually burning in ell for lesser sins than thou hast committed:

He

He has, with an admirable love, watched out thee night and day, or the devil would have long fince carried thee away. Alas! all the while thou hast been in fin, there was but a hair's breadth betwixt thy soul and held viz. the tender thread of life, which the God held in his hand, which thou hast soften provoked him to break; and if he has broken it, in that moment thou must have been in hell. O! love him then, and bleshim for ever, for his forbearance and long suffering. Heartily beg pardon for having solve long a time, and so very often, abused him mercy, and affronted his justice: resolve to return to him now at least with thy whole heart, and beg that thou mayest never any

more turn thy back upon him.

Confider, fourthly, that death will be with thee very quickly; and that a fudden and unprovided death is frequently the just punish. ment of fin. Ah! make then thy peace with God in time; and remember that a deathbed repentance is but a poor chance: alas they will certainly deceive themselves, that design to put upon God's justice, by living in fin, and dying in grace. Confider also the dreadful account thou must give immediately after death, of all the fins of thy life; and how wretched thy case will then be, if thou dost not now wash away thy sinful stains by penitential tears. Ah! what a difinal eternity wilt thou be condemned to, if thou art then found in mortal fin. Alas! canst thou bear everlasting fire? Canst thou endure burn for ever? And what a loss will it be thee to lose for ever thy God, thy Soveign Good, the Fountain of all Good. Ah! othing but fin can rob thee of heaven, or ondemn thee to hell. Renounce then so

reat an evil, and detest it for ever. Consider, fifthly, how good God is in him-If, and how good he has been to thee. He an ocean every way infinite of goodness and erfection; a beauty so charming as to ravish Il that see him, and eternally fill their souls ith inconceivable joy, delight, and love. He the inexhaustible source of all perfections, nd of all being; and every good that is in ny of his creatures is from him, by him, nd in him. He is eternal, without begining, ending, or change; he is immense and ncomprehensible, filling heaven and earth, nd all things therein; his power, wisdom, nercy and justice are all infinite. And who rt thou my foul, that so great a God should et his heart upon thee? Ah! he has thought of thee from all eternity; he has loved thee rom all eternity; he has prepared a happy ternity for thee. And how little hast thou hought of him! how little hast thou loved nim! how frequently and how grievously hast hou offended him! But, O my good and lovng God, I am now at least resolved, by thy grace, to do fo no more. I have faid, now I begin; O! let this be the change of the righthand of the Most High.

Consider, fixthly, the innumerable benefits and favours thou hast received from God.

Y He

He has given thee thy very being; he formed thy body in thy mother's womb, and created thy immortal foul to his own image. He kept thee from perishing by any one of those innumerable accidents to which thou wast exposed for the space of nine months, and brought thee fafe to the waters of baptism; where he washed thee from sin, made thee his child and heir to his kingdom. He provided for thee during thy helples infancy and childhood; he gave thee an early knowledge of himself, and of his heavenly truths; he has favoured thee with many calls, inspirations and graces, beyond thousands of others; he has made thee a member of his church by a distinguished mercy; he has admitted thee to his facraments, and given himself to thee in the bleffed Eucharist; he has borne with thy repeated treasons for a great many years, and hath still been thy constant Benefactor, notwithstanding all thy ingratitude. And is it possible my foul, that thou shouldst still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, feventhly, how much that Saviour fesus Christ, the Son of God, has suffered for thy sins. His whole life was a continual suffering: but what dreadful torments did he endure for thee in his passion and death! What a bitter agony in the garden of Geth-semane! What a bloody sweat: O the anguish of his sacred soul, which forced from his body this dismal sweat! O the heinousness of thy sins, my soul, which thy Savious

as thus bewailed with tears of blood! Alas! was for the love of thee he fuffered all this. or thee he permitted himself to be betrayed nd fold by one of his own disciples. For hee he gave himself up to the hands of finlers, to be apprehended as a malefactor, ound, beaten and abused; falsely accused, nd unjustly condemned; muffled, spit upon nd loaded with all manner of reproaches; orfaken by all his friends, and denied by the thief of his apostles; exposed all the night, and all the day, to the insults and scoffs of his enemies, to the infolences of the mob and of the foldiers; cloathed in a fool's garment, udged to be worse than a Barabbas; rent and orn with whips and fcourges; crowned with thorns; derided as a mock king; vested with a purple garment, and a sceptre of a reed; condemned to a disgraceful death; loaded with a heavy cross laid upon his wounded shoulders; quenched with gall and vinegar; violently stript of his cloaths, which now clave fast to his wounds; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet; hoisted up into the air betwixt two thieves, and there, in most bitter torment and anguish, he was pleafed to hang for the space of three hours, bleeding and dying for the love of thee. Ah! how much then have thy fins cost this innocent Lamb of God! Ah! how dearly has he loved thee! fince, in the midst of all his tortures, he had thee in his heart, and even then was pleading thy cause with K 2

his eternal Father, when thy fins were crucifying him: grieve then, my foul, for having offended fo good a God; grieve that thou grievest fo little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalen*, and strive to wash them with thy tears.

Affections and Resolutions.

MY Lord, and my All, I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas! what shall I now do, O Lord? What shall I say? But, with the humble publican, strike my breast, and cry out to thee, O God, be merciful to me a sinner.

My fins exceed in number the hairs of my head, and the fands of the fea: but thy mercies are more innumerable than my fins. O ocean of mercy, have compassion on a poor miserable finner, and make me now at least

a true penitent.

Father, I have finned against heaven and in thy fight, and am not worthy to be called thy child: O! receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily forry for all the fins I have committed against thy infinite

good-

goodness. O that I could worthily lament

them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my fins and ingratitude?

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

happy!

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.

O that I could now, like Magdalen, prefent myself at the feet of my Saviour! O! that I could wash them with my tears! O! suffer me, dear Lord, to lay down all my fins at thy feet, to be cancelled by thy precious

blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

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

I know thou willest not the death of the K 3 finner,

finner, but that he be converted and live: O let me no longer remain dead in my fins! O let me now at least begin to live to thee!

Create a clean heart in me, O God; and renew a right spirit within my bowels. O grant that I may now serve thee in good earnest? O let this be the change of the right-hand of the most High.

Thou hast made me, O my God, and redeemed me by thy precious blood. O despise not the work of thy hands! O let not thy

blood be spilt for me in vain!

Too late have I known thee, O ancient Truth! Too late have I loved thee, O ancient Beauty! Too long have I gone aftray from thee! From this moment, O my Sovereign Good, I defire to be for ever thine. O let nothing in life or death ever feparate me from thee any more!

O divine Lover of penitent fouls, give me henceforth a contrite and humble heart: O! I defire from this hour to offer this facrifice daily to thee, till the end of my

life.

O divine Love, how little art thou known in this wicked world; how little art thou loved! Come now to me, and take full poffession of my whole heart and soul for time and eternity.

Thy mercy has been infinite, in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the rest, that hencesorward, by thy grace, I may

ever offend thee more. This one thing I arneftly beg of thee, for thy infinite mercy's ake, and through the death and passion of hy only Son: hear this one prayer, I beeech thee, and in all things else do with me

vhat thou pleasest.

I am refolved, by thy grace, never more to return to my fins; O rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous Occasions; and to take proper meafures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God; and if thou affift me not by thy grace, all my refolutions will prove ineffectual, and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N.B. Here it is proper that the penitent should think upon the measures he must take for an entire amendment of life for the time to come; confidering well what have been the occasions of bis fins; what circumstances are apt to be dangerous to him; what precautions he must take against those dangers for the future; what pious exercises be must daily make use of; such as prayer, meditation, spiritual reading, &c. when, and how often, frequent the sacraments, &c.

When the penitent finds, himself heartily " forry for having offended God, and fully

" immediate occasions of them: he may then

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determined for the time to come to amend " his life, and avoid all mortal fins, and the

" go to confession, in which he may follow this method."

The METHOD of CONFESSION.

fide of his ghostly father, makes the sign of the cross, and asks his blessing; Pray father give me your blessing, for I have sinned. Then he says the Consiteor in Latin,

or in English, as far as meâ culpa, &c. through my fault, &c.

"2. After this he accuses himself of his ins, either according to the order of God's

" commandments, or fuch other order as he finds most helpful to his memory; adding

after each fin the number of times that he

" has been guilty of it, and fuch circum-

ftances as may very confiderably aggravate

"the guilt; but carefully abstaining from fuch as are impertinent or unnecessary,

" and from excuses and long narrations.

"3. After he has confessed all that he can remember, he may conclude with this or

"the like form: For these, and all other my fins, which I cannot at this present call to my remembrance, I am heartily sorry; pur-

" pose amendment for the future; must humbly

" of parden of God, and penance and ablo-

" ask pardon of God, and penance and absolution of you my ghostly father: and so he

may finish his Confiteor, and then give at-

tentive car to the instructions and advices of his confessor, and humbly accept of the

" penance enjoined by him.

4. Whilst the priest gives him absolu-

tion, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleafed to pronounce the fentence of absolution in heaven, whilst his minister absolves him upon earth.

"5. After confession let the penitent return to his prayers; and after having heartily given God thanks for having admitted him by the means of this facrament to the grace of reconciliation, and received him, like the prodigal child, returning home, let him make an offering of his confession to fesus Christ, begging pardon for whatever desects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging grace that he may put them in execution.

"6. Let him be careful to perform his penance in due time, and in a penitential foirit."

A PRAYER after Confession.

Almighty and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going aftray from thee, and to admit him to this sacrament of reconciliation, I give thee thanks, with all the powers of my foul, for this and all thy other mercies, graces and blessings bestowed on me, the most unworthy of all sinners: and prostrating myself at thy sacred feet, I offer myself now to be hence-

K 6

fort:

forth for ever thine: O! let nothing in life or death ever separate me more from thee. I once more renounce with my whole foul all my treasons against thee, and all the abominations and fins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and fervice. O! grant that for the time to come I may ever fly and abhor fin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it: I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform such and fuch devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy bleffing upon these my resolutions, that they may not be ineffectual like fo many others I have formerly made: for, O Lord, without thee I am nothing but mifery and fin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true forrow which the heinousness of my fins required; but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, fuch as it is, and give me grace to be now and always a true penitent; thro' the fame Jesus Christ, thy Son. Amen.

I PROTESTATION, recommended by St. Francis de Sales, to be made by the penitent in presence of his director, by way of engraving in his soul a firm resolution of serving God.

I. I N. N. placed in the presence of the eternal God, and of all the court of neaven, having confidered the exceeding nercy of his divine goodness towards me, a most unworthy and wretched creature, whom he has made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but, above all, having confidered the incomprehenfible sweetness and clemency with which this most good God has so graciously spared me in my iniquities, fo frequently called upon me, inviting me to amendment, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty and infidelity, whereby, deferring my conversion, and despising his graces, I have so unadvisedly offended him: having moreover confidered, that upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God, to be his child; and that, contrary to the profession then made in my name, I have, so many times, so execrably and detestably profaned and violated all the powers of my foul, and fenses of my body, applying and employ-ing them against his divine Majesty: at length, returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowI acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of Jesus Christ, by reason of the sins I have committed, for which he died, and suffered the torments of the cross; so that consequently I am worthy to be cast away, and damn'd for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested from the bottom of my heart, and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace, and mercy with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my foul: on which relying, as on the only foundation of my hope, I confirm again and renew the facred profession of my allegiance made in my behalf to God at my baptism; renouncing the devil, the world, and the flesh; abominating their horrible fuggestions, vanities and concupifcences, for all the time of this prefent life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, deliberate, purpose, and refolve irrevocably to ferve and love him now and for ever. And, to this end, I give and confecrate to him my spirit, with all its faculties, my foul, with all its powers, my heart, with all its affections, and my body, with all its senses: protesting that I will never more abuse any part of my being against his vine will and fovereign majesty; to whom offer up and facrifice myself in spirit, to be erpetually a loyal, obedient, and faithful reature, without ever unsaying, revoking,

r repenting me of this resolution.

3. But if, alas! by the suggestion of the nemy, or through human frailty, I chance o transgress, in any thing whatsoever, this ny purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same facred presence of my God, and in the sight of the whole triumphant church, and in the face of the church militant my mother, who hears this my declaration, in the person of him, who, as her officer, hears me in this action.

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my refolution, and to accept this inward facrifice of my heart, in the odour of sweetness. And as it has pleased thee to give me the inspiration and will to do this, so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit: So I acknowledge and adore thee, now and for

ever. Live, O Jesus.

INSTRUC-

INSTRUCTIONS and DEVOTIONS for COMMUNION.

LET a man prove (or try) himself, says St. Paul, 1 Cor. xi. 28. and so eat

of that bread, &c. This proving or trying one's felf is the first and most necessary of preparation for the holy communion; and confifts in looking diligently into the flate 66 of one's foul in order to discover what " indispositions or fins may lie there concealed; and to apply a proper remedy to "them, by fincere repentance and confes-" fion: lest otherwise approaching the Holy " of Holies with a foul defiled with the e guilt of mortal fin, we become guilty of "the body and blood of Christ, and receive is judgment to ourselves, not discerning the Lord's body, I Cor. xi. For this reason we 66 go to confession before communion, in order to clear our fouls from the filth of c. fin. " 2. The person that is to receive the blesec sed sacrament must be also fasting, at least from midnight, by the command of the church, and by a most ancient and aposto-66 lical tradition, ordaining that, in reverence to fo great a facrament, nothing should enter into the body of a christian before the body of Christ. Hence, if thro' in-66 advertence, or otherwise, a person has 66 taken any thing, tho' ever so little, after

"twelve o'clock at night he must by no means receive that day; excepting the

case of danger of approaching death, when the bleffed facrament is received by way of

viaticum.

3. Besides this preparation of confession and fasting, the person that proposes to go. to communion must endeavour to aim at the best devotion he is able, in order to dispose his soul for worthily receiving so . great a guest. To this end I recommend

to him. " First, To think well on the great work " he has in hand; to consider attentively

" who it is he is going to receive, and how " far he is from deserving such a favour;

" and to implore with fervour and humility

"God's grace and mercy. And this should be " the subject of his meditations and prayers,

of for fome days before hand, and more par-" ticularly the night before his communion,

and the morning he receives.

" Secondly, To propose to himself a pure " intention, viz. the honour of God, and the

" health of his own foul, and in particular, "that by worthily receiving Christ in this

" heavenly facrament, he may come to a

66 happy union with him, according to that

" of St. John vi. 57. He that eateth my flesh, . and drinketh my blood, abideth in me, and I

ss in him.

"Thirdly, To meditate on the fufferings " and death of his Redeemer: this facra-

" ment being instituted to this end, that we

" should show forth the death of Christ until

" he comes, I Cor. xi. 20.

66 Fourthly,

"Fourthly, To prepare himself by acts of virtue, more especially of faith, love, an

" humility; that so he may approach to h

"Lord with a firm belief of his real present

" in this facrament, and of that great facri
face which he heretofore offered upon th

"cross for our redemption, of which he her makes us partakers; with an ardent affec

"tion of love to him who has loved us for

" much, and who, out of pure love give

" himself to us; and with a great sentimen of his own unworthiness and sins, joined

with a firm confidence in the mercies of

" his Redeemer."

A MEDITATION before Communion, divided into seven points, which may serve as a seven days preparation for the blessed sacrament.

Lord, whom we receive in this blessed facrament, is called in scripture the Lamb which was slain from the beginning of the world. Apocalypse xiii. 8. Because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by saith in a Redeemer to come, and by the merits of his suture death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets; for him they constantly sighed; him they regarded in all their facrisices; which were indeed so many figures of him, and of his death. All these

rures were to have an end, when Christ imfelf, the very Truth, came in person inthe world, and offered himself upon the rofs a facrifice for the fins of the world. But ill his death and passion is to be the peretual object of the devotion of all his chilren and servants, even to the end of the world; not now as prefigured in shadows and ypes, but as commemorated and celebrated n the eucharistic sacrifice and sacrament, containing and exhibiting verily and indeed, that is, in very truth, our great High-Priest and Victim, Jesus Christ. For the ancient figures are now passed, and the truth has succeeded in their place: and that fame fountain of all fanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himfelf was best becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my foul, admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this facrament fo great a gift that heaven itself has nothing greater. Embrace his love, but let it be with a fuitable return of love, and fee thou prepare thyself worthily to receive so great a visit. O take care to open wide thy heart, that it may be capable to hold those treasures which he brings with him, and which he defires to impart to thee.

Consider, fecondly, the figures by which

234 Devotions before Communion.

God was pleased in the Old Testament to for thew this facrament; especially these three

the Tree of Life, the Pafchal Lamb, and the Manna from Heaven. The tree of life which God planted in the midst of the earth ly paradife, had that excellent property, that if fin had not banished us from that happ abode, by feeding on the fruit of it, w should have been maintained in a constant vigour, strength and health, and have neve died. O how well does the bleffed Eucharif answer this noble figure! in which we feet upon life itself in its very fountain, and b frequently and worthily approaching to it, re ceive a copious and constant supply of head venly grace, for the maintaining of the vigour, strength, and health of the foul; that fo we may never incur the fecond death, bu may pass from life to life; from the life or grace to the life of glory; from life concealed under facramental veils, to life feen and enjoyed without shadow or change, for all eternity. The paschal lamb which was first offered in facrifice to God on the evening on which the children of Israel were delivered from the bondage of Egypt, and then was, by God's command, eaten by all the faithful, was also a figure of the bleffed Eucharist, and of the true Lamb of God, there communicated to us; even that Lamb which was first offered in facrifice for our eternal redemption from the bondage of the infernal Pharach, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration

mration of this our redemption, and a daily aplication of the fruit of it to our fouls. O m foul, let us confidently run to this Lamb o'God, who taketh away the fins of the wrld! Let us receive with all affection this cistian passover! Let us embrace this victim oour redemption, this new facrifice of the nw covenant, the covenant of life and of le! Let us sprinkle ourselves with this blood othe New Testament, that so the destroying agel may have no power to hurt us. Anofer figure of the bleffed Eucharist was the anna from heaven, with which the children Ifrael were wonderfully fed during their rty years fojourning in the wilderness, bere their coming to the land of promise. his food was many ways miraculous, but othing in comparison of that living bread, hat bread of life, which is given us in the ivine mysteries, which comes down from eaven in order to carry us thither, that true and of promise, the land of the living, and which nourishes our souls to life eternal. O! neavenly manna. O! bread of angels. let ny foul always hunger after thee. Thou urt my true and only support, during this ny mortal pilgrimage. O! give me a loathng for all the husks of swine, with which this deluded world feeks to amuse me! O let me ever relish thy hidden sweetness!

Consider, thirdly, the mysteries which we celebrate in this thrice bleffed facrment and sacrifice. Here the whole passion and death of Christ is solemnly acted, as a most facred. tragedy, by himself in person. Here the Lamb of God presents himself as slain to him eternal Father; and his blood most power fully pleads in our behalf. Here the deat of our Lord, the fountain of all our good plentifully flows into our fouls, and eve lives and brings forth in us the fruit of life Here the triumphs of our crucified King his victorious refurrection and glorious afcenfion, are displayed. Here we receive an assurance of the share that we have in Christ. and in his redemption. Here we partake of his Body and of his Spirit. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their head, in a facrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our bleffed country, who thus lovingly gives himfelf to us in this place of banishment. O my foul, reverence with awe, and embrace with love, these mysteries, so full of majesty and of love. The high-priest of the Old Testament was but once a year to enter into the inward fanctuary of the temple called the Holy of Holies; and then not without diverse purifications and facrifices, and a folemn fast of all Ifrael. See then how pure, how holy, thou oughtest to be, who so often art admitted into the fanctuary of the New Testament, that is to these divine mysteries sanctified by the prefence of Jesus Christ himself, the true Hely o Holies Hes, of which that Jewish sanctuary was

bu a shadow.

confider, therefore, fourthly, that what most efficially calls for our devotion in these most her mysteries, is the real presence of Jesus Clift himself true God and true Man, under th facramental veils. Bow thyfelf down, my fol, to adore this facred truth: let no prud thoughts of opposition arise in thee asinst this admirable facrament: captivate th understanding to the obedience of faith: bld thyself upon the express words of Truth ielf, so often repeated in holy writ; and uon the express declaration of the church God, against which the gates of hell can rver prevail. The glory and merit of faith i to believe what thou canst not see; to achowledge that the Almighty can do infinite-I more than thou canst comprehend; and tat no effort of mercy and love can be too cat for him who has died for love. See en what thy devotion ought to be in conquence of this belief; what profound re-erence to fo great a Lord, who lies concealed these tremendous mysteries; what purity f conscience, in order to approach worthily o purity itself! What bumility, what love, when thou art admitted to his embraces!

Consider, fifthly, how many ways thy Lord and thy God, the sovereign Good, who lelights to be with the children of men, Prov. viii. 31. communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him

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all thy miseries. In his death he gave hir felf to be thy ranfom: in this heavenly i crament he gives himself to be thy food, t comfort and support of thy exile: and his kingdom above, he designs to give hir felf for thy eternal reward. O! what ca he do more to testify his love to thee: wife as he is, he cannot contrive any thin better for thee; as powerful as he is, he can not do more for thee than give thee himse. O! how true is that faying of the belove disciple, that God is Love! But what do thou see in me, dear Lord, that can move thee to love fuch a poor worm; fuch a wretch ed finner as I am! There can be nothing good in me, but what is thy gracious gift and alas! I fear I have hitherto abused all the gifts: it is then thy own pure goodness alor that can make thee love me; and thy pur love alone that can make thee communical thyself to me. O let me then be no longe ungrateful to thy love! Let that divine fire which thou fo much defireft to enkind upon earth, take hold now of my heart, the I may return thee love for love. O! fen it now into my foul, that it may prepare the a suitable lodging there! O! let me hence forward give myself wholly to thee, who s often givest thyself to me.

Confider, firthly, who it is that thou art t receive in this bleffed facrament, and wh thou art that prefumest to approach him. H is the great King and Maker of heaven an earth; and the whole creation is a mere no

are thig in his fight: what a little atom then ar thou, compared to him! He is eternal, odinnense, and every way infinite in power, airmajesty, in beauty, in wisdom, in glory, and thou art a little diminutive worm, nde of earth, and full of miseries. He is innitely pure and holy, in whose fight the yavy heavens are not clean, and who cannot heredure iniquity; and thou art the very filth ofin, and a fink of uncleanness and corrotion. How then, my foul, shall we dare at inture to enter into this inward sanctuary t draw near the throne of this infinite Mamilty, and, unclean as we are, to touch and ceive the Holy of Holies! Oza was struck ad for irreverently touching the ark of the evenant; the Bethshamites for irreverently loking on it; and Nadab and Abiu for ofring incense before it, with unhallowed ire: now what was this ark (in which were a ply reposited the tables of the law) in combrison with the Lord and giver of the law, hom we here approach to? When God was bout to give the law, the children of Israel vere commanded to be purified, and to keep hemselves chaste; and nevertheless to keep heir distance from the mountain, where the Lord appeared in thunder and lightning: only Moses was permitted to ascend to the nountain's top, to converse with the divine Majesty, or rather with an angel speaking in his person. And how shall we with so little burity dare approach this immense Deity, his consuming fire! St. Paul affures us, I Cor.

xi. that the unworthy receiver is guilty of the body and blood of the Lord, and received judgment to himself, not discerning the body the Lord. How then shall we, the most un worthy of all finners, prefume to receive th Lord of glory? Must we then stay away ti we have the prefumption to think ourfelve worthy? No, certainly; for one of the mo necessary dispositions for receiving worthil is to acknowledge and believe our own ur worthiness: Or must we, through awe an fear of so great a Majesty, abstain for eve from partaking of these tremendous myste ries? No; for it is no less certain death t stay away from the fountain of life, than t come to it unworthily. What then must w do, my foul? We will not run away from our Sovereign Good: no; we will run t him, but it shall be like the humble publicar like the poor prodigal returning home, lik the penitent Magdalen: such as these he neve rejects. It shall be with a contrite and hum ble heart, which he never despises: it shall t with an entire confidence in his infinite good ness and mercy, for no one ever hoped i him, and was confounded. O grant u dear Lord, to approach thee with these happ dispositions! and since thou art pleased to it vite thyself into so poor, so mean, so wretch ed a cottage, as this of my breaft, be please to fend in thither before-hand those grace those virtues, that devotion, which ma prepare the place for thee; for thou knowe that of myfelf I can do nothing.

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Confider, feventhly, the happy fruits which is divine facrament produces in those fouls hich frequent it with due preparation. The read that I will give, fays our Lord, St John i. 52. is my flesh, for the life of the world: nd again, ver. 55. He that eateth my flesh, and rinketh my blood, hath everlasting life, and I vill raise him up in the last day: And again, er. 57. He that eateth my flesh, and drinketh ly blood, abideth in me, and I in him: And er. 58. He that enteth me shall live by me: And ver. 59. He that eateth this bread shall ive for ever. Wheresoever our Lord comes, e carries about with him all the treasures of ife, that is, all grace, charity and fanctity; ind, on his part, is ever ready to open thefe reasures, and to communicate them most blentifully to those fouls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him, who is the fountain of life, grace, and fanctity! Here we receive the bread of life for the food and nourishment of our fouls! Here we meet with a constant supply of fanctifying grace to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigour, to walk on in our way through the wilderness of this world to the mountain of God; and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of Christ. Here our lesier sins are

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forgive

forgiven us, and we receive a fovereign antidote against the greater. Here devout souls
taste the sweetness of heaven in its very sountain. Here, seated like Magdelen, at the seet
of our Lord, they learn from him heavenly
lessons, and enjoy his delicious conversation.
Aspire after this happiness, O christian soul,
which in some measure makes you enjoy heaven upon earth. If you love fesus Christ,
run to his embraces: if you love yourself, run
to your Sovereign Good. But see it be with
due preparation; and most especially with
faith, with fear, and with love.

A PREPARATORY PRAYER, containing the chief acts of devotion proper before COMMUNION.

1. Direct your intention.

Lord Jesus Christ, King of everlasting glory, behold I desire to come to the this day, and to receive thy body and blood in this heavenly sacrament, for thy honou and glory, and the good of my soul: I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee, like Mag dalen, that I may be delivered from all mevils, and embrace thee, my only good. desire to come to thee, that I may be happil united to thee, that I may henceforth abid in thee, and thou in me: and that nothin in life or death may ever separate me fror thee.

2. Commemorate the passion of Christ.

I desire in these holy mysteries to commehorate, as thou hast commanded, all thy sufrings, thy agony and bloody fweat, thy eing betrayed and apprehended, all the reroaches, and calumnies, all the scoffs and ffronts, all the blows and buffets thou hast ndured for me; thy being fcourged, crowned vith thorns, and loaded with a heavy cross or my fins, and for those of the whole world; hy crucifixion and death, together with thy lorious refurrection, and triumphant afcenion. I adore thee, and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this bleffed facrament, this pledge of our redemption, this victim of our ranfom, this body and blood which was offered for us.

3. Make an act of faith.

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy foul and thy divinity: I believe that thou my Saviour, true God, and true Man, art really here, with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most stedfastly

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believe.

believe, because it is what thou hast taught us by thy word, and by thy church.

4. Conceive a great fear, and humble yourself.

But, O my God, how shall I dare approach to thee, fo wretched a worm to fo infinite a majesty, so filthy a finner to such infinite purity and fanctity! Alas! my foul is covered with an univerfal leprofy, and how shall I presume to embrace thee! My whole life has been nothing but mifery and fin! and 'tis only thy mercy that I have not been long fince in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast! I tremble at the fentence of thy apostle, that He that receives unworthily receives his own damnation; for I cannot but acknowledge myfelf infinitely unworthy: Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. 'Tis in this mercy, which is above all thy works, I put my whole trust; and 'tis in this confidence alone that I prefume to approach to thee. O grant that it may be with a contrite and humble heart; for this, I know, thou wilt never despise.

5. Make an act of contrition.

Lord, I detest, with my whole heart, all the fins by which I have ever offended thy divine majesty, from the first moment that I

was capable of finning, to this very hour. I lefire to lay them all down here at thy feet, o be cancelled by thy precious blood. What can I do for them, but humbly confess and ament them all my life-time; and this I heartily defire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me; O let not that blood be shed in vain. All my fins difplease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am forry for them, and will be forry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's fake; pardon me all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

6. Make an act of divine love.

O sweet Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus,

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and take full possession of my heart for ever! I offer it to thee without reserve, I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee: 'tis nothing less than infinite love that brings thee to me; O! teach me to make a suitable return of love.

7. Humbly beg God's grace.

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. O! fince thou art so good as to invite me thus to thyfelf, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, cloathe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee, Drive fin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my falvation, may not, by my unworthiness, be perverted to my damnation. O! never let me be guilty of thy body and blood, by an unworthy communion! for the fake of this fame precious blood, which thou hast shed for me, deliver me from fo great an evil: O! rather let me die ten thousand deaths, than thus presume to crucify thee again.

8. Im-

Implore the prayers of the bleffed Virgin, and of the Saints.

O all ye blessed angels and faints of God, tho see him face to face, whom I here receive under these humble veils; and thou nost especially, ever-blessed Virgin, Mother f this same God and Saviour, in whose facred womb he was conceived and borne for nine nonths; I most humbly beg the assistance of your prayers and intercession, that I may n such manner receive him here, in this place of banishment, as to be brought one lay to enjoy him with you in our true country, and there to praise him and love him for ever.

"At the time of communion go up to the rail, and take up the towel and hold it

before you. Whilft the clerk fays the Con-

" fiteer, humbly confess your sins, and beg God's pardon for them. When the priest

"t turns about to give the absolution, receive

"it with your head bowed down, as from the hand of the invisible High-priest, whom

" you are going to receive.

"When the priest holds up a particle of the blessed facrament, with these words,

" Ecce Agnus Dei, &c. Behold the Lamb of God, behold him who taketh away the fins of

" the world, humbly beg, with a lively con-

"fidence in the merits of his death and

of passion, that he would take away your fins.

"When the priest repeats three times, L 4 "Domine,

Devotions vegore Communion.

Domine, non sum dignus, &c. Lord, I am not worthy thou shouldst enter under my roof, speak only the word and my soul shall be healed, say

the same with him in your heart, and humble yourfelf exceedingly through the fense of your unworthiness and sin; but let this be joined with a lively confidence in him, who can raife you up, and perfeetly heal your foul by his only word. "When the priest gives you the blessed sacrament, saying, The body of our Lord " Jesus Christ preserve thy soul to life ever-lasting, Amen, receive it with a lively faith, a prosound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon " your under lip, that the priest may conveniently convey the bleffed facrament into your mouth; which being done, shut " your mouth, let the facred host moisten a " little upon your tongue, and then swallow " it down as foon as you can, and after-" wards abstain a while from spitting. If the " hoft should chance to stick to the roof of " your mouth, be not disturbed; neither " must you put your finger into your mouth " to remove it, but gently and quietly re-" move it with your tongue, and fo convey · it down; and then return to your place, " and endeavour to entertain, as well as you can, the guest whom you have received.

" Spend at least a quarter of an hour after

" commu-

communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly I recommend to you three things after communion; first, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give him thanks, for coming to fo unworthy a finner, and to invite all heaven and earth to join with you in praifing and magnifying his holy name. Secondly, To make an offering of your heart and foul, and of your whole being to him, that you may henceforward love him, and serve him for ever. Thirdly, To present him your petitions for all the graces that you stand in 66 need of, and to make a good use of this " favourable opportunity by praying heartily "for yourfelf, and for your friends, and for the whole world."

ASPIRATIONS after COMMUNION, taken out of the Paradise of the Soul, Sect. 5.

BEHOLD, O Lord, I have thee now, who hast all things, I possess thee, who possessest all things; and who canst do all things: take off my heart then, O my God and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone, let me ever repose in Ls

thee, where alone my treasure is, the fove reign truth, and true happiness, and happ

eternity.

Let my foul, O Lord, be fensible of th sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allure by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart and my portion for ever.

Thou art the physician of my soul, wh healest all our infirmities by thy sacred blood and I am that sick man, whom thou cames from heaven to heal: O heal my soul, for

have sinned against thee.

Thou art the good shepherd who hast laidown thy life for thy sheep; behold I and that sheep that was lost, and yet thou vouch safest to feed me with thy body and blood take me now upon thy shoulders to carrow me home. What canst thou deny me, who hast given me thyself? Govern me, and no thing will be wanting to me, in the place of pasture where thou hast placed me, until thospringest me to the happy pastures of lifeternal.

O true light, which enlightenest every man that cometh into this world; enlighten my

eyes, that I may never fleep in death.

O fire, ever burning, and never decaying behold how tepid and cold I am; inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upor earth; and what dost thou desire, but that i be inkindled?

O king of heaven and earth, rich in mercy, ehold I am poor and needy, thou knowest what I stand most in need of, and thou alone anst assist me and enrich me. O help me, ny God, and out of the treasures of thy pounty succour my needy soul.

O my Lord and my God, behold I am thy ervant; give me understanding, and excite my affection, that I may henceforward in all

things know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; O take away from me whatever is hurtful to me, and displeasing to thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love, and all my joy; thou art my God and my All; thou art the portion of my inheritance, and of my chalice; thou art he that will restore my inheritance

to me.

O my God and my All, may the fweet flame of thy love confume my foul, that fo I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanks-Giving after Communion.

My fweet Jesus, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this

L 6 house

house of clay of my earthly habitation! C that I could give thee a hearty welcome! C that I could entertain thee as I ought! The loving kindness invites me to thy embraces and I would willingly fay with the spouse in the Canticles, I have found him whom my fou loveth, I have held him, and will never let hin go: but the awe of fo great a majesty check: me, and the fense of my great unworthines and innumerable fins keeps me back. No my foul, 'tis the feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself, like Magdalen, and wish that, like her, thou couldst wash then with thy tears: O that thou couldst be so happy!

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty which has vouchsafed to come to visit thee pay him the best homage thou art able, as to thy first beginning and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mer-

cy and bounty to thee.

O! what return shall I make to thee, O Lord, for all that thou hast done for me? Behold, when I had no being at all, thou hast created me; and when I was gone astray, and lost in my fins, thou hast redeemed me, by dying for me: all that I have, all that I am,

s thy gift; and now, after all thy other faours, thou hast given me thyself: blessed be hy name for ever. Thou art great, O Lord, ind exceedingly to be praised; great are thy works, and of thy wisdom there is no end: out thy tender mercies, thy bounty and goodness to me, are above all thy works: these I defire to confess and extol for ever. Bless then thy Lord, O my foul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my foul, and fee thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord all ye faints, and let the whole church of heaven and earth join in praifing and giving him thanks for all his mercies and graces to me; and fo, in fome measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite love, I offer to thee, O eternal Father, the same Son of thine whom thou hast given me, and his thankfgiving, which is of infinite value; and this I am sure thou wilt accept of. Look not then upon my infenfibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

" N. B. Here also might be recited the " Canticle of the three children, Benedicite, &c.

" the Te Deum, and some of the pfalms of

Devotions after Communion.

" praise, which are found among the devo-

An OBLATION after COMMUNION. O Father of mercies, and God of all confolation, how hast thou loved us, to whom thou hast given thy only begotten Son once for our ransom, and daily for the food of our fouls! What can I, a wretched creature, return to thee for this infinite charity? Verily nothing else but this same beloved Son of thine, whom thou hast given to me, and furely thou couldst give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy facrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim; he is the propitiation for the fins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his fake look down upon me, and upon us all. Remember all his fufferings, which he endured here in his mortal life, his bitter anguish, his mortal agony and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death which thou wast pleased should be the fountain of our life; and for the fake of his facred passion have mercy on us. Receive, O holy Father, almighty and rerlasting God, this holy and unspotted vicm, which I here offer thee, in union with hat love, with which he offered himself to hee upon the altar of the cross; receive him by the praise and glory of thy name; in hanksgiving for all the benefits bestowed on ne, and on all mankind; in satisfaction also or all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy saithful, living and dead; through the same Lord, Fesus Christ, thy son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee fome offering, in acknowledgement of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thoufand titles, is already thine. But, O my God, fuch is thy goodness, thou wilt be contented with the little that I can give thee, though it be thy own already; thou asketh nothing but my heart, and this I here most willingly offer thee: O! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body, with all its fenses, and my foul, with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. O fanctify and confecrate eternally to thyfelf this manfion, which thou hast this day chosen for thy abode. I

give thee my memory, that it may be for ever recollected in thee; my understanding that it may be always enlightened and direc ed by thy truth; and my will, that it may l ever conformable to thine, and ever bur with the love of thee. O take me entirel into thy hands, with all that I have, and a that I am; and let nothing henceforward, i life or death, ever separate me any more from thee. Amen.

PETITIONS after COMMUNION.

Most merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain thy benediction. But alas! with how little preparation! With how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable fins, which I detest for the love of thee; and I defire to detest them for ever. O! wash them all away with thy precious blood; for thou art the Lamb of God, that takest away the sins of the world; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the fins of ten thousand worlds.

Thou feest, O Searcher of hearts, all my maladies, and all the wounds of my foul; thou knowest how prone I am to evil, and how backward and fluggish to good. Thou feest this self-love, that tyrannizes over my foul, which is so deeply rooted in my corrupt

nture, and branches out into fo many vices, somuch pride and vanity, so much passion ad envy, so much covetousness and worldly spicitude, so much sensuality and concupitcace. O! who can heal all these my evils, It thou, the true physician of my foul, who west me thy body and blood in this blessed crament, as a fovereign medicine for all y infirmities, and a fovereign balfam for all y wounds. Dispel the darkness of ignoince and error from my understanding, by hy heavenly light: drive away the corrupon and malice of my will, by the fire of diine love and charity; restrain all the motions f concupifcence, and all the irregular fallies f passion, that they may no more prevail over me: strengthen my weakness with heaveny fortitude; destroy this hellish monster of elf-love, with its many heads, or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my foul, which belongs to thee, and which thou haft taken possession of this day; cut off the heads of this beaft, and particularly that which annoys me most, and which is my predominant passion; stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths, than live to offend thee mortally.

O my Jejus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee thee, when thou comest to visit us in the bleffed facrament, and thou takest an infin pleafure in opening them to us, to enrich c poverty. This gives me the confidence present thee now with my petitions, and beg of thee those graces and virtues while I very much stand in need of, as thou know est. O! increase and strengthen my bel. of thy heavenly truths, and grant that hence forward I may ever live by faith, and guided by the maxims of thy gospel. Tead me to be poor in spirit, and take off my hea from the love of these transitory things, as fix it upon eternity; teach me by thy divis example, and by thy most efficacious grac to be meek and humble of heart, and in n patience to possess my foul. Grant that I ma ever keep my body and foul chafte and pur from the corruption of lust; that I may eve bewail my past sins, and by a daily mortifi cation restrain all irregular inclinations an passions for the future. Above all thing teach me to love thee, teach me to be eve recollected in thee, and to walk always i thy presence; teach me to love my friends i thee, and my enemies for thee; grant me t persevere to the end in this love, and so to come one day to that happy place, where may love and enjoy thee for ever.

Have mercy also on my parents, friend and benefactors, and on all those for whon I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all th

clerg

Devotions after Communion.

crgy, and religious men and women, that a may live up to their calling, and fanctify ty name. Give thy grace and bleffing to a princes and magistrates, and to all christn people; convert all unbelievers and fin-irs, and bring all ftray'd sheep back to thy Id; particularly have mercy on N. and 1. Ec.

O bleffed Virgin, Mother of my God and viour, recommend all these my petitions to our Son. O all you angels and faints, citi-ens of heaven, join also your prayers with nine: you ever stand before the throne, and be him face to face, whom I here receive nder veils; be ever mindful of me, and obain from him, and thro' him, that with ou I may bless him, and love him for ever. Amen.

" N. B. That upon the whole day after 'your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest by giving way to pas-" fion, or any other fin, you fuffer yourself " to be robbed of any part of that treasure " you have received; for 'tis a common trick " of the devil, on the day that a person has " been at communion, to fling some stum-66 bling-block in their way to raise them to " passion, or disturb their peace, or draw " them aside from their devotions by world-" ly distractions or diversions; and there-" fore christians must be upon their guard " on these occasions, and by retireme recollection and prayer, give time to

"grace which they have received, to !

"into their fouls, and take deep root the And let them remember that they have

" ceived this fresh supply of divine grace,

"the end that they may improve in ev

"Christian virtue, and especially in the loss of God, and may serve his divine Maje

" with a new vigour and fervour."

Instructions and Devotions Confirmation.

1. Confirmation is a facrament, by which the faithful, who have already been matebildren of God by their baptism, receive the Holy Ghost by the prayer and imposition the hands of the bishops, the successors of apostles (Acts viii. 14, &c. xix. 5, 6.) in eder to their being made, strong and perfectivitians, and valiant foldiers of Jesus Christ is called confirmation from its effect, which is to confirm or strengthen those that receive in the profession of the true faith; to give them such courage and resolution as to liviling rather to die than to turn from it; are to arm them in general against all their spritual enemies.

2. This facrament was originally defigned and instituted by our Lord, for all Christians and consequently is a divine ordinance, whice all are obliged to comply with; and is so no cessary for all, that the neglect of receiving woul

Instructions for Confirmation.

old be a great fin: more especially in such rumstances where perfons are exposed to ecutions, on account of their religion, or ther temptations against faith.

. The principal effects of this facrament r a fortifyin! grace, in order to strengthen h foul against all the visible and invisible rmies of the faith; and a certain dedicaan and confectation of the foul by the Holy Cost, the mark of which dedication and chfecration is left in the foul, as a character

wich can never be effaced.

4. Hence this facrament can be received It once; and it would be a facrilege to atinpt to receive it a second time: for which asson also, the faithful are bound to take an streme care to come to this facrament duly sposed; left, if they should be so unhappy to receive it in mortal fin, they would reeive their own condemnation; and run the ik of being deprived for ever of the grace fit.

5. Now the dispositions which the Christin must bring along with him, to receive vorthily the facrament of confirmation, must be a purity of conscience, at least from all mortal fin (for which reason he ought to go to confession before he is confirmed) for the Holy Ghost will not come to a foul in which fatan reigns by mortal fin: 2. A fincere defire of giving himself up to the Holy Ghost, to follow the influences of his divine grace, to be his temple for ever; and, by his affiftance, to answer all the obligations of a soldier of 6. Hence Chrift.

6. Hence a Christian ought to prepare his felf for this sacrament by servent prayer, we find the apostles prepared themselves the receiving the Holy Ghost. They continuit with one accord in prayer, says St. Luke, Acts 14. speaking of the ten days that passed tween the ascension of our Lord and pent cost; and they were continually in the temp praising and blessing God, Luke xxiv. 53. He happy shall they be, who, like them, prepathemselves for the Holy Ghost by these spir tual exercises.

7. The obligations which accompany th character of confirmation, and which a Christ an takes upon himself, when he receives th facrament, are, to bear a true and perpetu allegiance to the great King, in whose se vice he lists himself as a soldier, to stand t his colours, the cross of Christ, the mark which he receives on his forehead; to figh his battles against his enemies, the work the flesh, and the devil; to be faithful unt death; and rather to die than to defert from the fervice, or to change fides, and go ove to the enemy, by wilful fin: in fine, to liv up to the glorious character of a foldier i Christ; and to maintain that interior purit and fanctity which becomes the temple of the Holy Ghost, by a life of prayer, and a life c love. Where the character of our confirmation when we shall bring it with us before th judgment-feat of Christ, shall be found t have been accompanied with fuch a life a this, it will shine most gloriously in our foul

fo all eternity: but if, instead of living up teit, we shall be found to have been defertes and rebels, and to have violated this faed character by a life of fin, it will certainly re up in judgment against us, it will conomn us at the bar of divine justice, it will oft us deeper into the bottomless pit; and la mark of eternal ignominy and reproach our fouls amongst the damned.

8. The manner of administering the facraent of confirmation is as follows: First, le bishop, turning towards those that are to confirmed, with his hands joined before

is breaft, fays;

Bish. " May the Holy Ghost come down upon you; and the power of the most High keep you from all fin. Answ Amen.

Then figning himself with the fign of the

ross, he fays;

Bish. "Our help is in the name of the Lord.

Answ. " Who made heaven and earth.

Bish. "O Lord, hear my prayer! Answ. " And let my cry come to thee.

Bish. " The Lord be with you; Answ. " And with thy Spirit.

Then. extending his hands towards those who are to be confirmed (which is what the ancients call the imposition of hands,) he addresses this solemn prayer to the eternal Father, begging of him, through Jesus Christ his Son, that he would fend down his Holy Spirit, with all his gifts, into their fouls.

Bifb.

Bish. "Let us pray.

"O Almighty everlasting God, who he vouchsafed to regenerate these thy servan

"by water and the Holy Ghoft, and who h

"given them the remission of all their sin fend forth upon them thy seven fold Ho

"Spirit, the Paraclate from heaven.

Answ. " Amen.

Bish. "The Spirit of wisdom and of u

" derstanding. Answ. " Amen.

Bish. "The spirit of counsel and of for tude. Answ "Amen.

Bish. "The spirit of knowledge and

" piety. Answ. " Amen.

Bish. "Replenish them with the spirit thy fear, and sign them with the sign of the

+ cross of Christ, in thy mercy, unto li

"everlasting, thro' the same Fesus Chr thy son our Lord, who liveth and reigne

"with thee in the unity of the same Ho

"Spirit, one God, world without end. Amen

Then the bishop takes the name of each person that is to be confirmed, (which make there be the same they had in baptism, or the name of any saint, whom they chuse for the patron) and makes the sign of the cross on the forehead of each, with the holy chrism, a consecrated oil, saying:

Bish. " N. I fign thee with the fign of th

"cross, and I confirm thee with the christ of salvation, in the name of + the Father

"and of the + Son, and of the Hol

" + Ghost."

Then he gives the person confirmed a littl

blow

tow on the cheek, faying Pax tecum, Peace I with thee; to fignify that henceforth he is to be ready, like a true foldier of Jefus Chrift, fuffer patiently all kinds of affronts and injries for his faith, and for the cause of his ord; and to comfort himself, that the true ace of God which surpasseth all understanding (Phil. iv. 7.) will ever be with him in all is conflicts and sufferings for so good a cause.

The chrism, with which the facrament of infirmation is administred in the catholic hurch, is a compound of oil of olives, and alm or balfam, folemnly confecrated by the ishop on Maunday Thursday; kept with great eneration in the church, and made use of nly in the confecration of fuch things as are n a particular manner fet afide for the fervice of God, and dedicated and sanctified to him. Thus we confecrate, with this holy unction, pishops, churches, altars, and chalices; and whatfoever is once anointed with this facred chrism, is in such a manner looked upon as let apart for God, that it must not, on any account, be perverted or turned to profane uses: it would be no less a crime than facrilege, to violate or profane any fuch thing as has been thus fanctified. Hence christians are to understand, that, by this unction of the holy chrism, which they receive in their confirmation, they are also solemnly dedicated and confecrated to God to be his temples for ever; that this outward unction is the visible sign of an inward unction and fanctification of their fouls by the Holy Ghost; that the mysterious

M

Instructions for Confirmation.

compound of the oil and balm denotes the pr perties, graces, and effects of this Holy St rit in their fouls, by the strengthening a softening of the oil, and the sweet odour of t balm; and therefore that from this time for ward, they must consider themselves as dec cated in fuch a manner to God, both in fo and body, as that it would be a kind of a i crilege to profane either the one or the othe by mortal fin.

After all have been confirmed, the bishe washes his hands; and, in the mean time, t

following anthem is faid or fung:

" Confirm, O God, that which thou he " wrought in us from thy holy temple which " is in Ferusalem. Glory be to the Fathe

" &c. As it was in the beginning, &c. Then, after repeating again the anther

" Confirm, O God, &c." the bishop stand ing turned towards the altar, prays as fo lows:

"Shew us, O Lord, thy mercy Bish. Answ. " And grant us thy falvation.

Bish. "O Lord hear my prayer!

Answ. " And let my cry come to thee.

"The Lord be with you. Bish.

66 And with thy spirit. Anfw.

" Let us pray. Bilb.

"O God, who gavest the Holy Ghost t

thy apostles, and hast been pleased to or "dain, that by them, and by their fuccessor.

"he should be given to the rest of the faith

" ful; mercifully look down upon what w " thy poor servants have done; and grant the

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the hearts of these thy saithful, whose foreeads we have anointed with the sacred thrism, and signed with the sign of the choly cross, may, by the same Holy Ghost coming down into them; and by his vouchsafing to dwell in them, be made the temble of his glory. Who with the Father, and the same Holy Ghost, livest and reignest, God, world without end. Amen.

Then the bishop gives his benediction to

a present in these words:

"Behold thus shall every man be blessed, who seareth the Lord. May the Lord blessed the you out of Sion, that thou may see the good things of Ferusalem all the days of your life; and that you may live with him for all eternity. Amen."

RAYERS before and after CONFIRMATION.

Before confirmation, it would be proper, during fome days, to prepare for it by frequent and fervent prayer; especially by frequent acts of forrow and contrition for all our known and unknown fins, reciting for that purpose the Miserere Psalm, or, the prayer of a penitent suner (found at the end of this book:) as also by repeated invocations of the Holy Ghost by the hymns and prayer set down page 174, &c. The following prayer may also be made use of on this occasion.

APRAYER before CONFIRMATION.

God of infinite goodness and bounty, who hast been pleased at my baptism to M 2 make

A Prayer before Confirmation.

make me a Christian, to sanctify my foul wi thy grace, and to honour me with the glo rious title of thy child; which, alas! for n part, I have so wretchedly corresponded wit and have even forfeited a thousand times l my fins: behold, notwithstanding all my in gratitude, and my repeated treasons, which thou hast so long and so patiently endured thou art still pleased not only to invite me return to thee, and to offer me thy merc but also to call upon me at this time to com and to present myself, in order to receive the greatest of all thy gifts, even thy own mo Holy Spirit, to be consecrated to thee by h unction; to be made a strong and perfe Christian, and a soldier of thy Son. O ma all heaven and earth praise thee, bless the and glorify thee for ever, for all thy mercy goodness and bounty to me! And now, dea est Lord, I desire to come, because such thy will, and my duty, to receive this great facrament of confirmation; that I may, lik thy apostles, be baptized with the Holy Gho, and endowed with power from on high; an like them be changed, by divine grace, int another man, in fuch manner as hencefor ward to live up to the dignity, and to full every part of the duty, of a foldier of Christ and to preserve and maintain, even to deatl that purity and fanctity, which becomes the temple of the living God. But, O my God how far am I from being worthy to approac this heavenly facrament! How can I expec that thy Holy Spirit should come into my ir

wid house, to make it his temple, which he been so long possessed by unclean spirits? Where are the dispositions in me, which the arffles brought, and which all Christians oght to bring along with them, to the reowing the Holy Ghoft? O! I acknowledge m self infinitely unworthy; I confess and dete, from the bottom of my heart, all my pt uncleanness and abominations; I humbly cive thy mercy and pardon, through Fefus Orift thy Son; and beg through him, that tou wilt be pleased to cleanse my soul from its filth with his precious blood, and to give te the grace to come to this facrament with tat humility, faith, and devotion, which is oft agreeable to thee. O Divine Spirit, b thou prepare my foul for thyfelf! Behold come, defiring to give myself up to thee r all time and eternity; that thou mayest ver live and reign in my foul : and O let my hole foul henceforward be perpetually subect to thee, and let nothing in me ever more ebel against thee! Amen.

A PRAYER after CONFIRMATION.

My God, I now defire to adore thee, blefs thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and faints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and, in particular, for that M 2 love

270 A Prayer after Confirmation.

love thou hast shewed to me this day. I gi thee thanks from the bottom of my heart, i having fent down the Holy Spirit into r. foul, with all his gifts and graces. O let hi now take full possession of my foul: let the heavenly unction penetrate into the very cer ter of my interiour: let his divine wifde ever preside there: may it ever enlighten n with his gift of understanding, and dispel : my darkness; may it direct me with his cou fel, strengthen me with his fortitude, instru me with his knowledge, make me ever ferver in all good with his piety and godliness, and I his divine fear ever restrain me from all evi And now, dear Lord, fince thou hast bee pleased, by this sacrament, to consecraand fanctify my foul for thyfelf, and to mak it thy temple, be pleased also to drive fa from it, by thy grace, all that may violate of profane it, or render it any ways difagree able in thy eyes. O keep it for ever for thy felf, and restrain satan from ever entering in to it any more. O let it be a house of prayer

in which thou mayst be ever worshipped in spe rit and truth; and fuffer it not to be mad any more a den of thieves. Give me grac also to fulfil, with perfection, every branch of the duty of thy foldier, which gloriou title thou hast conferred on me this day: arn me compleatly for the warfare in which I an happily engaged, and do thou fland by m in all my conflicts, to crown me with victory O make me faithful unto death, and bring me fafe thro' all the dangers of my mortal pilgri. rage, to the crown of everlasting life. Thro' fus Christ our Lord. Amen.

ISTRUCTIONS and DEVOTIONS for the SICK.

IF you are attacked by any confiderable illness, let your first care be to send for your spiritual physician, and settle the state of your foul. This is much better done in the beginning of fickness than afterwards, when the strength of the fever, or the quality of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent for a punish-' ment of fin, and therefore a fincere repentance and confession of fins is often a more " effectual means of recovery than any other. 2. " If you have not your Will already "made, as in prudence you ought, let this also be done in the beginning of your sick-" ness, that so having settled your temporal

66 affairs, you may apply your foul, without

" disturbance, to the spiritual. 3. " Engage your best friends to give you "timely notice, if your distemper be danger-" ous, and not to flatter you with hopes of 66 life, when there are little or no grounds " for hopes. Make the best use you can of " that time, which perhaps is to be your last. Admit but of few visits, nor of any other 66 difcourse, but such as may be for your foul's ec profit.

4. " Take proper care for the discharge of " your debts, and all other obligations in-" cumbent upon you; and this as much as M 4 may

" may be in the beginning also of your sick " ness: forgive all those who have any way

" injured you, and ask pardon of those you " have injured.

5. "Receive your sickness from the hand of God with a perfect refignation to his

" holy will, as a just punishment of your of-46 fences; frequently offer yourfelf up to him,

" and beg that he would give you patience, " and fanctify your sufferings, and that he

" would accept of all your pains and uneafi-

" nesses, in union with the sufferings of your "Saviour Jesus Christ, in deduction of the

punishment due to your sins.

6. " Often procure some friend to read to " you fuch prayers as are most affective, and " most proper for your prefent condition;

" especially the Penitential Psalms, the Lita-" nies, Acts of the love of God, of Patience

" and refignation, &c.

7. "Have the crucifix, or a picture of " Christ crucified, always before your eyes:

"think often upon his passion, hide yourself in spirit in his wounds, and embrace his

" feet with all the affection of your foul.

8. "Aim, as much as you can, at a penice tential spirit, during your sickness; often " cry to God for mercy, and make frequent

" acts of contrition for your fins. St. Augus-" tine used to say, that no Christian, however

"innocent his life might have been, ought "to venture to die in any other state than

" that of a penitent."

PRAYER proper to be daily repeated in time of fickness.

ORD Jesus Christ, behold I receive this fickness, with which thou art pleased visit me, as coming from thy fatherly hand. Is thy will it should be thus with me, and erefore I fubmit: thy will be done on arth, as it is in heaven. May this fickness e to the honour of thy holy name, and for he good of my foul. For this end I here ffer myself with an entire submission to all hy appointments; to suffer whatever thou leafest, as long as thou pleasest, and in what nanner thou pleasest: for I am thy creature, O Lord, who have most ungratefully offended thee; and fince my fins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore I have no reason to complain of: thee, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chaffife me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes: deal not with me, therefore, according to my siniquities; but, according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance to support me under this my illness. Confirm my soul with strength from M 5

above, that I may bear, with a true christia patience, all the uneafinesses, pains, disquiet and difficulties of my fickness, and that may chearfully accept them as the just punish ment of my offences; preferve me from a temptations, and be thou my defence again: all the affaults of the enemy, that in this ill ness I may no way offend thee; and if this i to be my last, I beg of thee so to direct me b thy grace, that I may no ways neglect or b deprived of those helps, which thou hast, in thy mercy, ordained for the good of my foul to prepare it for its passage into eternity, tha being perfectly cleanfed from all my fins, may believe in thee, put my whole trust ir thee, love thee above all things, and, thro the merits of thy death and passion, be admitted into the company of the bleffed, where I may praise thee for ever. Amen.

Short acts of the most necessary virtues, proper to be inculcated in the time of sickness.

ORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done; thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness; my sins have deferved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united b the fufferings of my Redeemer, and fancti-

ed by his passion.

I adore thee, O my God and my All, as ny first beginning and last end; and I desire o pay thee the best homage I am able, and o bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in ickness as well as in health; I desire to join ny heart and voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole church, thro' fefus Christ thy Son; and, above all, for thy having loved me from all eternity, and redeemed me with his precious blood. O! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived: and thou hast promised the Spirit of truth to guide thy church into all truth. I believe in God, the Father Almighty, &c. In this faith I resolve, through the grace, both to live and die. O Lord strengthen and encrease this my faith.

O my God, all my hopes are in thee; and thro' Jesus Christ, my Redeemer and thro' his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, O let me never

be confounded.

O sweet Jesus, receive me into thy arms in M 6 this

this day of my diffres; hide me in thy wounds,

bathe my foul in thy precious blood.

I love thee, O my God, with my whole heart and foul, above all things; at least I defire fo to love thee. O come now and take full possession of my whole foul, and teach me to love thee for ever.

I defire to be diffolved, and to be with

Christ.

O! when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? When shall sin be no more?

I defire to embrace every neighbour with perfect charity for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out all my

iniquities.

O! who will give water to my head, and fountains of tears to my eyes, that night and

day I may bewail all my fins!

O! that I had never offended so good a God! O! that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a finner; sweet Jesus, Son of the living God, have mercy

on me.

I commend my foul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his pre-

ous blood; to the Holy Ghost, who fanctied me in baptism. Into thy hands, O Lord,

commend my spirit.

I renounce, from this moment, and for all ernity, the devil and all his works; and I bhor all his fuggestions and temptations.)! fuffer not, O Lord, this mortal enemy f my foul, to have any power over me, ither now, or at my last hour. O let thy oly angels defend me from all the powers of

O holy Mary, Mother of God, pray for is finners, now, and at the hour of our death, O all you bleffed angels and faints of God,

pray for me a poor finner.

"It may be proper also in time of sickness " to read to the fick person leisurely, and as " he is able to bear it, the passion of Christ, " or fome meditations on his passion; and al-" fo the paraphrase on the Lord's prayer, the " Miserere, and the other penitential psalms; " devout acts of contrition, &c. but not too

" much at once; for that might fatigue him,

" and do him harm."

A short Exercise in preparation for death, which may be used every day.

1. MY heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my fins committed against thy sovereign good-

ness, and repent me of them all from the bot tom of my heart.

3. I firmly believe whatfoever the holy catholic church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour

Fefus Chrift.

5. O my God, I defire to love thee as my fovereign good, above all things, and to despise this miserable world: I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my defire to receive thy facred body! O come now into my foul, at least by a spiritual communion! O grant that I may worthily receive thee before my death! I defire to unite myfelf to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the fins I have committed by any of my fenses, by applying daily to my foul thy bleffed merits, and the

holy unction of thy precious blood.

8. Holy Virgin, Mother of my God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly hoft, and thou my angel guardian, and you my bleffed patrons, intercede for me, and affift me, in this last and dreadful passage.

9. O my God, I renounce all the tempta-

ons of the enemy, and, in general, whatfocer may displease thee. I adore and accept of ty divine appointments with regard to me, ad entirely abandon myself to them as most ift and equitable.

10. O Jesus, my divine Saviour, be thou Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy ear wounds, I give up my soul into thy dine hands; O receive it into the bosom of

hy mercy. Amen.

PRAYERS for the DEAD.

The pfalm Miserere, Have mercy on me, O God, &c. as p. 146; and the Pfalm De profundis, Out of the depths, &c. as p. 149. At the end of each, instead of Gloria Patri, &c. ay, Eternal rest give to them, O Lord: And let perpetual light shine unto them.

A prayer for all the faithful departed.

OGOD, the Creator and Redeemer of all the faithful, grant to the fouls of thy ferwants departed, the remission of all their sins; that thro' pious supplications they may obtain that pardon which they have always defired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

A Prayer upon the day of a person's decease or burial.

GOD, whose property is always to have mercy and to spare, we humbly beseech

thee for the foul of thy fervant N. which the hast this day called out of the world, that the wouldst not deliver it up into the hands of the enemy, nor forget it unto the end: but command it to be received by thy holy angel, and to be carried to Paradise, its true courtry; that as in thee it had faith and hope, may not suffer the pains of hell, but may tak possession of everlasting joys: through ou Lord Jesus Christ, &c.

Another.

WE beseech thee, O Lord, admit the sou of thy servant N. which this day hadeparted out of this world, into the sellowship of the saints, and pour forth upon it the dew of thy eternal mercy; through our Lord fesus Christ, &c.

On the Anniversary-Day.

O LORD, the God of mercy and pardon, grant to the foul of thy fervant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light; thro' our Lord, &c.

A Prayer for one lately deceased.

A Bfolve, we befeech thee, O Lord, the foul of thy fervant N. that being dead to the world, he may live to thee: and whatever he has committed in this life thro' human frailty, do thou of thy most merciful goodness forgive: thro' our Lord, &c.

A prayer for a bishop or a priest.

GOD, who amongst thy apostolic priests hast raised thy servant N. to the linity of a bishop [or of a priest] grant, we beech thee, that he may be also admitted in aven to their everlasting sellowship: thro' fus Christ our Lord, &c.

For father and mother.

GOD, who hast commanded us to honour our father and mother, have mercy the souls of my father and mother; and sant that I may see them in the glory of crnity: thro' our Lord Jesus Christ, &c.

For brethren, relations, and benefactors.

of the falvation of men, we befeech thy emency in behalf of our brethren, kinsfolks nd benefactors, who are departed this life, nat by the interceffion of the bleffed Virgin Mary, and of all thy faints, thou wouldft recive them into the joys of thy eternal kingom: thro' our Lord Jefus Chrif, &c.

For all that lie in the church or church-yard.

GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here or elsewhere, that have slept in Christ, the sull pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: thro' our Lord.

For a man deceased:

HEAR, we befeech thee, O Lord, our prayers, which we humbly address to thy mercy, that the foul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed: throwour Lord Jesus Christ, &c.

For a woman deceased.

WE befeech thee, O Lord, according to thy great goodness, to shew mercy to the foul of thy servant; that being now delivered from the corruptions of this mortalife, she may be received into the inheritance of eternal bliss: thro' our Lord Jesus, &c.

For many deceased.

GOD, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants, and grant them the remission of all their sins; that being delivered from the bonds of this morta life, they may be admitted to life everlasting thro' our Lord Jesus Christ thy Son, &c.

A prayer that may be daily faid by a woman with child.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and hereging

A Prayer for a Woman with Child. 283

begging thy bleffing for herfelf and her child, which thou hast given her to conceive. Preerve, I befeech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils : grant me in due time a happy delivery, and bring my child fafe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold fins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I fue for: and therefore I am fensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my fins with my whole heart, and defire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole foul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish with all my heart that I had never committed them: I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now before-hand to thee for my fins; firmly refolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not fuch as I here express. at least

I defire

I defire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: thro' the same Jesus Christ thy Son, our Lord. Amen.

A HYMN to our Saviour Jesus, abridged from St. Bernard, To. 11.

Jesu dulcis memoria.

JESUS, the only thought of thee With fweetness fills my breast; But sweeter far it is to sec, And on thy beauty feast.

No found, no harmony fo gay,

Can art or music frame;

No thoughts can reach, no words can

No thoughts can reach, no words can fay The sweets of thy bleft name.

fefus, our hope, when we repent, Sweet fource of all our grace; Sole comfort in our banishment,

O! what when face to face!

Jesus! that name inspires my mind With springs of life and light; More than I ask in thee I find, And lavish in delight.

A Hymn to our Saviour Jesus. 285.

o art, or eloquence of man, Can tell the joys of love; Only the faints can understand What they in Jesus prove.

Thee then I'll feek retir'd apart, From world and business free:

When these shall knock, I'll shut my heart, And keep it all for thee.

Refore the morning light I'll come, With Magdalen, to find, in sight and tears, my fesu's tomb, And there refresh my mind.

My tears upon his grave shall slow,

My fighs the garden fill; Then at his feet myfelf I'll throw, And there I'll feek his will.

Jefus, in thy bless'd steps I'll tread, And walk in all thy ways; I'll never cease to weep and plead, 'Till I'm restor'd to grace.

O King of love, thy bleffed Sire
Does fuch fweet flames excite,
That first it raises the desire,
Then fills it with delight.

Thy lovely presence shines so clear
Thro' every sense and way,
That souls which once have seen thee near,

See all things else decay.

Come then, dear Lord, possess my heart, Chace then the shades of night; Come pierce it with thy slaming dart, And ever shining light.

Then

The Litary of Jelus.

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Then I'll for ever Jesus fing, And with the faints rejoice: And both my heart and tongue shall bring Their tribute to my dearest King, In never-ending joys. Amen.

The LITANY of our Lord JESUS CHRIST.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us God the Father of heaven. God the Son, Redeemer of the world, God the Holy Ghost, Holy Trinity, one God, Jesu, Son of the living God, Jesu, Splendor of the Father yesu, Brightness of eternal Light, Jesu, King of Glory, Jesu, the Sun of Justice, Jesu, Son of the Virgin Mary, Jesu, whose name is called Wonderful, fesu, the mighty God, the Father of the world to come, fesu, the Angel of the great council, telu, fesu, most powerful, fesu, most patient, Jesu, most obedient, fefu, meek and humble of heart, Tefu, lover of chastity, fesu, our lover, Tesu, the God of peace,

fefu, the author of life,

Fefu, fefu,

the example of all virtues,

the zealous lover of fouls,

our God, the Father of the poor, Tu, the treasure of the faithful, Tu, the good Shepherd, fu, the true Light, 1/21, the eternal Wisdom, Tu, infinite Goodness, fu, the Way, the Truth, and the Life, 1/119 efu, the Joy of angels, esu, the King of patriarchs, esu, the Inspirer of prophets, esu, the Master of the apostles, lesu, the Teacher of the evangelists, refu, the Strength of martyrs, fesu, the Light of confessors, felu, the Spoule of virgins Fefu, the Crown of all faints, Be merciful unto us. Spare us, O Lord Jesu. Be merciful unto us. Hear us, O Lord Jefu. From all evil, From all fin, From thy wrath, From the snares of the devil, From the spirit of uncleanness, From everlasting death. From the neglect of thy holy inspirarations Through the mystery of thy most holy incarnation, Through thy nativity, Through thy divine infancy, Through thy facred life, Through thy labours and travels, Through thy agony and bloody sweat, Through

2 100 Licentry of Chas

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Through thy cross and passion, Through thy pains and torments, Through thy death and burial, Through thy glorious resurrection, Through thy admirable ascension, Through thy joys and glory, In the day of judgment,

Lamb of God, who takest away the sins

of the world, Spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, Hear us, O Lord Jesus.

Lamb of God, who takest away the sins o the world, Have mercy upon us, O Lord Jesus.

Christ Jesus hear us, Christ Jesus graciously

hear us.

Let us pray.

Lord Jefus Christ, who hast said, ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you; grant, we beseech thee, to our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the folidity of thy love, who livest and reignest, world without end. Amen.

God, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called

Felus:

Lord Jefu, &c

fefus; mercifully grant that we may enjoy is happy vision in heaven, whose holy name we venerate upon earth; who, with thee nd the Holy Ghost, liveth and reigneth, world without end. Amen.

A HYMN to the Bleffed Virgin.

Ave Maris Stella.

HAIL thou resplendent star,
Which shinest o'er the main;

Blest Mother of our God,

And ever Virgin Queen. Hail happy gate of bliss,

dail happy gate of blis, and high / was Greeted by Gabriel's tongue;

Negotiate our peace,

And cancel Eva's wrong.

Loofen the finners bands,

All evils drive away; Bring light unto the blind,

And for all graces pray. Exert the Mother's care,

And us thy children own;

To him convey our prayer, Who chose to be thy Son.

O pure, O spotless Maid,

Whose meekness all surpass'd, and the

Our lusts and passions quell,

And make us mild and chaste.

Preserve our lives unstain'd,

And guard us in our way; Until we come with thee,

To joys that ne'er decay.

Praise

THE LITAN

TAYE fly to the

our necessitie

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Praise to the Father be,
With Christ his only Son,
And to the Holy Ghost,
Thrice bleffed three in one. Amen.

P. Vouchsafe that I may praise thee, O bleffed Virgin.

R. Give me strength against thy enemies.

Let us pray.

GRANT, we befeech thee, O Lord God, that we thy servants may be desired with continual health of soul and body; and that by the glorious intercession of blessed Mary, ever Virgin, we may both be delivered from present sorrows, and be brought to eternal joys. Through Jesus Christ, our Lord. Amen.

The LITANY of our Lady of Loretto. Anthem.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God, the Father of heaven, Have mercy on

God the Son, Redeemer of the world, Have mercy on us.

God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.
Holy Mary,
Holy mother of God,

3
Pray for
us.

Pray for us.

Holy Virgin of Virgins, Mother of Chrift, Mother of divine grace, Mother most pure, Mother most chaste, Mother undefiled, Mother untouched. Mother most amiable, Mother most admirable, Mother of our Creator, Mother of our Redeemer. Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful Mirror of Justice. Seat of wisdom, Cause of our joy, Spiritual vessel, and projections Vessel of honour, as applied and O Vessel of singular devotion, Mystical rose, Tower of David, Tower of ivory, House of gold, waste was a Ark of the covenant, Gate of heaven, Morning star, Health of the weak, Refuge of finners, Comforter of the afflicted, Help of christians,

N 2

Queen

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Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of Virgins,
Queen of all faints,

Lamb of God, who takest away the sins of the world, Spare us, O Lord.

Lamb of God, who takest away the fins of the world, Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Our Father, &c

Anth. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

P. Pray for us, O holy Mother of God.
R. That we may be made worthy of the

promises of Christ.

Let us pray.

POUR forth, we befeech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known, by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ, our Lord. Amen.

May

May the divine affiftance remain always with us. Amen.

And may the fouls of the faithful, thro' the mercy of God, rest in peace. Amen.

The FIFTEEN MYSTERIES to be meditated upon in faying the Rosary.

THE five joyful mysteries. 1, The annunciation of the angel Gabriel, and the incarnation of the Son of God in the womb of the Blessed Virgin. 2. The visitation of St. Elizabeth. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the puriscation of his Blessed Mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days, by his Mother and her chaste spouse St. Foseph.

The five dolorous or forrowful mysteries. 1. The prayer of our Lord in the garden, with his agony and fweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns, and abused by the soldiers. 4. His carriage of the cross. 5. His crucifixion and death.

The five glorious mysteries. 1. The refurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the Bleffed Virgin. 5. Her eternal felicity, and that of all the bleffed in the kingdom of Heaven.

DEVOTIONS proper for the time of Jubilees, or other Indulgences.

The following prayers were first published upon occasion of the jubilee in 1751; and may not be improper for any other time of indulgence. The former may be used for some days before the confession and communion, by way of settling in the soul that penitential spirit, which is the most necessary condition of all, for receiving the benefit of the indulgence. The latter may be proper to be said on the day of the communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers, in order to the gaining of the indulgence.

A PRAYER, of a penitent SINNER for the REMISSION of his SINS.

Almighty and everlasting God, who hast created me to thy own image and likeness, and redeemed me by the precious blood of thy only Son: who hast thought on me, and loved me from all eternity; and out of pure love prepared a heaven for me, with all the necessary means to bring me thither: who bast borne with me, for so long a time, in my repeated offences and treasons against thee; hast still continued, with infinite goodnessand mercy, to call, to invite, to press me to return to thee; notwithstanding all my monstrous ingratitude to thee, and my contempt of all thy graces. Behold I now defire, with my whole heart, to quit these husks of swine which have kept me fo long at a distance from thy house, my true home; and to come back to thee: to obey the fummons which thou hast now been pleased to send me; and to confess, and detest all my sins, in thy presence; in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my fins. I acknowledge that from my first coming to the u'e of reason, to this very hour, my whole life has been nothing but fin and mifery. Alas! I lost thee, I turned my back upon thee, I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee! I have very feldom thought of thee: I have daily and hourly many ways broken thy command-ments. Good God! what must then become of this poor wretch in the day of thy judgment: this wretch, whose known and unknown fins are without number; and who has done so very little good, to put in the scales to counterbalance so much evil?

Must I then despair of thy mercy? must I give up the cause, and abandon myself to satan, sin, and hell? No, my God; may thy infinite goodness forbid I should fall into that bottomless pit, where none shall ever confess thee. My iniquities are great, it is true: but thy goodness, thy mercy, thy power is still greater. Thou hast declared, it is not thy will the sinner should perish; but that he should be converted and live: thou hast declared, there is more joy in thy heavenly

N4

Devotions proper for

court over one penitent finner, than over ninety-nine just: thy on has shed his blood for me, to purchase for me a full forgiveness of all my fins. Here is my hope: this mercy I lay hold on; and nothing shall make me quit my hold. I know the worst of sinners have been cleanfed from all their filth, in this fovereign bath, should my case be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the precious blood of my Redeemer, is abundantly fufficient, and will appear the more illustrious in

my cure. I have bettelene while and O infinite goodness, who hast endured me for fo many years, fince I first fell from thee by fin: who haft kept me all this while from falling into hell; and hast continually cherished me with innumerable favours and graces: behold me now proftrate at thy feet, acculing myself of my crimes, and imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me; I have made myfelf a slave to the devil, who has fet me to feed his swine, even my own brutish passions, and sensual inclinations; I have fought, but fought, alas! in vain, to fatisfy my craving appetite with their hulks: but now being made sensible of my misery, and being weary of my own evil ways, I come back to thee. I acknowledge myfelf unworthy to be received in the quality of thy child; all I crave is thy mercy in the forgiveness of my manifold treasons: I dare

bt lift up my eyes to thee: I dare not ask for he meanest place in thy family. I find my-If quite loaded and oppressed, with the enorhous weight of my fins. If I confider my own eferts, I can look for nothing but hell; vhich I have deserved a thousand and a thouand times. I now hate and detest my evil ways, I abhor myfelf for having been fo wicked and ungrateful to thee. I have even crucified thy Son, my divine lover, over and over again by my fins. But O thou fountain of mercy, have pity and compassion on this mi-ferable wretch. Look not upon my sins, but upon the bowels of thy tender mercy, and the merits of my Redeemer. Look upon the face of thy Christ; and upon all he has done and suffered for poor sinners. O mercy, mercy, mercy, through that blood which he shed for me in his agony in the garden of Gethsemani; through that blood he shed for me, when he was rent and torn with scourges, and crowned with thorns; through that blood he shed for me upon the cross. Grant this mercy, which he then asked for me, when he was bleeding and dying for me; and which he now implores fitting at thy right hand, where he is flill the advocate of finners. Hear also the prayers of thy holy church, spread throughout the whole earth, which she now offers in his name, and through his merits, imploring thy mercy at this time, for all her children, of which I am the most unworthy. Hear the prayers of the bleffed Virgin, and of the whole church of heaven, whom I humbly befeech to be joint petitioners with the church upon earth to obtain mercy for me and all poor finners: through the fame Jesus Christ thy Son.

And turning myself to thee, my dearest 7efus, my Redeemer, and my Advocate, the great High-Priest of God and man, the Pastor and Bishop of our souls, I beg of thee, to whom all power is given in heaven and earth, pardon, absolution, and full remission of all my fins. I am heartily forry for all my offences: I defire to lay them all down at thy feet, to be cancelled by thy precious blood: I wish with all my foul I had never offended thy infinite goodness: I wish I could wash thy feet, like Magdalen, with penitential tears. O that I could worthily bewail my fins even with tears of blood. I resolve by thy grace rather to die, than to commit the like any more. I resolve to make the best satisfaction I am able, by bringing forth worthy fruits of penance. O discharge me this once from the dismal load of the guilt of my crimes! O release all the bands that may keep my foul from thee, and thy heavenly kingdom: and then as to this life, do with me what thou pleafest. I willingly accept from thy hands whatever croffes or fufferings thou shalt send : I will dedicate the remainder of my days to thee: daily to bewail my fins, and daily to prefent my heart to thee. I will make what amends I can for all my past offences, by a life of penance, and a life of love. I renounce from this moment, and for ever the world, the flesh, and the

evil, and all their fuggestions, vanities and broupiscences: and I fully determine to be rever thine. O cleanse my foul from all my past abominations; and let nothing hence-brward, either in life or death, evermore eparate me from thee; who with the Father, and the Holy Ghost, livest and reignest, one Bod, world without end. Amen.

The penitent may also here recite for the same intention the Psalm Miserere: or other devout prayers and acts of contrition, with which they find themselves most affected.

APRAYER

For the whole state of Christ's church upon earth and all the intentions of the Indulgence.

O Eternal Father of our Lord Jesus Christ, Creator of all things, visible and invifible, fource of all our good; infinitely good in thyself, and infinitely gracious, bountiful and good to us: behold we thy poor fervants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy: we come all in a body at this time, even all thy people upon earth; and we come in communion with all thy church in heaven hoping to be affisted by their prayers and merits; and with Fesus Christ at our head, our High-Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most humbly befeech thee to fanctify thy own most holy name, by fanctifying and exalting thy holy catholic church throughout the whole world. O eternal King, who haft fent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom: look down, we befeech thee upon this kingdom of thy Son, and propogate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it faints for its rulers, its chief pastor, and all its other prelates; enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and bleffing to all the clergy; and fend amongst them that heavenly fire, which thy Son came to cast on the earth, and which he fo earnestly desired should be enkindled. Assist and protect all apostolical missionaries, that they may zealoufly and effectually promote thy glory, and the falvation of fouls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders: give them the grace to serve thee with all perfection, according to the fpirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true fervants to thee, the King of kings, true fathers to their people, and nurfing fathers to thy

neurch. Have mercy on all magistrates and hen in power; that they may all fear thee, bye thee, and serve thee; and ever remember hat they are thy deputies, and ministers of hy justice. Have mercy on all thy people hroughout the world; and give thy blessing to thy inheritance: remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that fit in darkness and in the shadow of death: to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mahometans and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. Olet not fatan any longer exercise his tyranny over these thy creatures; to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like fuccess, for the glory of thy name; that all these poor fouls may be brought to know thee, love thee, and ferve thee here in thy church; and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who

under the name of christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son Jesus Christ, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy has blindfolded them: let them fee how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docible heart. Give them a strong defire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why fhould these poor souls perish, for which Christ died? why should fatan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions and vices. Beat down the standard of satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition: Charity over hatred, envy and malice: Purity and temperance over lust and excess: meekness over passion: and disinterestedness and poverty of spirit over covetous-

rss and love of this perishable world. Let te Gospel of Jesus Christ, both in its belief ad practice, prevail throughout all the

niverse. Grant to us thy peace, O Lord, in the days four mortality, even that peace which thy on bequeathed as a legacy to his disciples: a erpetual peace with thee; a perpetual peace vith one another; and a perpetual peace withn ourselves. Grant that all christian princes and states may love, cherish and maintain an nviolable peace among themselves. Give them a right fense of the dreadful evils that attend on wars. Give them an everlasting horror of all that blodshed, of the devastations and ruin of fo many territories; of the innumerable facrileges; and the eternal lofs of fo many thousand fouls, as are the dismal consequences of war. Turn their hearts to another kind of warfare: teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all christian people from the dreadful evil of mortal sin: make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit; and discharge them from all their bonds. Preferve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other

other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, fickness, or violence of pain: support all that are under temptation: reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger: grant a relief to all in their respective necessities: give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son Amen.

The JESUS PSALTER.

There is no other name under heaven given to men, whereby we must be saved AEIs iv. 12.

THIS Psalter consists of fifteen petitions, and the gloridus Name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure; as this sacred Name is not to be repeated hassily over, but with great reverence and devotion.

PART I. You must begin by a devout kneeling, or bowing, at the adorable name of Jesus, saying:

In the name of Jesus let every knee bow, of things in heaven, of things on earth, and things under the earth; and let every ngue confess, that our Lord Jesus Christ in the glory of God the Father. Phil. ii. 10,

The first Petition.

Jesus, Jesus, Jesus, have mercy on me. Jesus, Jesus, Jesus, Jesus,

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my

ingratitude. To sould this

Have mercy on me, dear Jesus, for I am weak; O Lord heal me, who am unable to help myself.

Deliver me from fetting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate fin; and out of a just esteem

of thee, to despise all worldly vanities.

Have mercy on all finners, Jesus I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to blis in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for

thy glorious name Jesus.

O bleffed Trinity, one eternal God, have mercy on me. Our Father. Hail Mary.

The

The Jejus I julier.

The second Petition.

Fesus, Fesus, Fesus,) Jesus, Jesus, Jesus, help me. Jesus, Jesus, Jesus,

FSUS, help me to overcome all tempts tions to fin, and the malice of my ghof

ly enemy.

Help me to spend my time in virtuou actions, and in such labours as are acceptabl to thee.

To refift and repel the motions of my flef.

to floth, gluttony, and carnality.

To render my heart enamoured of virtue and inflamed with defires of thy gloriou

presence.

Help me to deserve and keep a good name by a peaceful and pious living, to thy honour O fesus, to my own comfort, and the benefit of others.

Have mercy on all finners, &c. as before,

Our father, &c. Hail Mary, &c.

The third Petition.

Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Etrengthen me.

Jesus, Jesus, Jesus,)

ZESUS, strengthen me in foul and body, I to please thee in doing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompense

for the years past. Those years I have mispent to thy displea-

fure

r in vain or wicked thoughts, words,

es, and evil customs.

lake my heart obedient to thy will, and y, for thy love, to perform all the works

fhercy.

Brant me the gifts of the Holy Ghost, wich, by a virtuous life, and devout freenting thy most holy facraments, may at igth bring me to thy heavenly kingdom. Have mercy on all finners, &c. as before. Our father, &c. Hail Mary, &c.

The fourth Petition.

Fesus, Fesus, Fesus, Scomfort me. Fesus, Fesus, Fesus, Fesus, Sesus,

FESUS, comfort me, and give me grace to place my chief, my only joy and felicity

n thee.

Send me heavenly meditations, spiritual sweetness, and fervent defires of thy glory: ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great

kindness thou hast shewn me.

And when thou bringest to my mind the fad remembrance of my tins, whereby I have fo unkindly offended thee, comfort me with the affurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all finners, &c. as heff

Have mercy on all sinners, &c. as before Our father, &c. Hail Mary, &c.

The fifth Petition.

fesus, Jesus, Jesus, make me constant Jesus, Jesus, Jesus, Jesus,

JESUS, make me constant in faith, hor and charity, giving me perseverance all virtues, and a resolution never to offer thee.

Let the memory of thy passion, and those bitter pains thou sufferedst for materials tribulation and adversity.

Let me always hold fast the doctrines of thy catholic church, and render me a diligen

frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart which has for ever fet up it rest in thee, and resolved to under-value al

for thy eternal reward.

Have mercy on all finners, Jesus, I befeech thee; turn their vices into virtues, and mak ing them true observers of thy law, and fincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee

and for thy glorious name Jesus.

O bleffed Trinity, one eternal God, hav

Ou

our Lord Jefus Christ humbled himself, be-

f he cross. Phil. ii. 8.

lear these my petitions, O my most meris Saviour, and grant me grace so freently to repeat and consider them, that he may prove easy steps, whereby my soul of climb up to the knowledge, love, and oformance of my duty to thee, and my aghbour, through the whole course of my i, Amen. Our father, &c. Hail Mary, i I believe in God, &c.

RT II. Begin as before, saying: In the name of Jesus, let every knee, &c.

The fixth Petition.

fus, Jesus, Jesus, enlighten me with spifus, Jesus, Jesus, ritual wisdom.

ZESUS, enlighten me with spiritual wifdom to know thy goodness, and all those ings which are most acceptable to thee.

Grant me a clear apprehension of my only, and discretion to order my life accord-

ng to it.

Grant that I may wisely proceed from virue to virtue, till at length I arrive at the

lear vision of thy glorious majesty.

Permit me not. dear Lord, to return to note fins for which I have been forry, and f which I have purged myfelf by rependance and confession. Grant me grace to enefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards me.

310 The Jesus Psalter.

Have mercy on all finners, &c. as at fi. Our father, &c. Hail Mary, &c.

The Seventh Petition.

Jesus, Jesus, Jesus, grant me grace to si fesus, Jesus, Jesus, fesus, fesus, fesus,

JESUS, grant me grace inwardly to fe thee, and to avoid all occasions of

fending thee.

Let thy threats of the torments which a to fall on finners, the fear of losing t love and thy heavenly inheritance, alwa keep me in awe.

Let me not dare to remain in sin, be soon return to repentance, lest through the anger, the dreadful sentence of endless dea

and damnation fall upon me.

Let the powerful interceffion of thy bless mother, and all thy saints; but above a thy own merits and mercy, O my Saviou be ever between thy avenging justice and n poor soul.

Enable me, O my God, to work out n falvation with fear and trembling; and l the apprehension of thy sacred judgment re der me a more humble and diligent suitor

the throne of thy grace.

Have mercy on all sinners, &c. as before Our father, &c. Hail Mary, &c.

The eighth Petition.

fesus, fesus, fesus, grant me grace to lo fesus, fesus, fesus, fesus, fesus,

FESU

for thy infinite goodness, and those exeve bounties I have received, and hope ever to receive from thee.

et the remembrance of thy kindness and sence, conquer the malice and wretched

inations of my perverse nature.

Let the confideration of my many deliverres, thy frequent calls, and continual afance in the ways of life, make me ashamed my ingratitude.

And what dost thou require of me for all mercies, or by them, but to love thee? Ind why dost thou require it, but because

ou art my only good?

O my dear Lord, my whole life shall be thing but a desire of thee; and because I deed love thee, I will most diligently keep y commandments.

Have mercy on all finners, &c. as before.

ur father, &c. Hail Mary, &c.

The ninth Petition.

efus, Jesus, Jesus, grant me grace to refus, Jesus, Jesus, member my death.

ESUS, grant me grace always to remember my death, and the great account I in then to give; that so my soul being always ell disposed, it may depart out of this world

Then by the holy intercession of thy blesd mother, and the assistance of the glorious ... Michael, deliver me from the enemy of my foul: and thou my good angel I befeet thee to help me at that most important hou

Then, dear Fesus, remember thy merc and turn not thy most amiable face awa from me, because of my offences. Secu me against the terrors of that day, by cau ing me now to die daily to all earthly thing and to have my conversation continually i heaven the frequent calls, and continuous it

me how to esteem my life; and the memor of thy refurrection encourage me to descen chearfully into the grave.

Let the remembrance of my death teac

Have mercy on all finners, &c. as befor

Our father, &c. Hail Mary, &c.

The tenth Petition.

Jesus, Jesus, Jesus, fend me here my pur Jesus, Jesus, Jesus, gatory.

ZESUS, fend me here my purgatory, an I fo prevent the torments of that cleanfin fire which attends those fouls in the nex world, that have not been fufficiently purge in this. vm 7

Vouchsafe to grant me those mercifu crosses and afflictions, which thou seest ne cessary for the taking off my affections from all things here below.

Since none can fee thee that loves an thing which is not for thy fake, fuffer no my heart to find any rest here, but in sigh ing after thee.

Too bitter, alas, will be the anguish of

fou

ful that is separated from thee, that desires, ht cannot come to thee, being clogged with le heavy chains of fin.

Here then, O my Saviour, keep me connually mortified to this world: that being urged thoroughly with the fire of thy love, may immediately pass from hence into thy

verlasting possession.

Have mercy on all finners, &c. as in the fth Petition. Our father. Hail Mary. I elieve.

ART III. Begin as before, saying: In the name of fesus, let every knee, &c.

The eleventh Petition.

Jesus, Jesus, Jesus, grant me grace to avoid fesus, Jesus, Jesus, fesus, ill company.

JESUS, grant me grace to avoid ill com-pany; or if I chance to come among uch, I beseech thee, by the merits of thy uncorrupt conversation among finners, preserve ne from being overcome by any temptations

to mortal fin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with flanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, disso-

lute, or vain.

Repress in me, dear Jesus, all inordinate affections

affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the

conversation of angels hereafter.

Have mercy on all finners, as at first. Our father, &c. Hail Mary, &c.

The twelfth Petition.

fesus, Jesus, Jesus, grant me grace to call fesus, Jesus, Jesus, on thee for help.

JESUS, grant me grace in all my neceffities to call on thee for help, faithfully remembering thy death and refurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth has pronounced, Call to me in the day of trouble, and I will de-

liver thee.

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my fufferings, weaknesses, and temptations, I will confidently call to thee; hear me, O my fesus, and when thou hearest, have mercy.

TI

Have mercy on all finners, &c. as before. ur father, &c. Hail Mary, &c.

The thirteenth Petition.

esus, fesus, fesus, make me persevere in esus, fesus, fesus, virtue.

ZESUS, make me persevere in virtue and I good life, and never give over thy ferice, till thou bringest me to my reward in

ny kingdom.

In all pious customs and holy duties, in y honest and necessary employments, connue and strengthen, O Lord, my foul and ody.

Is my life any thing but a pilgrimage on arth, towards the new Jerusalem, to which e that fits down, or turns out of the way,

an never arrive?

O Jesus, make me always consider thy lessed example; through how much pains, nd how little pleasure, thou didst press on o a bitter death; that being the way to a lorious refurrection.

Make me, O my Redeemer, seriously veigh those severe words of thine, he only hat perseveres to the end, shall be saved.

Have mercy on all finners, &c. as before

Dur father, &c. Hail Mary, &c.

The fourteenth Petition.

fesus, fe

FESUS.

JESUS, grant me grace to fix my mind of thee, especially in time of prayer, whe I directly converse with thee.

Stop the motions of my wandering head and the defires of my unftable heart; an suppress the power of my spiritual enemies who endeavour at that time to draw my min from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, loc on thee as my deliverer from all the evils have escaped; and as my benefactor, for a the goods I have ever received, or can ho

for.

I shall see that thou art my only good, ar that all other things are but means ordain by thee, to make me fix my mind on the to make me love thee more and more, ar by loving thee to be eternally happy.

O beloved of my foul, take up all n thoughts here, that my eyes abstaining fro all vain and hurtful fights, may becor worthy to behold thee face to face in the

glory for ever.

Have mercy on all finners, &c. as before

Our Father, &c. Hail Mary, &c.

The fifteenth Petition.

Jesus, Jesus, Jesus, give me grace to ord Jesus, Jesus, Jesus, my life towards response to order my literal welfare, heartily is tending, and wisely designing, all the oper-

ons of my body and foul to obtain the reard of thy infinite blifs, and eternal felicity.

For what else is this world, but a school breed up fouls, and fit them for the other; nd how are they fitted, but by an eager dere of enjoying God, their only end?

Break my froward spirit, O Jesus, make t humble and obedient: grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to

Let the memory of thy passion make me chearfully undergo all temptations or fufferings here for thy love, whilft my foul breathes after that blissful life, and immortal glory, which thou hast prepared in heaven for thy fervants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost: and whatever I lose, if I gain thee,

all is gained.

Have mercy, &c. as in the fifth Petition.

FINIS.

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THE

OFFICE

O F

Our Bleffed L A D Y.

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

At MATTINS.

Ail Mary, full of Grace, our Lord is with thee; bleffed art thou among Women; and bleffed is the ruit of thy Womb, Jesus. Holy Mary, Iother of God, pray for us Sinners, now, and at the Hour of our Death. Amen. Which is always said in the Beginning of all Hours of our Bleffed Lady.

Dord, open my Lips.

R. And my Mouth shall declare thy

raife.
V. Incline to my Aid, O God.

DUC

R. O Lord, make haste to help me.

B Glory

The Office of our B. Lady, Glory be to the Father, and to the Son and to the Holy Ghost. As it was in the Beginning, is now, an ever shall be, World without End. Amer Alleluja.

Alleluja is said at all Hours, from the Evening of Es fter-Eve, to the Complin of the Saturday before Septua gesima-Sunday. From then till the Even-song of Easter Eve is said, Praise be to thee, O Lord, King of eterns

Glory. The Invitatory. Hail Mary, full of Grace, our Lord i

with thee. Again repeat, Hail Mary, ful of Grace, our Lord is with thee. In time of Easter is added Alleluja, both here, and in the

End of the Anthems, Verficles, and Responsories.

Psalm 94. Venite exultemus. This Pfalm without doubt was made by David, since s Paul cites it as his in the Epiftle to the Hebrews. Som

think it was made at the time when he carried the Ark 1 Mount Sion. It contains a lively Exhortation to prai God with our Heart, our Voice, and our Works, and i Submit to his holy Laws.

Ome let us rejoice to our Lord, let u make Joy to God our Saviour; let u approach his Presence in Confession, and in

Pfalms make Joy before him. Hail Mary, full of Grace, our Lord i

with thee.

For God is a great Lord, and a grea King above all Gods; because our Lord repels not his People; in his Hand are al

the Bounds of the Earth, and he behold the Heights of the Mountains. Ou

Our Lord is with thee.

The Sea is his, he made it, and his Hands funded the dry Land; come let us adore, and fall down before God; let us lament bore our Lord, that made us, because he ishe Lord our God; we are his People, and the Sheep of his Pasture.

Hail Mary, full of Grace, our Lord is

with thee.

To Day if ye shall hear his Voice, harden nt your Hearts, as in the Provocation, accrding to the Day of Temptation in the lefart, where your Fathers tempted me, poved, and saw my Works.

Our Lord is with thee.

Forty Years was I nigh to this Generaton; and said, they always err in their leart, and have not known my Ways, to whom I sware in my Wrath, if they shall eter into my Rest.

Hail Mary, full of Grace, our Lord is

ith thee.

Glory be to the Father, &c.

As it was in the Beginning, &c.
Our Lord is with thee.

Hail Mary, full of Grace, our Lord is rith thee.

he HYMN. Quem terra, Pontus, fydera.

The Sov'raign God, whose Hands sustain
The Globe of Heav'n, the Earth & Main,
dor'd and prais'd by each Degree,
ies hid, O sacred Maid, in thee.

B 2

He whom the Sun and Moon obey,; To whom all Creatures homage pay; The Judge of Men and Angels Doom Resides within thy. Virgin Womb.

O happy Parent chose to bear 'Thy Maker God's eternal Heir; Whose Fingers span this earthly Round, Whose Arms the whole Creation bound.

Blest Maid, whom Gabriel's Voice avows

The facred Spirit's fruitful Spouse:

May Age to Age for ever fing

Thou gav'st the World, by human Birth, 'The most desir'd of Heav'n and Earth.

The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen. These three Psalms following are said on Sundays, Mondays and Thursdays, at the Nocturn.

The Auth. Bleffed art thou.

Psalm 8. Domine Dominus noster.

According to the opinion of the most learned Interpreters, whi the Scripture seems to confirm, this Psalm principally regar the person of Fesus Christ risen from the dead, in whom G did manifest his greatest glory and power. Tho it may a be apply'd to other Men.

Lord our Lord, how wonderful thy Name in the whole Earth?

For thy Magnificence is lifted up abou

the Heavens.

4

Out of the Mouths of Infants and Suclings thou hast perfected Praise, because of thy Enemies, that thou may'st destroy the Enemy and Revenger.

For I shall behold the Heavens, the Works f thy Fingers; the Moon and the Stars, which thou hast founded.

What is Man, that thou art mindful of im, or the Son of Man, that thou doft vi-

t him?

Thou hast diminish'd him a little less than ingels; with Glory and Honour thou hast rown'd him, and appointed him over the Vorks of thy Hands.

Thou hast subjected all things under his reet, Sheep and Oxen; and also the Cattel

of the Field.

The Birds of the Air, and Fishes of the sea, that walks thro' the Paths of the Sea.

O Lord our Lord, how wonderful is thy

Name in the whole Earth!

Glory be to the Father, &c.

The Anth. Bleffed art thou among Wonen, and bleffed is the Fruit of thy Womb.

The Anth. Even as choice Myrrh.

Psalm 18. Cœli enarrant gloriam.

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

THE Heavens shew forth the Glory of God, and the Firmament declares the

Works of his Hands.

The Day publishes his Word to the Day,

B₃ and

and Night discovers the Knowledge of hi to the Night.

There is no Language, nor Speech, who

Voices may not be heard.

Their Sound has gone forth into all t Earth, and their Words to the Ends of t Earth.

He has put his Tabernacle in the Sun, a himself as a Bridegroom coming forth his Chamber.

He has rejoic'd as a Giant to run the wa His coming forth is from the highest He ven.

And his Course even to the top there neither is there any that can hide himse from his Heat.

The law of our Lord is without Spot, or verting Souls; the testimony of our Lo

is faithful, giving Wisdom to little Ones
The Justice of our Lord is right, maki
Hearts joyful: the Precept of our Lord

full of light, enlightning the Eyes.

The Fear of our Lord is Holy, abidi

for ever and ever: the Judgments of o Lord are true, justified in themselves. To be desired above Gold, and precic

To be defired above Gold, and precic Stone; and more sweet than Honey, a the Honey-Comb.

For thy Servant keeps them; in keepi them is great Reward.

Sins who understands? From my secretion Sins cleanse me, and from other Men's Si

Grave thy Servent

If they shall not have Dominion over me, ten shall I be without Spot, and be cleans'd fom the greatest Sin.

And the Words of my Mouth shall be passing to thee, and the Meditation of my

leart be always in thy Sight.

O Lord my Helper and Redeemer.

Glory be to the Father, &c.

The Anth. Even as choice Myrrh, thou event the Odour of Sweetness, O Holy Moter of God.

The Anth. Before the Bed.

Pfalm 23. Domini est terra.

off believe that David male this Psalm to be sung by the people when the Ark was carry'd to Mount Sion: But air interpreters agree, that the holy Prophet had principally in his view the Ascension of our Saviour Fesus Christinto Heaven.

THE Earth is our Lord's, and the Fulness thereof; the whole World, and

ll that dwell therein.

Because he has founded it on the Seas,

nd on the Floods has prepar'd it.

Who shall ascend into the Mount of our Lord? Or who shall stand in his Holy Place? The Innocent of Hands, and clean of Heart, that has not taken his Soul in ain, nor deceitfully sworn to his Neighbour.

He shall receive a Blessing of our Lord,

nd Mercy of God his Saviour.

This is the Generation of them that feek

B 4. him,

him, of them, that seek the Face of t God of Facob.

Lift up your Gates, ye Princes, and ye lifted up, O Eternal Gates; and the Ki of Glory shall enter in.

Who is the King of Glory? Our Low strong and mighty, our Lord mighty

Battel.

Lift up your Gates, ye Princes, and ye lifted up, O Eternal Gates, and the Kil of Glory shall enter in.

Who is the King of Glory? The Lo

of Power, he is the King of Glory.

Glory be to the Father, &c. The Anth. Before the Bed of this V.

gin repeat to us sweet Songs of Measure.

V. Grace is pour'd forth on thy Lips. R. Therefore God has bleffed thee for ev.

Our Father, &c.

The Absolution. By the Prayers and A rits, &c. as followeth Page 17. with the rest.

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

The Anth. In thy Beauty.

Psalm 44. Eructavit cor meum.

S. Chrysostom, S. Austin, and almost all the Interpres agree, that this Psalm is a kind of a spiritual Epith mium, representing the sacred union between Jesus Ch & and his Spouse the Church. S. Paul likewise in his Ep e to the Hebrews, makes use of this Psalm to shew everlasting Reign of the only Son of the Father over Elect. Some have thought that Solomon is the Aut ! and that it was made upon the occasion of his Marriage x she Daughter of Pharaoh, tho' others attribute it to 1 at Mattins.

id. But all agree in this, that the true Sense of it, intend by the Holy Ghoft, regards the Mystery of the Incarnation, id the union of the Word with human Nature.

Y Heart has spoke a good Word; I tell my Works to the King.

My Tongue is the Pen of a Writer, that wites fwiftly.

Most beautiful amongst the Sons of Men, Cace is pour'd out on thy Lips, therefore hs God blessed thee for ever.

Be girded with thy Sword upon thy

high, O most Mighty,

In thy Beauty and Comeliness go on, ad-

ince prosperously, and reign.

Because of thy Truth, Mildness, and Juice; and the Conduct of thy Right Hand all be wonderful.

Thy sharp Arrows into the Hearts of the ing's Enemies; the People shall fall under

hee:

Thy Seat, O God, is for ever and ever; the Rod of thy Kingdom is a Rod of Equity.

Thou hast lov'd Justice, and hated Iniquiy: therefore God, thy God, has anointed hee with the Oil of Gladness above thy Fellows.

Myrrh and Aloes, and Cassia from thy Garments, from Houses of Ivory, where the Daughters of Kings have delighted thee in thy Honour.

The Queen stood on thy Right Hand in

Golden Robes, fet round with Variety.

B 5

Hear,

Hear, Daughter, and fee, encline thy I, and forget thy People, and the House of Father.

And the King will be enamour'd what the Beauty, because he is the Lord

God, and they shall adore him.

And the Daughters of Tyre, all the Rh of the People, with Offerings shall prayothee.

All the Glory of the King's Daughter from within; in Borders of Gold, cloat about with Varieties.

Virgins shall be brought to the Ka after her, her Neighbours shall be brough

to thee.

They shall be brought in Joy and be joicing; they shall be brought into Temple of the King.

Instead of thy Fathers, there are bosons to thee; thou shalt make them Pri

ces over all the Earth.

They shall be mindful of thy Name fre

Generation to Generation.

Therefore shall People praise thee sever, World without End.

Glory be to the Father, &c...

The Anth. In thy Beauty and Comeline go on, advance prosperously and reign.
The Anth. God will help her.

Psalm 45. Deus noster refugium.

Since almost all the Fathers agree that this Psalm, according the literal Sense, regards the Church persecuted by the I

dels, and deliver'd from Persecutions by the assistance of our Lord, we ought rather to adhere to this opinion, than to that of some other Interpreters, who apply this Psalm only to David vistorious over his enemies.

Our God is a Refuge and Strength, and Helper in Tribulations, which are fall'n upon us in great Number.

Therefore we will not fear, when the larth shall be troubled, and Mountains be ransported itto the midst of the Sea.

The Waters made a Noise, and were roubled; the Mountains were troubled in is Strength.

The strong Current of a River rejoices he City of God; the Highest has fanctifi-

ed his Tabernacle.

God is in the midst thereof, it shall not be mov'd, God will help it in the Morning early.

Nations are troubled, and Kingdoms are made to stoop: he rais'd his Voice, and

the Earth was mov'd.

The Lord of Hosts is with us, the God

of Jacob is our Defender.

Come, and fee the Works of our Lord, what Wonders he has done in the Earth, making Wars to cease, even to the End of the Earth.

He shall destroy the Bow, and break Weapons, and Shields he shall burn with

Fire.

Attend and fee that I am God; I shall

be exalted among the Gentiles, I shall be e alted in the Earth.

The Lord of Hosts is with us, the Go

of Jacob is our Defender.

Glory be to the Father, & company

The Anth. God will help her with he Countenance: God is in the midst of he she shall not be mov'd.

The Anth. A Habitation is in thee.

Psalm 86. Fundamenta ejus.

David in this Psalm celebrates the Praises of the City of susalem, which in the Prophetick Sense may very well apply'd to the Church of Christ, of which that City was Figure.

THE Foundation thereof in the ho Mountains; our Lord loves the Gat of Sion above all the Tabernacles of facob.

Glorious Things are said of thee, O Ci

of God.

I will be mindful of Rahab and Babylo knowing me.

Behold the Strangers and Tyre, and the People of the Athiopians: these were ther

Shall a Man fay to Sion, that a Man born in her, who being the highest founds her?

Our Lord will declare it in the Registre of those People, and of Princes, that hav been in her.

A Habitation is in thee, as it were of a those who rejoice.

Glory be to the Father, &c.

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

V. Grace is pour'd forth on thy Lips. R. Therefore God has bleffed thee for ever. Our Father, &c.

The Absolution. By the Prayers and Merits,

a follows Page 17. with the rest.

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

The Anth. Rejoice, O Virgin Mary.

Psalm 95. Cantate Domino.

Ider the literal Sense of this Psalm, which expresses the greatnels of God, rais'd infinitely above the Gods of the Nations,
and victorious over all the Enemies of his people, all Interpreters agree, that in the Prophetick Sense it contains the
Mystery of the coming of the Messias, and of the establishment of the Kingdom of Jesus Christ, which is his
Church upon the Earth.

Ing to our Lord a new Song, fing to our

D Lord all the Earth.

Sing to our Lord, and bless his Name: leclare his Salvation from day to day.

Declare his Glory among the Gentiles,

his wonderful Works in all Nations.

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

Because all the Gods of the Gentiles are

Devils; but our Lord made the Heavens.

Praise and Beauty in his Sight, Holiness and Magnificence in his Sanctification.

Bring to our Lord ye Countries of Gentiles, bring to our Lord Glory and Honour;

bring

bring to our Lord the Glory of his Nat Take Sacrifices, and enter into his Cour Adore our Lord in his holy Courts.

Let all the Earth be mov'd before Face: fay among the Gentiles, our Lo hath reign'd.

For he has corrected the whole Wo which shall not be mov'd; he will juc

People with Equity.

Let the Heavens be glad, and the Ear rejoice; let the Sea be mov'd, and the F ness thereof: The Fields shall be glad, a all things that are in them.

Then shall all the Trees of the Woo rejoice before the Face of our Lord, cause he comes, because he comes to jud

the Earth.

He will judge the Earth in Equity, a People in his Truth.

Glory be to the Father, &c.

The Anth. Rejoice, O Virgin Mary, the alone hast destroy'd all Heresies in t whole World. The Anth. Vouchsafe.

Pfalm 96. Dominus regnavit.

It is probable that David made this Psalm after some significant without gain'd upon his enemies, for which he magnifies power and mercy of God. At the same time he does we plainly foretel the establishment of the spiritual Kingdom Jesus Christ. And he exhorts all Men to prepare themselfor it, by hatred to Sin, and love to Fustice.

OUR Lord has reign'd; let the Ear rejoice, let many Islands be glad.

A Cloud and Darkness is round about im: Justice and Judgment is the Correction of his Seat.

Fire shall go before him, and shall burn

is Enemies round about.

His Lightning shin'd to the whole Earth;

ne Earth faw, and was mov'd.

The Mountains melted as Wax before he Face of our Lord: before the Face of ur Lord all the Earth.

The Heavens have declar'd his Justice,

nd all People have seen his Glory.

Let them all be confounded, that adore Graven Things; and that glory in their dols.

Adore him all ye his Angels: Sion heard

and was glad.

And the Daughters of Juda rejoic'd;

pecause of thy Judgments, O Lord.

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

You, who love our Lord, hate Evil: our Lord keeps the Souls of his Saints; out of the Hand of the Sinner he will deliver them.

Light is risen to the Just, and Joy to the

right of Heart.

Be glad ye Just in our Lord; and confess to the Memory of his Sanctification.

Glory be to the Father, &c.

The Anth. Vouchsafe that I may praise thee.

The Office of our B. Lady, thee, O facred Virgin: give me Force again thy Enemies.

The Anth. Thou didst remain.

Pfalm 97. Cantate Domino. This Psalm seems to have been made upon the same occasion a

upon the same subject with the last, and has the same spi tual and prophetick meaning. Cing to our Lord a new Song, because

has done wonderful Things: 119

His Right Hand and his Holy Arm ha wrought Salvation to himfelf.

Our Lord has made known his Salvation in the fight of the Gentiles, he has reveal his Justice.

He has remembred his Mercy, and h Truth, to the House of Israel.

All the Ends of the Earth have feen the Salvation of our God.

Make ye Joy to God, all the Earth; fin

and rejoice, and fing Pfalms.

Sing to our Lord on the Harp; on the Harp, and with Voice of Pfalm, on the Trumpet of Metal, and with the Voice the Trumpet of Horn. bas doos for aid

Make Joy in the fight of the King o Lord; let the Sea be mov'd, and the Fi ness thereof, the Earth, and they that dwe therein.

The Rivers shall applaud, the Mountai likewise shall rejoice at the Sight of o Lord, because he comes to judge the Eart

He will judge the Earth in Justice, at the People in Equity. Glo. Glory be to the Father, & c. 1998 O 2014 The Anth. Thou didst remain an Immacute Virgin after thy Child-bearing: O Moter of God, pray for us.

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

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

V. And lead us not into Temptation

R. But deliver us from Evil. Buobles de

Y the Prayers and Merits of the Everbleffed Virgin Mary, and of all the aints, may our Lord conduct us to the Kingom of Heaven. R. Amen.

V. Father, vouchfafe us a Bleffing:

The Bleffing. May the Virgin Mary, with her pious Son, blefs us. R. Amen.

The First Lesson. Eccles. 24.

In all things I fought Rest, and I shall abide in the Inheritance of our Lord. Then the Creator of all, commanded and said to me, and he that created me, rested in my Tabernacle: And he said to me, Inhabit in Jacob, and inherit in Israel, and take Root in my Elect. But thou, Lord, have mercy upon us.

V. Thanks be to God: R. O Holy and Immaculate Virginity, I know not with what Praises to extol thee: Because whom the Heavens could not contain thou hast born in thy Womb. V. Blessed art thou among Women, and blessed is the Fruit of

thy

thy Womb. Because whom the Hearly could not contain, thou hast born in

V. Father vouchsafe us a Blessing.

The Bleffing. May the Virgin of Virgin make Intercession for us to our Lord.

R. Amen.

The Second Lesson. ND so in Sion was I established, id A in the fanctified City likewise I is ed, and my Power was in ferusalem; ad I took Root in an honourable People, and in the Portion of my God his Inheritan: and my abiding is in the full Assembly Saints: But thou, Lord, have mercy ut us. A. Thanks be to God.

V. Bleffed art thou, O Virgin Mary, we hast born the Lord, Creator of the Wor Thou hast brought forth him, that mee thee, and ever remainest a Virgin. V.H. Mary, full of Grace, our Lord is with the Thou hast brought forth him, that make thee, and ever remainest a Virgin.

When Te Deum is said: In the end of t Responsary is said. V. Glory be to the 11. ther, and to the Son, and to the Holy Gho Thou hast brought forth him, that mae

thee, and ever remainest a Virgin.

V. Father vouchfafe us a Bleffing.

The Bleffing. May our Lord, through Virgin-Mother's Intercession, grant us S! vation and Peace. R. Amen.

The

The Third Leffon-

Am exalted as a Cedar in Libanus, and as a Cypress-tree in Mount Sion. As a Ilm-tree in Cades am I exalted. And as a lose-plant in Jericho, as a fair Olive-tree the Fields, and as a Plane-tree by the Warr, in the Streets am I exalted. I gave an dour as Cinnamon and Aromatical Balm, chosen Myrrh have I given the Sweetness Odour; but thou, O Lord, have mercy n us. R. Thanks be to God.

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

R. Thou art truly happy, O facred Virin Mary, and most worthy all Praise; beause out of thee is risen the Sun of Justice, Christ our God. V. Pray for the People; plead in Behalf of the Clergy; make Intercession for the devout Female Sex.: Let all People perceive thy Assistance, who celebrate thy Holy Commemoration: Because out of thee is risen the Sun of Justice, Christ our God.

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

The Hymn, Te Denm, following, may be faid, if you clease, from Christmas, to Septuagesima Sunday, and from Easter-Day, to Advent. And when it is said, the third Responsory is omitted, and in the Second Responsory, Glory be to the Father, is said as above. But in Advent, and from Septuagesima to Easter, it is not said, xeeps on the Feasts of the B. Virgin Mary.

The Hymn of S. Ambrose and S. Augus

Hee, Sov'raign God, our grateful Accents pi We own thee, Lord, & bless thy wondrous v To Thee, Eternal Father, Earth's whole Frame With loudest Trumpets sounds immortal Fame Lord, God of Hosts! for Thee the heav'nly Povs With founding Ambems fill thy vaulted Tow'rs; Thy Cherubims thrice Holy, holy, holy, cry: Thrice Holy all the Scraphims reply: And thrice returning Eccho's endless Songs ful Both Heav'n and Earth thy Majesty display: They own their Beauty to thy glorious Ray. Thy Praises fill the loud Apostles Quire: The Train of Prophets in the Song conspire. Legions of Martyrs in the Chorus shine: And vocal Blood with vocal Mufick join. By these thy Church inspir'd with heav'nly Art, Around the World maintains a Second Part; And tunes her sweetest Notes, O God, for Thee The Father of unbounded Majesty, The Son ador'd Co-partner of thy Seat, And equal everlasting Paraclete.

Thou King of Glory Christ: Of the most hig

Thou co-eternal filial Deity.

Thou, who to fave the World's impending Doo Vouchfaf'st to dwell within a Virgin's Womb.

Old Tyrant Death disarm'd; before Thee flew

The Bolts of Heav'n, and back the Foldings drev

To give access and make the Faithful way:

From God's Right Hand thy filial Beams display.

ha art to judge the Living and the Dead: he spare those Souls for whom thy Veins have te us up amongst the Blest above (bled. chare with them thy everlasting Love. rerve, O Lord, thy People, and inhance Bleffing on thy own Inheritance. dever raise their Hearts and rule their ways: ar Day we bless Thee and proclaim thy Praise. Age shall fail to celebrate thy Name: I Hour neglect thy everlasting Fame. Merve our Souls, O Lord, this Day from Ill: he mercy on us, Lord, have mercy still. we have hop'd, do thou reward our pain, he've hop'd in thee, let not our hope be vain.

At LAUDS.

Neline unto my Aid, O God. R. O Lord, make haste to help me. Glory be to the Father, and to n, 85c.

The Anth. Mary is taken up.

Pfalm 92. Dominus regnavit. 102 ad 1

Author of this Psalm represents God's everlasting Kingdom, fess forth his Pomer, and the Truth of his Promises.

UR Lord has reign'd, he has put on Beauty: our Lord has put on Strength, nd girded himself.

For he has establish'd the Globe of the

arth, which shall not be mov'd. From that Time was thy Seat prepar'd,

nou art from Everlasting. The

The Rivers, O Lord, have lifted in the Rivers have lifted up their Voice.

The Rivers have lifted up their Way, from the Voice of many Waters.

Marvellous are the Rifings of the So

marvellous is our Lord on high.

Thy Testimonies are made very credib. Holiness becomes thy House, O Lord, its length of days.

Glory be to the Father, &c.

The Anth. Mary is taken up into Heave, the Angels rejoice, and with Praises black our Lord.

The Anth. The Virgin Mary.

Psalm 99. Jubilate Deo.

This is a Pfalm of Praife and Thankfgiving, which invites the People of the Earth to enter into the holy Temple, with mystically and truly is the Church of Christ.

Ake ye Joy to God all the Earth, fer our Lord in Gladness.

Enter in before his Sight with Joy.

Know, that the Lord is God, he made and not we our felves.

His People, and the Sheep of his Pastur, enter into his Gates in Confession, his Cours with Hymns, confess ye to him.

Praise his Name, because our Lord sweet, his Mercy for ever, and his Trut, even from Generation to Generation.

Glory be to the Father, &c.

The Anth. The Virgin Mary is taken to into the Heavenly Chamber, where the

ig of Kings fits on his starry Throne. be Anth. We run after the Odour.

salm 62. Deus Deus meus, ad te de luce vigilo.

enost part of the Interpreters apply this Psalm to the ine of Saul, and believe that David made it when I fled into the Defert of Siph, to avoid Saul's Fury. me of Absalom's Revolt, when he was likewise forced retire into a Defert. He deplores his Exile, and his blence from the Tabernacle and the Ark: At the fame me confiders in a higher Sense his Absence from his true buntry, which is Heaven: And therefore the Prayer which makes is very proper for all the Just, who look upon is Life but as a Banishment.

God my God: to thee I watch from the Morning Light.

My Soul has thirsted after thee: my Flesh

b very many ways.

As in a Defart Land, and inacceffible, and thout Water: so in the Holy Place have ppear'd to thee, that I might behold thy

ength and thy Glory.

Because thy Mercy is better than Life, my

ps shall praise thee.

So will I bless thee in my Life, and in thy

me I will lift up my Hands.

As with Marrow and Fatness let my Soul fill'd, and my Mouth shall praise with Lips

Joy.

f I have been mindful of thee on my i; in the Morning I will meditate on e; because thou hast been my Helper.

And

And under the Cover of thy Wings will rejoice, my Soul has cleav'd after the thy Right Hand has taken me under i Protection.

But they in vain have fought my Sor they shall enter into the lower Parts of the Earth: they shall be deliver'd into the Pow of the Sword; they shall be the Portion of Foxes.

But the King shall rejoice in God, all she be prais'd that swear on him; because the Mouth of those that speak wicked thing

is stopp'd.

Pfalm 66. Deus misereatur nostri.

This Pfalm seems to have been made when the Israelites we going, but not gone out of Babylon. All the Interpret agree, that it represents, in the spiritual sense, the ardidesire which the Prophet had to the coming of the Messie and the Redemption of Mankind, according to what Jes Christ said to his Disciples, that many Prophets and ma Kings had defired to see what they saw, but had not seen

GOD have mercy on us, and bless u cause his Countenance to shine upo

us, and have mercy on us.

That we may know thy way, on Eart thy Salvation, in all Nations.

Let People, O God, confess to thee, 1

all People praise thee.

Let Nations be glad, and rejoice, becau thou judgest People with Equity, and c rectest the Nations on the Earth.

Let People, O God, confess to thee

at Lauas.

le all People praise thee: the Earth has wilded her Fruit.

May God, our God, bless us; may God bess us, and may all the Ends of the Earth for him.

Glory be to the Father, &c.

The Anth. We run after the Odour of thy intments, young Virgins have lov'd thee eccedingly.

The Anth. Thou, Daughter, art bleffed. The Song of the Three Children, Dan. 3.

LL the Works of our Lord bless our Lord; praise and extol him for ever. Bless our Lord ye Angels of our Lord; Heavens bless our Lord.

All Waters, that are above the Heavens, ess ye our Lord; bless our Lord all ye

owers of our Lord.

Sun and Moon bless our Lord: Stars of Jeaven bless our Lord.

Showers and Dew bless our Lord: all

pirits of God bless our Lord.

Fire and Heat bless our Lord: Cold and ummer bless our Lord.

Dews and Hoary Frost bless our Lord:

Frost and Cold bless our Lord.

Ice and Snow bless our Lord: Nights and Days bless our Lord.

Light and Darkness bless our Lord: Light-

nings and Clouds bless our Lord.

Let the Earth bless our Lord; let it praise and extol him for ever.

C

Moun-

Mountains and Hills bless our Lord: at things that fpring in the Earth blefs ou Lord.

Bless our Lord ye Fountains: Seas and

Rivers bless our Lord.

Whales, and all that move in the Waters bless our Lord: bless our Lord all ye Fowl of the Air.

All Beafts and Cattel blefs our Lord: Son

of Men bless our Lord.

Let Israel bless our Lord; praise and ex tol him for ever.

Priests of our Lord bless our Lord: Ser

vants of our Lord bless our Lord.

Spirits and Souls of the Just bless ou Lord: ye Holy and Humble of Heart bles our Lord. Ananias, Azarias, Misael, bless our Lord

praise and extol him for ever.

Let us blefs the Father, and the Son, witl the Holy Ghost: let us praise and magnifi him for ever.

Bleffed art thou, Lord, in the Firmamen of Heaven, and prais'd, and glorified, and ex

toll'd for ever.

The Anth. Thou, Daughter, art bleffed o our Lord: For by thee we have partaker of the Fruit of Life.

The Anth. Thou art fair.

Plalm 148. Laudate Dominum de Cœlis. This Balm also invites all Creatures to celebrate the Praises of God.

Dunia

Raise our Lord from the Heavens, praise

him in the high Places. Praise him all his Angels, praise him all

Powers.

Praise him, Sun and Moon, praise him all

Stars and Light.

Praise him, O Heavens of Heavens, and the Waters, that are above the Heavens, life the Name of our Lord.

Because he spake, and they were made; commanded, and they were created.

He establish'd them for ever, World witht End: He made a Precept, and it shall not annull'd.

Praise our Lord from the Earth, ye Dra-

ons, and all Depths.

Fire, Hail, Snow, Ice, tempestuous Winds,

hich obey his Word. Mountains and all Hills, Trees that bear

ruit, and all Cedars.

Beasts and all Cattle: Serpents and wing-

Fowls.

Kings of the Earth, and all People, Prin-

es, and all Judges of the Earth.

Young Men and Virgins, the Old with ne Young; let them praise the Name of ur Lord, because his Name alone is exaled.

The Confession of him is above Heaven nd Earth, and he has exalted the Horn of

is People.

A Hymn to all his Saints, to the Sons

of Ifrael, a People that approaches to him

Pfalm 149.

This Pfalm also invites the Israelites to sing the Praises of Geand foretels, that they shall prevail over their Enemies.

SING to our Lord a new Song, let h Praise be in the Church of Saints. Let Israel be joyful in him that made hir and the Children of Sion rejoice in the King.

Let them praise his Name in Quire: c Timbrel and Psalter let them sing to hir

Because our Lord is well pleas'd with h People, and he will exalt the Meek to Savation.

The Saints shall rejoice in Glory, the

shall be joyful in their Beds.

The Praise of God shall be in the Mouths, and two-edg'd Swords in the Hands.

To execute Revenge on the Nation,

Chastisements among the People.

To bind their Kings in Fetters, and the

Nobles in Chains of Iron.

That they may execute on them the Judment that is Written: this Glory is to a his Saints.

Psalm 150. Laudate Dominum in Sancti

This Psalm is upon the same Subject with the former Raise our Lord in his Saints, praise has in the Firmament of his Strength.

rate

at Lanas. 29

Praise him in his Powers, praise him accrding to the Multitude of his Greatness. Praise him in the Sound of Trumpet, praise im on Psalter and Harp.

Praise him on Timbrel, and in Quire, praise

Im on Strings and Organs.

Praise him on well-sounding Cymbals, aise him on Cymbals of Joy, let every pirit praise our Lord.

Glory be to the Father, &c.

The Anth. Thou art fair and comely, O Daughter of ferusalem, terrible as an Army et in order of Battel.

The Chapter, Cant. 1.

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

R. Thanks be to God.

The HYMN. O gloriosa Virginum.

Mary! whilft thy Maker blest
Is nourish'd at thy Virgin Breast,
Such Glory shines, that Stars less bright
Behold thy Face, and lose their Light.

The Lois that Man in Eve deplores Thy Fruitful Womb in Christ restores, And makes the Way to Heaven free For those that mourn, to follow thee.

By thee the Heavenly Gates display And shew the Light of endless Day: Sing ransom'd Nations, sing and own, Your Ransom was a Virgin's Son.

May

May Age to Age for ever fing

The Virgin's Son and Angels King; And praise with the Celetial Host The Father, Son, and Holy Ghost. Amen

V. Bleffed art thou among Women.
R. And bleffed is the Fruit of thy Wom
The Anth. O bleffed Mother of God.

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

The Song of Zach. Luke 1.

B Leffed be our Lord God of Ifrael, b cause he has visited and wrought the Redemption of his People. And rais'd up a Kingdom of Salvation

us, in the House of David, his Servant.

As he spoke by the Mouth of his Hol Prophets that are from the Beginning. Salvation from our Enemies, and from

the Hand of all that hate us.

To work Mercy with our Fathers, an

The Oath, which he fwore to Abraha.

our Father, that he would grant himse

That without Fear, being deliver'd from the Hand of our Enemies, we may ferv him,

In Holiness and Justice before him all ou Days.

And thou, Child, shalt be call'd the Prophet of the Highest: for thou shalt go be

ore the Face of our Lord to prepare his

To give Knowledge of Salvation to his

eople, for Remission of their Sins.

Through the Bowels of the Mercy of our iod; in which the Rifing Sun from on high has visited us.

To enlighten them that fit in Darkness, nd in the Shadow of Death: to direct our

Feet in the Way of Peace.

Glory be to the Father, esc.

The Anth. O bleffed Mother of God, May, perpetual Virgin, Temple of our Lord, the Sanctuary of the Holy Ghoft, thou alone without Example didft please our Lord Jesus Christ: pray for the People, plead in behalf of the Clergy, make Intercession for the devout Female Sex.

The Anth. in Time of Easter.

Riumph, O Queen of Heav'n, to see Alleluja.

The facred Infant born of thee, Alleluja.

Return in Glory from the Tomb, Alleluja.

And with thy Prayers prevent our Doom. Alleluja.

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

Let us Pray.

to thee.

hear my Prayer. R. And let my Cry come

O God, who wouldst have thy Word take Flesh in the Womb of the Blessed Virgin Mary, according to the Declaration of the Angel; grant us thy Suppliants, that we,

C 4 who

who truly believe her to be the Mother of God, may find Favour with thee, by her Intercession: Thro' the same Christ our Lord For the Saints.

The Anth All we Saints of God would

The Anth. All ye Saints of God, vouch fafe to make Intercession for the Salvatio of us, and of all. V. Ye Just rejoice in ou Lord, and be exceeding glad. R. And glary all ye right of Heart.

Let us pray.

Protect, O Lord, thy People, and let the Confidence we have in the Intercession of thy Blessed Apostles, Peter and Paul, an of thy other Apostles, prevail with thee, t

preserve and defend us for ever.

May all thy Saints, O Lord, we befeece thee, every where affift us, that whilft we celebrate their Merits, we may be sensible of their Protection: Grant us thy Peacin our Times, and repel all Wickedness from thy Church, prosperously guide the Steps, Actions and Desires of us and all the Servants in the way of Salvation: Give eternal Blessings to those who have don good to us, and everlasting Rest to the Faithful departed: Thro' our Lord Jesu Christ thy Son, &c.

R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May

V. May the Souls of the Faithful, thro' te Mercy of God, rest in Peace. R. Amen. If here the Office be ended, that which follows is said; otherwe, if any other Hour follows, in the end of the last Hour, say,

ur Father, wholly in secret.
V. May our Lord give us his Peace. R.

Ind Life everlasting. Amen.

Here (as also at the end of Complin) one of the Anthlowing is said kneeling, except on Sundays and in Easter ne, when they are said standing, in Memory of Christ's Rerrection.

From the Purification to the Complin of Easter Eve.

The Anthem. Ave Regina Colorum.

Ail shining Queen of the Celestial Train,
O'er Angel-Pow'rs extend thy brighter Reign.
Itail fruitful Root of Life: Hail Orient Gate:
From whom Earth's better Light derives its Date.
O glorious Maid rejoice: alone possess
The highest Seat of Creatures Happiness.
And crown'd with Beauty, thence, implore thy Son
To grant our Prayers from his indulgent Throne.

V. Vouchsafe that I may praise thee, O sacred Virgin. R. Give me Force against

thy Enemies.

Let us Pray.

STrengthen us, O God of Mercy, against all our Weakness, and grant that we who celebrate the Memory of the Blessed Virgin Mary, Mother of our Lord, may by the Assistance of her Prayers, forsake all our Iniquities: Thro' the same Christ our Lord. R. Amen.

May the Divine Help always remain with as. R. Amen. C 5 From

The Office of our B. Lady,

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

The Anthem.

T'Riumph, O Queen of Heav'n, to see Alleluja
The Sacred Infant born of thee, Alleluja.

Return in Glory from the Tomb, Alleluja.

Return in Glory from the Tomb, Alleluja. And with thy Prayers prevent our Doom. Alleluja

V. Rejoice and be glad, O Virgin Mar Alleluja. R. Because our Lord is truly rise Alleluja.

Let us Pray.

God, who has vouchfafed to rejoin the World by the Refurrection of the Son, our Lord Jefus Christ: Grant we be seech thee, that by the Intercession of he Mother the Virgin Mary, we may obtain the Joys of eternal Life: Thro' the same Christ our Lord. R. Amen.

V. May the Divine Help, &c.

From the Complin on Trinity Eve, to Advent.
The Anthem. Salve Regina Mater, &c.

TAil happy Queen: Thou Mercy's Parent, hai Life, Hope, and Comfort of this earthly Val To thee Eve's wretched Children raise their Cry, In Sighs and Tears to thee we Suppliants fly.

Rise glorious Advocate exert thy Love,
And let our Vows those Eyes of Pity move.

And let our Vows those Eyes of Pity move. O Sweet, O Pious Maid! For us obtain,

For us who long have in our Exile lain, To fee thy Infant Jesus, and with him to reign.

V. Pray for us, O Holy Mother of God

R. That we may be made worthy of the

Let us Pray.

Lmighty, Eternal God, who, by the Co-operation of the Holy Ghoft, didst prepare the Body and Soul of the Glorius Virgin Mary, that the might deferve to emade the worthy Habitation of thy Son: rant, that we, who rejoice in her Comemoration, may, by her pious Intercession, e deliver'd from present Evils, and everisting Death: 'Thro' the same Christ our Lord. R. Amen.

V. May the Divine Help, &c.

At PRIME. Hail Mary.

Incline unto my Aid, O God.

R. O Lord, make hafte to help me. Glory be to the Father, &c. As it was in the Beginning, &c.

The HYMN. Memento rerum Conditor.) Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath.

May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen.

The

The Anth. Mary is taken up.

Psalm 53. Deus in nomine tuo.

David seeing himself surrounded by the Troops of Saul, n was advertised by the Inhabitants of Ziph, that David h made his retreat in their Country, offered his Prayer to G in so extreme danger, out of which the Divine Power cou only rescue him.

God, fave me by thy Name, and by th Strength judge me.

O God, hear my Prayer; with thy Ea

receive the Words of my Mouth.

Because Strangers have risen up again me, and the Strong have fought my Soul and they have not set God before their Eye

For behold, God helps me, and our Lor

is the Protector of my Soul.

Turn away the Evils to my Enemies, an

in thy Truth destroy them.

I will freely facrifice to thee, and will confess to thy Name, O Lord, because it i good.

Because thou hast deliver'd me out of a Tribulation: and my Eyes have look'd down

upon mine Enemies.

Glory be to the Father, &c.

Psalm 84. Benedixisti Domine.

This Psalm may be said to contain a double Prediction, viz. o the return from the Captivity of Babylon, and of the ge neral redemption of Mankind, which was to proceed from the incarnation of the Word.

Lord, thou hast blessed thy Land thou hast turn'd away the Captivity

of Facob.

Thou

at Filmt.

Thou hast forgiven the Iniquity of thy eople, thou hast cover'd all their Sins.

Thou hast moderated all thy Wrath, thou ast turn'd away from the Wrath of thy adignation.

Convert us, O God our Saviour, and turn

way thy Anger from us.

Wilt thou be angry with us for ever? Or wilt thou extend thy Wrath from Ge-

heration to Generation?

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

Shew us, O Lord, thy Mercy, and give

us thy Salvation.

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

And to his Saints, and to them that are

converted to the Heart.

But his Salvation is near to them that fear him, that Glory may inhabit our Land.

Mercy and Truth have met each other,

Justice and Peace have kissed.

Truth is risen out of the Earth, and Justice has look'd down from Heaven.

For our Lord will give Plenty, and our

Land shall yield its Fruit.

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

Glory be to the Father, &c.

Ine Office of our B. Laay, Psalm 116. Laudate Dominum.

This Pfalm is to be understood of the vocation of the Gentill and the uniting all the People of the Earth, Fews and Ge tiles, in one Society, viz. The Church of Christ.

Raise our Lord all Gentiles, praise hir all People.

Because his Mercy is confirm'd on us; an his Truth remains for ever.

Glory be to the Father, &c.

The Anth. Mary is taken up into Heaven the Angels rejoice, and with Praises bles our Lord.

The Chapter. Cant. 6.

7HO is she, that comes forth as the Morning Rising, fair as the Moon

elect as the Sun, terrible as the Front of ar Army set in order of Battel? R. Thanks be to God. V. Vouchsafe that I may praise thee, C

Sacred Virgin.

R. Give me Force against thy Enemies.

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

V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who wast pleas'd to make choice of the chast Womb of the Blessed Virgin Mary, for thy Abode: Grant we befeech thee, that being protected by the Assistance of her Intercession, we may celebrate her Memory with a Spiritual Joy: Who livest and reignest, &c.

at the 1011a 110nr.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

W. Bless we our Lord. R. Thanks be to God.

V. May the Souls of the Faithful, thro? ne Mercy of God, rest in Peace.

R. Amen.

At the THIRD HOUR. Hail Mary.

Incline to my Aid, O God.

R. O Lord make haste to help me.
Glory be to the Father, &c.

The HYMN. Memento rerum Conditors.

R Emember, You, O Gracious Lord,
Th' eternal God's Co-equal Word,
In Virgin's Womb a Creature made
Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath.

May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen.

The Anth. The Virgin Mary.

Pfalm 119. Ad Dominum cum tribularer.

This Psalm and fourteen more that follow are called by the Title of Gradual, tho' the reason does not appear why they are so called. David seems to have made this Psalm in the time of his banishment; he begs of God to deliver him from the treachery

I've Office of our B. Lady. treachery of his enemies, and deplores his exile among & be

barous people.

7HEN I was in Tribulation, I crie to our Lord, and he heard me.

Lord, deliver my Soul from unjust Lip and from a deceitful Tongue.

What will be given, or what Recompend can be made for a deceitful Tongue?

The sharp Arrows of the mighty, wit

Coals of Desolation.

Woe is me, that my Banishment is pro long'd; I have dwelt with the Inhabitant of Cedar, my Soul has been long a Stranger

With them that hated Peace, I was peace able: when I spoke to them, they oppos's

me without Cause.

Glory be to the Father, &c. As it was in the Beginning, esc.

Psalm 120. Levavi oculos meos. The Author of this Psalm teacheth, that help is only to be ex pected from God, who always takes care of the Safety of hi

Peoble.

Have lifted up my Eyes to the Moun I tains, from whence Help shall come to me.

My Help is from our Lord, who made

Heaven and Earth.

Let him not fuffer thy Foot to be mov'd nor let him flumber that keeps thee.

Lo, he shall not slumber nor sleep, that

keeps Israel.

Our Lord keeps thee, our Lord is thy Protection, on thy Right Hand.

By

the Con thell not been thee nor

By Day the Sun shall not burn thee, nor Moon by Night.

Our Lord keeps thee from all Evil, may

or Lord keep thy Soul.

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

Glory be to the Father, &c.

Psalm 121. Lætatus sum.

is Psalm in the literal sense, expresses the joy of the People of Israel, when they went to offer their Sacrifices in Jerusalem; and in the spiritual sense, it ought to be apply'd to the desire the faithful should have, of entering into the heavenly Jerusalem.

Rejoic'd at those things, which were said to me; we shall go into the House of the Lord.

Our Feet were standing in thy Courts,

) ferusalem.

ferusalem, which is built as a City, whose Inhabitants are united together.

For thither did the Tribes ascend, the Tribes of our Lord, the Testimony of Israel; to praise the Name of our Lord.

Because Seats sat there in Judgments,

Seats upon the House of David.

Ask the things that are for the Peace of ferusalem, and abundance to them that ove thee.

Let Peace be made in thy Strength, and

abundance in thy Towers.

For

The Office of our B. Lady,

For my Brethren, and my Neighbour spoke Peace of thee,

For the House of the Lord our God have fought good things for thee.

Glory be to the Father, &c.

The Anth. The Virgin Mary is taken to the Heavenly Chamber, in which t King of Kings fits on his Starry Throne The Chapter. Eccles. 24.

ND so in Sion was I Establish'd, a A in the holy City likewise I rested, a my Power was in Ferufalem.

R. Thanks be to God.

V. Grace is pour'd out on thy Lips.

R. Therefore God has bleffed thee f ever. Lord have mercy on us. Christ ha mercy on us. Lord have mercy on us.

V. O Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who by the Fruitful Virgini of the Bleffed Virgin Mary, hast give to Mankind, the Rewards of Etern Salvation: Grant, we befeech thee, th we may be sensible of the Benefit of h Intercession, by whom we have receiv the Author of Life, our Lord Jesus Chri thy Son, who liveth and reigneth, &c.

R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thank

At the Sixth Hour.

R. Thanks be to God. May the Souls of the Faithful, thro' the lercy of God, rest in Peace. Amen.

At the SIXTH HOUR. Hail Mary.

Ncline unto my Aid, O God. R. O Lord, make haste to help me. Glory be to the Father, &c. Alleluja. The HYMN. Memento rerum Conditor. D Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be, Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heav'n our parting Breath.

May Age to Age for ever fing, The Virgin's Son, and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost.

The Anth. We run after.

Psalm 122. Ad te Levavi.

This Psalm contains an excellent Prayer made to God by the just, when they are oppressed by their Enemies.

TO thee have I lifted up my Eyes; who I dwellest in the Heavens.

Behold, as the Eyes of Servants, are on

the Hands of their Masters;

As the Eyes of the Hand-maid, on the Hands of her Mistress: so are our Eyes to our Lord God, until he have mercy on

Have mercy on us, O Lord, have mer on us, because we are overwhelm'd with

Contempt.

Because our Soul is overwhelm'd; ing an Object of Reproach to such Abound, and of Contempt to the Proud.

Glory be to the Father, &c.

Psalm 123. Nisi quia Dominus.

This Pfalm appears to be a Thanksgiving, which the Pphet put into the Mouth of the Fews, after their retu from Babylon.

BUT that our Lord was with us, lifrael now fay, but that our Lowas with us,

When Men rose up against us, perha

they had swallow'd us alive.

When their Fury was rais'd against very perhaps the Waters had swallow'd us up.

Our Soul has pass'd thro' a Torrent, pehaps our Soul had pass'd thro' an intolrable Water.

Bleffed be our Lord, who has not give

us for a Prey to their Teeth.

Our Soul, as a Sparrow, is deliver from the Snare of the Fowlers.

The Snare is broken, and we are del

Our help is in the Name of the Lord who made Heaven and Earth.

Glory be to the Father, &c.

at the state from.

Pfalm 124. Qui confidunt in Domino.
This Pfalm, God declares himself the Protector of his People of Israel, and promiseth to support them against all their Enemies, which chiefly is to be understood of the Church, which comprehends the true People of God, and which our Lord has promised to preserve to the end of the World.

Hey that trust in our Lord, are as Mount Sion; he shall not be mov'd for

ver that dwells in Jerusalem.

Mountains round about it, and our Lord pound about his People, from henceforth,

ow, and for ever.

Because our Lord will not leave the Rod of Sinners on the Lot of the Just; that the Just extend not their Hands to Iniquity.

Do well, O Lord, to the good and right

of Heart.

But our Lord will bring those that decline to perverse Ways, with them that work Iniquity, that Peace may be upon Israel.

Glory be to the Father, &c.

The Anth. We run after the Odour of thy Ointments, young Virgins have lov'd thee exceedingly.

The Chapter. Eccles. 24.

Have taken root in an honourable People, and in the Portion of my God his Inheritance, and my Abode is in the full Assembly of Saints. R. Thanks be to God.

V. Bleffed art thou among Women.

R. And bleffed is the Fruit of thy Womb.

Lord

Lord have mercy on us. Christ have m

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

V. Lord hear my Prayer. R. And

my Cry come to thee.

Let us Pray.

Strengthen us, O God of Mercy, againg all our Weakness, and grant that who celebrate the Memory of the blest Virgin Mary, Mother of our Lord, may by the Assistance of her Prayers, for sake our Iniquities: Thro' the same Jesus Chrour Lord, &c.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks to God.

May the Souls of the Faithful, thro' the Mercy of God, rest in Peace. R. Amen.

At the NINTH HOUR.

Hail Mary.

I Ncline unto my Aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluja.

The HYMN. Memento rerum Conditor.

Remember, You, O gracious Lord, Th' eternal God's Co-equal Word, In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency!

at the NININ Hour.

ptect us at the Hour of Death, d bear to Heav'n our parting Breath. May Age to Age for ever fing e Virgin's Son and Angels King, d praise with the Celestial Host he Father, Son, and Holy Ghost. The Anth. Thou art Fair.

Pfalm 125. In convertendo Dominus.

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

When our Lord turn'd back the Captivity of Sion, we were made

Men comforted.

Then was our Mouth replenish'd with oy, and our Tongue with Joyfulness.

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

Our Lord has done great things for us,

we are made joyful.

Turn our Captivity, O Lord, as a Torent in the South.

They that fow in Tears, shall reap in

Toyfulness.

Going out they went, and wept : cast-

ing their Seed.

But returning, they shall come with Joyfulness, carrying their Sheaves.

Glory be to the Father, &c.

Pfalm

The Unice of our B. Leav.

Psalm 126. Nisi Dominus. This Psalm declares, that vain are the labours of i

unless God give success to them. F our Lord builds not the House, the

have labour'd in vain that built it. If our Lord keeps not the City,

watches in vain that keeps it.

It is in vain for you to rise before Lig rise after ye have sat, you who eat to Bread of Sorrow.

When he shall give Sleep to his Belov behold Children are an Inheritance from our Lord: and the Fruit of the Wombs a Reward.

As Arrows in the Hand of the Migh, fo are the Children of them that are iected.

Bleffed is the Man that has filled is Defire of them: he shall not be confour! ed, when he shall speak to his Enems in the Gate.

Glory be to the Father, &c.

Psalm 127. Beati omnes.

In this Psalm the Prophet shews that by fearing God, e become happy even in this Life. Figuratively is met the happiness of the Church of Fesus Christ.

D Lessed are all that fear our Lord, the walk in his ways.

Because thou shalt eat the Labours of the Hands: bleffed art thou, and it shall well with thee.

Thy Wife, as a plentiful Vine on the Sides of thy House.

TI

at the Ninth Hour.

Thy Children, as young Plants of Oliverees, round about thy Table.

Behold, so shall the Man be blessed,

tat fears our Lord.

Let our Lord bless thee out of Sion, and lay'st thou see the good things of ferusam all the Days of thy Life.

May'ft thou also see thy Children's

hildren, Peace on Ifrael.

Glory be to the Father, &c.

The Anth. Thou art fair and comely, O laughter of Ferusalem; terrible as the ront of an Army fet in order of Battel.

The Chapter. Eccles. 24.
Gave an Odour as Cinamon, and as Aromatick Balm in the Streets: as chosen Ivrrh have I given the Sweetness of dour.

R. Thanks be to God.

V. Thou didst remain an Inviolate Virin after thy Child-bearing.

R. O Mother of God, make Intercession

or us.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

O Lord, we beseech thee, forgive the Offences of thy Servants, that we, who are not able to please thee, by our own Acts,

The Office of our B. Lady,

Acts, may be fav'd by the Intercession of the Mother of thy Son our Lord; Three the same Jesus Christ thy Son our Lord who liveth and reigneth one God wit thee, and the Holy Ghost, World withou end. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

R. May the Souls of the Faithful, thr the Mercy of God, rest in Peace. Amen.

At EVEN-SONG. Hail Mary.

Incline unto my Aid, O God;
R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluja.

The Anth. Whilft the King was.

Psalm 109. Dixit Dominus.

This prophetick Psalm both by the Title, and by what a Saviour himself said of it, is certainly of David's nking. It contains a Prophecy concerning the Messias, the fews themselves did own, when our Saviour con ted them out of it. It declares, that the Messias shi fit at the right Hand of God, and shall reign amon the Nations; That his Priest-hood shall be eternal, The Kings shall fall before him, and that all shall be ov come by him.

OUR Lord faid to my Lord, fit on me Right Hand.

Until I make thy Enemies thy Focstool.

al Euch-Dung. Our Lord will fend forth the Scepter of y Power from Sion; rule thou in the

idst of thy Enemies.

The beginning with thee in the Day of y Strength, in the Brightness of the lints: from the Womb, before the Dayir, I begat thee.

Our Lord fwore, and he will not repent: nou art a Priest for ever, according to

ne Order of Melchisedec.

Our Lord on thy Right Hand, hath bro-

en Kings in the Day of his Wrath.

He shall judge in Nations, he shall fill luins, he shall crush the Heads in the and of many.

Of the Torrent in the way he shall rink, therefore shall he lift up his Head.

Glory be to the Father, &c.

The Anth. While the King was on his Bed, my Sweet Ointment did give an Ddour of Sweetness.

The Anth. His Left Hand.

Psalm 112. Laudate pueri Dominum. his Psalm contains an Exhortation, to praise God for his greatness and glory, and above all for his goodness towards the Sons of Men, in taking care even of the meanest amongst them, and raising them some times to the degree of Princes, as it happen'd in the Person of David bimself.

Praise our Lord ye Children, praise the Name of our Lord.

The Name of our Lord be bleffed from henceforth, now, and for ever.

From

From the rising of the Sun, to it's going down, the Name of our Lord is worthy of Praise.

Our Lord is high above all Nations, and

his Glory above the Heavens.

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

Raifing up the needy from the Earth

and lifting up the poor out of the Dung.

To place him with Princes, with the

Princes of his People.

Who makes the Barren Woman to dwell in her House, a joyful Mother o Children.

Glory be to the Father, &c.

The Anth. His Left Hand is under my Heac and his Right Hand shall embrace me.

The Anth. I am Black.

Psalm 121. Lætatus sum.

Rejoic'd at those things, which wer said to me; we shall go into the Hous of the Lord.

Our Feet were standing in thy Courts

O ferusalem.

Jerusalem, which is built as a City whose Inhabitants are united together.

For thither did the Tribes afcend, the Tribes of our Lord, the Testimony of I

rael; to praise the Name of our Lord.

Because Seats sat there in Judgment

Seats upon the House of David.

As

Ask the things that are for the Peace of erusalem, and abundance to them that e thee.

Let Peace be made in thy Strength, and

bundance in thy Towers.

For my Brethren and my Neighbours: I poke Peace of thee.

For the House of the Lord our God: I

ave fought good things for thee.

Glory be to the Father, &c.

The Anth. I am Black, but Beautiful, Daughters of Jerusalem: therefore the King has lov'd me, and brought me into is Chamber.

The Anth. Winter is now past. Psalm 126. Nisi Dominus.

IF our Lord builds not the House, they have labour'd in vain that build it.

If our Lord keeps not the City, he

watches in vain that keeps it.

It is in vain for you to rise before Light: rise after ye have sat, you that eat the Bread of Sorrow.

When he shall give Sleep to his Beloved, behold Children are an Inheritance from our Lord: and the Fruit of the Womb is

a Reward.

As Arrows in the Hand of the Mighty, so are the Children of them that are rejected.

Bleffed is the Man that has filled his desire of them: he shall not be confounded, D 3

The Office of our B. Lady, when he shall speak to his Enemies in the Gate.

Glory be to the Father, &c.

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

The Anth. Thou art made fair.

Psalm 147. Lauda Jerusalem.

This Psalm was made when the fews had rebuilt the West of Jerusalem, in praise of God's Providence over his Creatures, and of his particular Mercy towards Israelites.

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

Because he has strengthned the Locks s

thy Gates, he has bleffed thy Children

thee.

Who has fet thy Borders in Peace: all fills thee with the Fat of Corn.

Who fends forth his Speech to the Eart:

his Word runs fwiftly.

Who gives Snow as Wool; scatters Mt

as Ashes.

He casts his Crystal as Morsels: befor the Face of his Cold who shall abide?

He shall send forth his Word, and shall melt them: his Spirit shall breath, and

who declares his Word to faceb, is Justice and Judgments to Ifrael.

He has not done so to any Nationand his Judgments he has not made man-

Glory be to the Father, &c. The Anth. Thou art made fair and sweet thy Delicateness, O Holy Mother of rod.

The Chapter. Eccles. 24.

FROM the Beginning, and before the World was I created, and unto the world to come I shall not cease: and in the oly Habitation have I ministred before im. R. Thanks be to God.

The HYMN. Ave Maris Stella. BRight Mother of our Maker, hail Thou Virgin ever bleft, The Ocean's Star, by which we fail And gain the Port of Rest. Whilst we this Ave thus to thee From Gabriel's Mouth rehearse;

Prevail that Peace our Lot may be

And Eva's Name reverse.

Release our long entangled Mind From all the Snares of Ill;

With heav'nly Light instruct the Blind,

And all our Vows fulfil.

Exert for us a Mother's Care, And us thy Children own:

Prevail with him to hear our Pray'r Who chose to be thy Son.

O spotless Maid! whose Virtues shine

With brightest Purity:

Each Action of our Lives refine, And make us pure like Thee. D 4

Preserve our Lives unstain'd with Ill

In this infectious Way; That Heav'n alone our Souls may fill

With Joys that ne'er decay.

To God the Father endless Praise;

To God the Son the same;

And Holy Ghost whose equal Rays One equal Glory claim. Amen.

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

R. Therefore God has bleffed thee fo

The Anth. O Bleffed Mother.

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

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

MY Soul does magnifie our Lord. And my Spirit has rejoic'd in Go

my Saviour.

Because he has regarded the Meanne of his Handmaid: for behold, from henc forth all Generations shall call me Ble sed.

Because he that is Mighty has done greathings to me: and Holy is his Name.

And his Mercy from Generation to G

nerations, is on them that fear him.

He has shew'd Strength in his Arm, h has dispers'd the Proud in the Imaginatio of their Hearts.

He has deposed the Mighty from their

Seat, and exalted the Humble.

Th

The Hungry he has filled with good things, ad the Rich he has fent away empty.

He has receiv'd Ifrael his Child, being

indful of his Mercy,

(As he spoke to our Fathers;) to Abraam, and his Seed for ever.

Glory be to the Father, &c.

The Anth. O Bleffed Mother, and Ever lirgin, Glorious Queen of the World, make ntercession for us to our Lord.

In the Time of Easter, Anth. Triumph O Queen, &c. Pag. 34.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. V. Lord hear my Prayer. R. And let my Cry come to thee.

Let us Pray.

Ord God, we befeech thee, grant that we thy Servants may enjoy perpetual Health of Mind and Body: and that by the glorious Intercession of the ever-blessed Virgin Mary, we may pass from this present Sorrow to the Enjoyment of everlasting Gladness: Thro' our Lord, & . Amen.

For the Saints.

The Anth. All ye Saints of God, vouchfafe to make Intercession for the Salvation of us, and of us all. V. Ye Just rejoice in our Lord, and be exceeding glad. R. And glory all ye right in Heart.

Let

Let us Pray.

PRotect, O Lord, thy People, and let to Confidence we have in the Intercession of thy Blessed Apostles, Peter and Paul, a lost thy other Apostles, prevail with thee, preserve and defend us for ever.

May all thy Saints, O Lord, we befeen thee, every where affift us, that whilft we celebrate their Merits, we may be fenfile of their Protection: Grant us thy Peace our Times; and repel all Wickedness from thy Church, prosperously guide the Stey, Actions and Desires of us, and of all the Servants, in the way of Salvation: Give eternal Blessings to those who have do good to us, and everlassing Rest to the Faitful departed: Thro' our Lord Jesus Christian Son, &c. R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Souls of the Faithful, thr the Mercy of God, rest in Peace.

R. Amen.

At COMPLIN. Hail Mary.

Onvert us, O God our Saviour.

R. And turn away thy Anger fro

V. Incline unto my Aid, O God. R. O Lord make haste to help me. Glory be to the Father, &c. Alleluja.

Psalm 128. Sæpe expugnaverunt.

is Plalm foretels the Punishments which shall fall upon those who persecute the Just.

Ften have they affaulted me from my Youth; let Ifrael now fay.

Often have they affaulted me from my fouth, but they have not prevail'd against

Sinners have beaten on my Back, as on an Anvil; they have prolong'd their Iniquity.

Our just Lord will cut the Necks of Sinners: let all be confounded, and turn'd back-

ward that hate Sion.

Let them be made as Hay on the Tops of Houses: which is wither'd before it be pluck'd up.

Whereof the Reaper shall not fill his Hand, nor he that gathers the Sheaves, his Bosom.

And they who pass'd by, said not, The Bleffing of the Lord be upon you: we have bleffed you in the Name of our Lord.

Glory be to the Father, &c.

Psalm 129. De profundis.

This Pfilm is an excellent Model for finners that implore the Mercy of the Lord: And it is particularly apply'd by the Church to beg his Mercy for the Dead as well as for the Living.

FRom the Deep I have cried to thee, O Lord; Lord hear my Voice.

Let

Let thy Ears be attentive to the Voice of my Petition.

If thou regardest Iniquities, O Lord

Lord, who shall bear it?

Because with thee there is Mercy: and because of thy Law, I have waited for thee O Lord.

My Soul has trusted in his Word, my Sou

has hop'd in our Lord.

From the Morning Watch even till Night let Israel hope in our Lord.

Because with our Lord there is Mercy

and with him plentiful Redemption.

And he shall redeem Israel from all hi Iniquities.

Glory be to the Father, &c.

Psalm 130. Domine non est exaltatum.

It is generally believ'd that David made this Psalm when he was accused by Saul and his Courtiers of ambition Designs to make himself King: He appeals to God, that he was unjustly accused, and that his Heart was free from any such Ambition.

Ord, my Heart is not exalted, nor are

my Eyes lofty.

Nor have I walk'd in great Matters, nor

in marvellous things above me.

If I was not humble-minded, but exalted

my Soul;

As the wean'd Child is for his Mother

fo let it be with my Soul.

Let Ifrael hope in our Lord, from hence forth, now, and for ever.

Glory be to the Father, &c,

The

at Compile. he HYMN. Memento rerum Conditor. Emember, You, O gracious Lord,

Th' eternal God's Co-equal Word, Virgin's Womb a Creature made ur Nature wore for Nature's Aid. O happy Mary chose to be other of Grace and Clemency! rotect us at the Hour of Death, nd bear to Heaven our parting Breath.

May Age to Age for ever fing the Virgin's Son and Angels King, and praise with the Celestial Host The Father, Son, and Holy Ghost.

The Chapter. Eccles. 24.

Am the Mother of beautiful Love, and of Fear, and of Knowledge, and of hoy Hope.

R. Thanks be to God.

V. Pray for us, Mother of God.

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

The Anth. Under thy Aid.

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

The Song of Simeon. Luke 2.

NOW, Lord, let thy Servant depart in Peace, according to thy Word.

Because my Eyes have seen thy Salvation; Which thou hast prepar'd before the Face

of all People,

A Light to enlighten the Gentiles: and for the Glory of thy People Ifrael.

Glory be to the Father, &c.

The

Incoffice of our D. Lauy,

The Anth. Under thy Protection we take our Refuge, O holy Mother of God: despise not our Petitions in our Necessities, but ever deliver us from all Dangers, O glorious and blessed Virgin.

The Anthem in Easter Time.

The facred Infant born of thee, Alleluja.

Return in Glory from the Tomb, Alleluja.

And with thy Prayers prevent our Doom. Alleluja.

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

V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

WE befeech thee, O Lord, that the glorious Intercession of the ever blessed and glorious Virgin Mary, may protect us, and bring us to Life everlassing. Thro'our Lord Jesus Christ, thy Son, who &c. R. Amen.

V. O Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Bleffing. May the Almighty and Merciful Lord; Father, Son, and Holy Ghost, bless and keep us. R. Amen.

This being done, one of the respective Anthems after Lauds is to be said kneeling, with the Verficle and Prayer, in p. 33. and the Verficle, May the Divine Help being said, Our Father, Hail Mary, and the Creed are to be said in secret.

The

in Hautily at Ital

The Office of our B. Lady.

re faid from the Even-Song of the Saturday before the first sunday in Advent, till the Even-Song of Christmas-Eve; and on the Day of the Annunciation of our B. Lady.

At MATTINS.

Hail Mary.

· L Ord, open my Lips.

R. And my Mouth shall declare thy raife.

V. Incline to my Aid, O God.

R. O Lord, make haste to help me. Glory be to the Father, &c. Alleluja.

The Invitatory.

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

Pfalm 94. Venite exultemus.

Come let us rejoice to our Lord, let us make Joy to God our Saviour; let us approach his Presence in Confession, and in Pfalms make Joy before him.

Hail Mary, full of Grace, our Lord is

with thee.

For God is a great Lord, and a great King above all Gods; because our Lord repels not his People; in his Hand are all the Bounds of the Earth, and he beholds the Heights of the Mountains. Our Our Lord is with thee.

The Sea is his, he made it, and his Han founded the dry Land; come let us ador and fall down before God; let us lame before our Lord, that made us, because is the Lord our God; we are his People, at the Sheep of his Pasture.

Hail Mary, full of Grace, our Lord

with thee.

To Day if ye shall hear his Voice, hardenot your Hearts, as in the Provocation, a cording to the Day of Temptation in the Defart, where your Fathers tempted me proved, and saw my Works.

Our Lord is with thee.

Forty Years was I nigh to this Gener tion; and faid, they always err in the Heart, and have not known my Ways, 1 whom I fwore in my Wrath, if they sha enter into my Rest.

Hail Mary, full of Grace, our Lord

with thee.

Glory be to the Father, &c.
As it was in the Beginning, &c.
Our Lord is with thee.

Hail Mary, full of Grace, our Lord

with thee.

The HYMN. Quem terra, Pontus, syder.
The Sov'raign God, whose Hands sustai
The Globe of Heav'n, the Earth & Main
Ador'd and prais'd by each Degree,
Lies hid, O sacred Maid, in thee.

H

He whom the Sun and Moon obey;
Whom all Creatures homage pay;
He Judge of Men and Angels Doom
If fides within thy Virgin Womb.
O happy Parent chofe to bear
Hy Maker God's eternal Heir;
Hofe Fingers span this earthly Round,
Hofe Arms the whole Creation bound.
Blest Maid, whom Gabriel's Voice avows
He sacred Spirit's fruitful Spouse:
Hou gav'st the World, by human Birth,
He most desir'd of Heav'n and Earth.
May Age to Age for ever sing

he most desir'd of Heav'n and Earth.
May Age to Age for ever sing
'he Virgin's Son and Angels King,
Ind praise with the Celestial Host
The Father, Son, and Holy Ghost. Amen.

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

The Anth. Bleffed art thou.

Pfalm 8. Domine Dominus noster.

Lord our Lord, how wonderful is thy Name in the whole Earth!

For thy Magnificence is lifted up above he Heavens.

Out of the Mouths of Infants and Suckings thou hast perfected Praise, because of hy Enemies, that thou may'st destroy the Enemy and Revenger.

For I shall behold the Heavens, the Works of thy Fingers; the Moon and the Stars,

which thou hast founded.

What is Man, that thou art mindful of him,

INCULLED our D. Laay, him, or the Son of Man, that thou dost i

fit him?

Thou hast diminish'd him a little less that Angels; with Glory and Honour thou ha crown'd him, and appointed him over the Works of thy Hands.

Thou hast subjected all things under h Feet; all Sheep, and Oxen; and also the

Cattel of the Field.

The Birds of the Air, and Fishes of the Sea, that walks thro' the Paths of the Se

O Lord our Lord, how wonderful is the

Name in the whole Earth!

Glory be to the Father, &c.

The Anth. Bleffed art thou among W men, and bleffed is the Fruit of thy Wom The Anth. Even as choice Myrrh.

Psalm 18. Cœli enarrant gloriam.

THE Heavens set forth the Glory I God, and the Firmament declares th Works of his Hands.

The Day publishes his Word to the Day and Night discovers the Knowledge of his

to the Night.

It is not Language, nor Speech, who

Voices may not be heard.

Their Sound has gone forth into all th Earth, and their Words to the Ends of th Earth.

He has put his Tabernacle in the Sun, an himself as a Bridegroom coming forth o his Chamber.

H

in Advent, at Mattins.

He has rejoic'd as a Giant to run the way: s coming forth is from the highest Hea-

And his Course even to the top thereof, r is there any that can hide himself.

om his Heat. The law of our Lord is without Spot, conrting Souls; the testimony of our Lord faithful, giving Wisdom to little Ones.

The Justice of our Lord is right, making learts joyful: the Precept of our Lord is

ill of light, enlightning the Eyes.

The Fear of our Lord is Holy, abiding or ever and ever: the Judgments of our Lord are true, justified in themselves.

To be defired above Gold, and precious Stone; and more fweet than Honey, and

the Honey-Comb.

For thy Servant keeps them; in keeping

them there is great Reward.

Sins who understands? From my secret Sins cleanse me, and from other Men's Sins spare thy Servant.

If they shall not have Dominion over me, then shall I be without Spot, and be cleans'd

from the greatest Sin.

And the Words of my Mouth shall be pleasing to thee, and the Meditation of my Heart be always in thy Sight.

O Lord my Helper and Redeemer.

Glory be to the Father, &c.

The Anth. Even as choice Myrrh, thou gavest gavest the Odour of Sweetness, O Holy N. ther of God.

The Anth. Before the Bed.

Psalm 23. Domini est terra.

THE Earth is our Lord's, and the F ness thereof; the whole World, a all that dwell therein.

Because he has founded it on the Se,

and on the Floods has prepar'd it.

Who shall ascend into the Mount our Lord? Or who shall stand in his Ho Place? The Innocent of Hands, and clear of Heart, that has not taken his Soul vain, nor deceitfully sworn to his Neigbour.

He shall receive a Blessing of our Lor,

and Mercy of God his Saviour.

This is the Generation of them that see him, of them, that seek the Face of the God of Jacob.

Lift up your Gates, ye Princes, and lye lifted up, O Eternal Gates; and the Kin

of Glory shall enter in.

Who is the King of Glory? Our Lord firong and mighty, our Lord mighty i Battel.

Lift: up your Gates, ye Princes, and by lifted up, O Eternal Gates, and the Kin of Glory shall enter in.

Who is the King of Glory? The Lor

of Power, he is the King of Glory. Glory be to the Father, &c.

he Anth. Before the Bed of this Virgi repeat to us sweet Songs of Measure.

Grace is pour'd forth on thy Lips.

2. Therefore God has bleffed thee for ever.

Or Father, &c.

The Absolution. By the Prayers and Meris, &c. as followeth Page 76. with the rest.

befe three Pfalms following, are faid on Tuesday and Friday, at the Nocturn.

The Anth. In thy Beauty.

Psalm 44. Eructavit cor meum.

Y Heart has spoke a good Word; I tell my Works to the King.

My Tongue is the Pen of a Writer, that

rites swiftly.

Most beautiful amongst the Sons of Men, race is pour'd out on thy Lips, therefore as God blessed thee for ever.

Be girded with thy Sword upon thy

high, O most Mighty,

In thy Beauty and Comeliness go on, ad-

ance prosperously, and reign.

Because of thy Truth, Mildness, and Juice; and the Conduct of thy Right Hand hall be wonderful.

Thy sharp Arrows into the Hearts of the King's Enemies; the People shall fall under

hee.

Thy Seat, O God, is for ever and ever; the Rod of thy Kingdom is a Rod of Equity.

Thou hast lov'd Justice, and hated Iniquiy: therefore God, thy God, has anointed

thee

thee with the Oil of Gladness above the Fellows.

Myrrh and Aloes, and Cassia from the Garments, from Houses of Ivory, when the Daughters of Kings have delighted the in thy Honour.

The Queen stood on thy Right Hand i Golden Robes, set round with Variety.

Hear, Daughter, and see, encline thy Ea and forget thy People, and the House of the Father.

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

And the Daughters of Tyre, all the Ric of the People, with Offerings shall pray t

thee.
All the Glory of the King's Daughter from within; in Borders of Gold, cloath'

about with Varieties.
Virgins shall be brought to the Kin
after her, her Neighbours shall be brough
to thee.

They shall be brought in Joy and Rejoicing; they shall be brought into the

Temple of the King.

Instead of thy Fathers, there are born Sons to thee; thou shalt make them Princes over all the Earth.

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

Therefore shall People praise thee for ever, World without End. Glory

in Advent, at Mattins.

Flory be to the Father, &c.

be Anth. In thy Beauty and Comeliness,
gon, advance prosperously and reign.

The Anth. God will help her.

Psalm 45. Deus noster refugium.

Our God is a Refuge and Strength, a Helper in the Tribulations, which he fall'n upon us in great Number.

Therefore we will not fear, when the Irth shall be troubled, and Mountains be insported into the midst of the Sea.

The Waters made a Noise, and were bubled; the Mountains were troubled in

s Strength.

The strong Current of a River rejoices e City of God; the Highest has sanctisf-

his Tabernacle.

God is in the midst thereof, it shall not mov'd, God will help it in the Mornge early.

Nations are troubled, and Kingdoms are ade to stoop: he rais'd his Voice, and

e Earth was mov'd.

The Lord of Hosts is with us, the God

facob is our Defender.

Come, and see the Works of our Lord, hat Wonders he has done in the Earth, aking Wars to cease, even to the End of e Earth.

He shall destroy the Bow, and break eapons, and Shields he shall burn with

re.

Attend and see that I am God; I she be exalted among the Gentiles, I shall be e alted in the Earth.

The Lord of Hosts is with us, the Go

of Jacob is our Defender.

Glory be to the Father, &c.

The Anth. God will help her with h Countenance: God is in the midst of he she shall not be mov'd.

The Anth. A Habitation is in thee.

Pfalm 86. Fundamenta ejus.

THE Foundation thereof in the hol Mountains; our Lord loves the Gate of Sion above all the Tabernacles of Jacob.

Glorious Things are faid of thee, O Cit

of God.

I will be mindful of Rahab and Babylo. knowing me.

Behold the Strangers and Tyre, and the People of the Athiopians: these were there

Shall a Man fay to Sion, that a Man born in her, who being the highest founde her?

Our Lord will declare it in the Registe of those People, and of Princes, that hav been in her.

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

Glory be to the Father, &c.

The Anth. A Habitation is in thee, as i were of all us, who rejoice, O holy Mothe of God.

V. Grac

in Advent, at Mattins.

V. Grace is pour'd forth on thy Lips.
R. Therefore God has bleffed thee for ever.
Cir Father, & c.

The Absolution. By the Prayers and Merits,

a follows Page 76. with the rest.

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

The Anth. Rejoice, O Virgin Mary.

Psalm 95. Cantate Domino.

Ing to our Lord a new Song, fing to our Lord all the Earth.

Sing to our Lord, and bless his Name: clare his Salvation from day to day.

Declare his Glory among the Gentiles,

Is wonderful Works in all Nations.

Because our Lord is great, and most wory of Praise; he is terrible above all Gods.
Because all the Gods of the Gentiles are
evils; but our Lord made the Heavens.

Praise and Beauty in his Sight, Holiness

nd Magnificence in his Sanctification.

Bring to our Lord ye Countries of Genles, bring to our Lord Glory and Honour; ring to our Lord the Glory of his Name.

Take Sacrifices, and enter into his Courts:

Idore our Lord in his holy Courts.

Let all the Earth be mov'd before his face: fay among the Gentiles, our Lord

nath reign'd.

For he has corrected the whole World which shall not be mov'd; he will judge People with Equity.

E

Let

Let the Heavens be glad, and the Eart rejoice; let the Sea be mov'd, and the Fu ness thereof: The Fields shall be glad, and all things that are in them.

Then shall all the Trees of the Wood rejoice before the Face of our Lord, be cause he comes; because he comes to judg the Earth.

He will judge the Earth in Equity, an

People in his Truth.

Glory be to the Father, &c.
The Anth. Rejoice, O Virgin Mary, tho alone hast destroy'd all Heresies in th whole World. The Anth. Vouchsafe.

Psalm 96. Dominus regnavit.

UR Lord has reign'd; let the Eart rejoice, let many Islands be glad. A Cloud and Darkness is round abou

him: Justice and Judgment is the Co rection of his Seat.

Fire shall go before him, and shall but his Enemies round about.

His Lightning shin'd to the whole Earth

the Earth faw, and was mov'd.

The Mountains melted as Wax before the Face of our Lord: before the Face of our Lord all the Earth.

The Heavens have declar'd his Justic

and all People have feen his Glory.

Let them all be confounded, that ado Graven Things; and that glory in the Idols.

Adore him all ye his Angels: Sion heard ad was glad. and 19 30

And the Daughters of Juda rejoic'd; brause of thy Judgments, O Lord.

Because thou, Lord, art most high over a the Earth: thou art highly exalted abye all Gods. To the bit and the

You, who love our Lord, hate Evil: our lord keeps the Souls of his Saints; out the Hand of the Sinner he will deliver

tem. Light is rifen to the Just, and Joy to the ight of Heart.

Be glad ye Just in our Lord; and confs to the Memory of his Sanctification. Glory be to the Father, &c.

The Anth. Vouchsafe that I may praise lee, O facred Virgin: give me Force against

w Enemies.

The Anth. The Angel of our Lord. Psalm 97. Cantate Domino.

Ing to our Lord a new Song, because he

has done wonderful Things.

His Right Hand and his Holy Arm have

rought Salvation to himfelf.

Our Lord has made known his Salvation; the fight of the Gentiles, he has reveal'd is Tustice.

He has remembred his Mercy, and his

Truth, to the House of Israel.

All the Ends of the Earth have feen the alvation of our God.

Make

76 The Office of our B. Lady, Make ye Joy to God, all the Earth; fing

and rejoice, and fing Pfalms. Shall and

Sing to our Lord on the Harp; on the

Harp, and with the Voice of Pfalm, o Trumpets of Metal, and with the Voice of

the Trumpet of Horn. Hold : After bed and Make Joy in the fight of the King ou

Lord; let the Sea be mov'd, and the Fu ness thereof, the Earth, and they that dwe therein. World and and to basely and The Rivers shall applaud, the Mountair

likewise shall rejoice at the Sight of ou Lord, because he comes to judge the Earth He will judge the Earth in Justice, ar

the People in Equity.

Glory be to the Father, &c. 3000 118

The Anth. The Angel of our Lord d clar'd unto Mary, and she conceiv'd by the

Holy Ghost. Alleluja. V. Grace is pour'd forth on thy Lips.

R. Therefore God has bleffed thee for eve Our Father, &c.

V. And lead us not into Temptation.

R. But deliver us from Evil.

The Absolution.

BY the Prayers and Merits of the Eve-bleffed Wirgin Mary, and of all to Saints, may our Lord conduct us to the Kindom of Heaven. R. Amen.

V. Father, vouchfafe us a Bleffing. The Bleffing. May the Virgin Mary, Wil

her pious Son, bless us. R. Amen.

The First Lesson: Luke ry someon and

HE Angel Gabriel was fent of God, into a City of Galilee, called Nazareth, t a Virgin espous'd to a Man, whose Name vas foseph, of the House of David; and te Virgin's Name was Mary: And the ligel being entred in, faid to her, Hail full Grace, our Lord is with thee, Bleffed art tou among Women. But thou, O Lord, Ive Mercy on us. R. Thanks be to God.

R. The Angel Gabriel was fent to Mary, Virgin espous'd to Joseph, shewing to er the Word: And the Virgin is surpriz'd the Light: Fear not, Mary, thou hast ound Grace with our Lord; behold, thou alt Conceive, and bring Forth, and he all be call'd the Son of the most High.

V. Our Lord will give him the Seat of lavid his Father, and he shall reign in the Touse of facob for ever. Behold, thou shalt Conceive, and bring Forth, and he shall be

all'd the Son of the most High. and Had

V. Father wouch fafe us a Bleffing. 1.

The Bleffing. May the Virgin of Virgins nake Intercession for us to our Lord. vation and Peace. ' R. Amen.

R. Amen.

The Second Lesson.

HO having heard, was troubl'd at his Saving, and thought what manhis Saying, and thought what manner of Salutation this should be. And the Angel faid to her, Fear not Mary, for thou 1ast found Grace with God, behold thou

E 3

shalt

78 The Office of our B. Lady, shalt conceive in thy Womb, and shalt bear

a Son, and thou shalt call his Name fest He shall be Great, and shall be called the Son of the most High: And our Lor God will give him the Seat of David he Father, and he shall reign in the House of faceb for ever; and of his Kingdom the shall be no End. But thou, O Lord, has mercy on us.

R. Hail Mary, full of Grace, our Lor is with thee. The Holy Ghost shall con upon thee, and the Power of the most Hig shall overshadow thee: For that, which of thee shall be born Holy, shall be called the

R. Thanks be to God.

Son of God. V. How shall this be don because I know not Man: And the Anganswering, said to her, The Holy Gho shall come upon thee, and the Power of the most High shall overshadow thee: For that, which of thee shall be born Holsshall be call'd the Son of God.

V. Father vouchsafe us a Blessing.

The Blessing. May our Lord, through h

The third Lesson.

A ND Mary said to the Angel, How shall this be done, because I known not Man? And the Angel answering, said to her, The Holy Ghost shall come upout thee, and the Power of the most High shall said.

Virgin-Mother's Intercession, grant his Sa vation and Peace. R. Amen.

ershadow thee; and therefore also that, wich of thee shall be born Holy, shall be led the Son of God. And, behold Eliweth thy Cousin, she also has conceiv'd a on in her Old Age; and this Month is e fixth to her, that is called Barren, belie there shall not be any Word impossible God. And Mary faid, Behold the Handnid of our Lord, be it done to me accoring to thy Word. But thou, O Lord, have iercy on us.

R. Thanks be to God. R. Receive, O Virgin Mary, the Word, hich is brought to thee from our Lord, the Angel: Thou shalt conceive and ing forth, both God, and likewife Man, nat thou may it be called Bleffed among all Vomen.

V. Thou shalt bring forth a Son, and uffer no Detriment of thy Virginity; thou nalt become with Child, and be a Mother ver untouch'd, that thou may'ft be called

Blessed among all Women.

V. Glory be to the Father, and to the That thou Son, and to the Holy Ghost. all Women. nay'ft be called Bleffed among

At LAUDS.

Incline unto my Aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluja.
As it was in the Beginning, &c. Alleluja.
The

The Office of our B. Lady,

The Anth. The Angel.

Psalm 92. Dominus regnavit.

OUR Lord has reign'd, he has put of Beauty: our Lord has put on Strength and girded himself.

For he has establish'd the Globe of th

Earth, which shall not be mov'd.
From that Time was thy Seat prepar'd

thou art from Eternity.

The Rivers, O Lord, have lifted up the Rivers have lifted up their Voice.

The Rivers have lifted up their Wave

from the Voice of many Waters.

Marvellous are the Rifings of the Sea

marvellous is our Lord on high.

Thy Testimonies are made very credible Holiness becomes thy House, O Lord, so length of days.

Glory be to the Father, &c.

The Anth. The Angel Gabriel was fent t Mary, a Virgin espous'd to Joseph.

The Anth. Hail Mary.

Pfalm 99. Jubilate Deo.

Ake ye Joy to God all the Earth, serv our Lord in Gladness.

Enter in before his Sight with Joy. Know, that the Lord is God, he made u

and not we our felves.

His People, and the Sheep of his Pasturenter into his Gates in Confession, his Court with Hymns, confess ye to him.

Prais

in Advent, at Land s. 81 Praise his Name, because our Lord is

freet, his Mercy for ever, and his Truth, een from Generation to Generation.

Glory be to the Father, &c.
The Anth. Hail Mary full of Grace, our ord is with thee; Bleffed art thou among omen. Alleluja.

The Anth. Fear not Mary.

Psalm 62. Deus Deus meus, ad te de luce vigilo.

God my God: to thee I watch from

the Morning Light.

My Soul has thirsted after thee: my Flesh

fo very many ways.

As in a Defart Land, and inaccessible, and vithout Water: so in the Holy Place have appear'd to thee, that I might behold thy trength and thy Glory.

Because thy Mercy is better than Life, my

Lips shall praise thee.

So will I bless thee in my Life, and in thy

Vame I will lift up my Hands.

As with Marrow and Fatness let my Soul be fill'd, and my Mouth shall praise with Lips of Joy.

If I have been mindful of thee on my Bed; in the Morning I will meditate on thee; because thou hast been my Helper.

And under the Cover of thy Wings I will rejoice, my Soul has cleav'd after thee; thy Right Hand has taken me under its Protection. Mid of

But

But they in vain have fought my Sou they shall enter into the lower Parts of th Earth: they shall be deliver'd into the Powe of the Sword; they shall be the Portion of Foxes.

But the King shall rejoice in God, all sha be prais'd that fwear on him; because th Mouth of those that speak wicked thing is stopp'd.

Psalm 66. Deus misereatur nostri.

OD have mercy on us, and blefs u I cause his Countenance to shine upo us, and have mercy on us.

That we may know thy way, on Eartl

thy Salvation, in all Nations.

Let People, O God, confess to thee, le

all People praise thee.

Let Nations be glad, and rejoice, becau thou judgest People with Equity, and d rectest the Nations on the Earth.

Let People, O God, confess to thee let all People praise thee; the Earth ha yielded her Fruit.

May God, our God, bless us; may Go bless us, and may all the Ends of the Eart

fear him.

Glory be to the Father, &c.

The Anth. Fear not Mary, thou hast four Grace with our Lord; behold, thou shat conceive and bring forth a Son. Alleluja

The Anth. Our Lord.

The Song of the Three Children, Dan. 3. LL the Works of our Lord bless our

Lord; praise and extol him for ever. Bless our Lord ye Angels of our Lord;

Heavens bless our Lord.

All Waters, that are above the Heavens, less ye our Lord; bless our Lord all ye owers of our Lord.

Sun and Moon bless our Lord: Stars of

leaven bless our Lord.

Showers and Dew bless our Lord; all pirits of God bless our Lord.

Fire and Heat bless our Lord: Cold and

ummer bless our Lord.

Dews and Hoary Frost bless our Lord:

frost and Cold bless our Lord.

Ice and Snow bless our Lord: Nights and Days bless our Lord.

Light and Darkness bless our Lord: Light-

nings and Clouds blefs our Lord.

Let the Earth bless our Lord; let it praise

and extol him for ever.

Mountains and Hills blefs our Lord: all things that spring in the Earth bless our Lord.

Bless our Lord ye Fountains: Seas and

Rivers bless our Lord.

Whales, and all that move in the Waters, bless our Lord: bless our Lord all ye Fowls of the Air.

All Beasts and Cattel bless our Lord: Sons

of Men bless our Lord.

Let If rael bless our Lord; praise and ex tol him for ever.

Priests of our Lord bless our Lord: Ser vants of our Lord bless our Lord.

Spirits and Souls of the Just bless ou

Lord: ye Holy and Humble of Heart blef our Lord.

Ananias, Azarias, Misael, bless our Lord praise and extol him for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and magnifi

him for ever.

Bleffed art thou, Lord, in the Firmamen of Heaven; and prais'd, and glorified, and extoll'd for ever.

The Anth. Our Lord will give him the Seat of David his Father, and he shall reign

for ever.

The Anth. Behold the Handmaid of ou

Lord.

Pfalm 148. Laudate Dominum de Cœlis. PRaise our Lord from the Heavens, praise him in the high Places.

Praise him all his Angels, praise him a his Powers.

Praise him Sun and Moon, praise him a

ve Stars and Light.

Praise him O Heavens of Heavens, and let the Waters, that are above the Heavens

praise the Name of our Lord.

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

H

in Advent, at Lauds. 8

He establish'd them for ever, World withor End: He made a Precept, and it shall not annull'd.

Praise our Lord from the Earth, ye Dra-

ons, and all Depths.

Fire, Hail, Snow, Ice, tempestuous Winds, thich obey his Word.

Mountains and all Hills, Trees that bear

ruit, and all Cedars.

Beafts and all Cattle: Serpents and wing-

Kings of the Earth, and all People, Prin-

es, and all Judges of the Earth.

Young Men and Virgins, the Old with he Young; let them praise the Name of our Lord, because his Name alone is exaled.

The Confession of him is above Heaven and Earth, and he has exalted the Horn of his People.

A Hymn to all his Saints, to the Sons of Israel, a People that approaches to him.

Psalm 149.

SING to our Lord a new Song, let his Praise be in the Church of Saints.

Let Ifrael be joyful in him that made him, and the Children of Sion rejoice in their

King.

Let them praise his Name in Quire: on Timbrel and Psalter let them sing to him. Because our Lord is well-pleas d with his

People,

The Office of our B. Lady, People, and he will exalt the Meek to Sal

vation.
The Saints shall rejoice in Glory, the

shall be joyful in their Beds. The Praise of God shall be in thei

Mouths, and two-edg'd Swords in their

Hands. To execute Revenge on the Nations Chastifements among the People.

To bind their Kings in Fetters, and their

Nobles in Chains of Iron.

That they may execute on them the Judg ment that is written: this Glory is to al his Saints.

Psalm 150. Laudate Dominum in Sanctis.

PRaise our Lord in his Saints, praise hin in the Firmament of his Strength.

Praise him in his Powers, praise him ac cording to the Multitude of his Great nefs? of he would be a

Praise him in the Sound of Trumpet, praise

him on Pfalter and Harp.

Praise him on Timbrel, and in Quire, praise

him on Strings and Organs.

Praise him on well-founding Cymbals praise him on Cymbals of Joy, let ever Spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Behold the Handmaid of our Lord; be it to me, according to the Word.

TI

in Aavent, at Lauas.

The Chapter. Isai. 11.

Rod shall come forth of the Root of Jesse, and a Flower shall rise up out his Root, and the Spirit of our Lord shall shapen him.

R. Thanks be to God.

The HYMN. O gloriosa Virginum.

Mary! whilst thy Maker blest

Is nourish'd at thy Virgin Breast,
uch Glory shines, that Stars less bright
behold thy Face, and lose their Light.

The Lofs that Man in Eve deplores
Thy Fruitful Womb in Christ restores,
And makes the Way to Heaven free
For them that mourn, to follow thee.

By thee the Heavenly Gates display And shew the Light of endless Day: Sing ransom'd Nations, sing and own, Your Ransom was a Virgin's Son.

May Age to Age for ever fing
The Virgin's Son and Angels King;
And praise with the Celestial Host
The Father, Son, and Holy Ghost. Amen.

V. Bleffed art thou among Women.

R. And bleffed is the Fruit of thy Womb. The Anth. The Holy Ghost.

The Song of Zach. Luke 1.

BLeffed be our Lord God of Ifrael, because he has visited and wrought the Redemption of his People.

And rais'd up a Kingdom of Salvation to

us, in the House of David, his Servant.

The Office of our B. Lady,

As he spoke by the Mouth of his Hol Prophets, that are from the Beginning.

Salvation from our Enemies, and from the Hand of all that hate uson to be

To work Mercy with our Fathers, an to remember his Holy Covenant.

The Oath, which he swore to Abrahan our Father, that he would grant to us,

That without Fear, being deliver'd from the Hand of our Enemies, we may ferr mend thy Face, and loss their high minh

In Holiness and Justice before him all ou

Days.

And thou, Child, shalt be call'd the Pro phet of the Highest: for thou shalt go be fore the Face of our Lord to prepare hi Ways, introduction that

To give Knowledge of Salvation to hi

People, for Remission of their Sins.

Through the Bowels of the Mercy of ou God; in which the Rising Sun from on high has visited us. (1991) appropriately

To enlighten them that fit in Darkness and in the Shadow of Death : to direct ou

Feet in the Way of Peace. Maid not you

Glory be to the Father, egc. 110 diang

The Anth. The Holy Ghost shall descend upon thee, O Mary; fear not, thou shall have in thy Womb the Son of God. Alle luia. ... sent of emont of a to tellou. A sold

Lord have mercy on us. Christ have merc on us. Lord have mercy on us. V. Lord Har my Prayer. R. And let my Cry come

Let us Pray.

God, who wouldst have thy Word take Flesh in the Womb of the Blessed Virna Mary, according to the Declaration of the Angel; grant us thy Suppliants, that we, ho truly believe her to be the Mother of od, may find Favour with thee, by her Incression: Thro' the same Christ our Lord.

For the Saints at Lauds and at Even-Song only.

The Anth. Behold our Lord shall come, nd all his Saints with him, and there shall e in that Day a great Light. Alleluja.

V. Behold our Lord shall appear on a

white Cloud.

R. And with him Thousands of Saints.

Let us Pray.

Purify, O Lord, we befeech thee, our Consciences by thy Visit; that at the Arrival of our Lord Jesus Christ with all his Saints, he may find in us a Dwelling ready for his Reception: Who liveth and reigneth one God with thee, and the Holy Ghost, World without End.

R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

Ino Office of our D. Laury,

V. May the Souls of the Faithful, thr the Mercy of God, rest in Peace. R. Ame

If the Office ends here, the Anthem, Versicle and Praye following are to be faid; else, if another Hour follows, in t end of the last Hour, say, Our Father, wholly in secret.

V. May our Lord give us his Peace. And Life Everlasting. Amen.

That done, the Anthem following is to be faid kneeling. The Anthem. Alma Redemptoris Mater.

D Right Parent of our Lord, whose Pray'rs display D'The heav'nly Gates: whose light directs our way Bright Ocean's Star, with facred Influence guide Our straggling Course in spite of Nature's Tide.

Thou in whom Nature stood amaz'd to see Both God and Man, thy Maker born of thee! In whom alone the Maid and Mother meet, Remember Sinners at thy Infant's Feet.

V. The Angel of the Lord declar'd t Mary.

R. And the conceiv'd by the Holy Ghot

Let us Pray.

O Lord, we befeech thee, pour forth in to our Hearts thy Grace; that w who by the Message of the Angel, hav known the Incarnation of thy Son Chris may, by his Passion and Cross, be brough to the Glory of his Resurrection: Thr the same Christ our Lord. R. Amen.

V. May the Divine Help always remai

with us. R. Amen.

in Aquent, at I illie At PRIME.

Hail Mary. Out on the

Neline unto my Aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The HYMN. Memento rerum Conditor. Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

l Virgin's Womb a Creature made

ur Nature wore for Nature's Aid. O happy Mary chose to be

lother of Grace and Clemency! rotect us at the Hour of Death,

nd bear to Heaven our parting Breath. May Age to Age for ever fing

'he Virgin's Son and Angels King, and praise with the Celestial Host The Father, Son, and Holy Ghoft. Amen. The Anth. The Angel Gabriel.

Psalm 53. Deus in nomine tuo. God, fave me by thy Name, and by thy Strength judge me.

O God, hear my Prayer; with thy Ears eceive the Words of my Mouth.

Because Strangers have risen up against ne, and the Strong have fought my Soul: and they have not let God before their Eyes. For behold, God helps me, and our Lord

is the Protector of my Soul. Turn away the Evils to my Enemies, and

in thy Truth destroy them.

Lwill

Ine Office of our D. Lauy,

I will freely facrifice to thee, and wi confess to thy Name, O Lord, because it good.

Because thou hast deliver'd me out of a 'Tribulation: and my Eyes have look'd dow upon my Enemies.

Glory be to the Father, &c.

Psalm 84. Benedixisti Domine. Lord, thou hast blessed thy Land thou hast turn'd away the Captivi of facob.

Thou hast forgiven the Iniquity of the

People, thou hast cover'd all their Sins. Thou hast moderated all thy Wrath, the hast turn'd away from the Wrath of the Indignation.

Convert us, O God our Saviour, and tui

away thy Anger from us.

Wilt thou be angry with us for eve Or wilt thou extend thy Wrath from G neration to Generation?

O God, thou being reconciled, sha quicken us, and thy People shall rejoice

thee.

Shew us, O Lord, thy Mercy, and gi

us thy Salvation.

I will hear what our Lord God shall spe: in me, because he will speak Peace to h People.

And to his Saints, and to them that a

converted to the Heart.

But his Salvation is near to them the

fel

fer him, that Glory may inhabit our

Ind.

Mercy and Truth have met each other,

Truth is risen out of the Earth, and Ju-

the has look'd down from Heaven.

For our Lord will give Plenty, and our land shall yield its Fruit.

Tuffice shall walk before him, and set her

eps in the way.

Glory be to the Father, &c.

Pfalm 116. Laudate Dominum.

Raife our Lord all Gentiles, praife him all People.

Because his Mercy is confirm'd on us; and

is Truth remains for ever.

Glory be to the Father, &c.

The Anth. The Angel Gabriel was fent to Mary, a Virgin espous'd to Joseph.

The Chapter. Isai. 7.

Behold a Virgin shall conceive and bring forth a Son, and his Name shall be call'd *Emmanuel*; he shall eat Butter and Honey, that he may know to refuse Evil, and chuse Good. R. Thanks be to God.

V. Vouchsafe that I may praise thee, O

Sacred Virgin.

R. Give me Force against thy Enemies.

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

Lord have mercy on us.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

The Office of our B. Lady, Let us Pray.

God, who would'st have thy Wo take Flesh in the Womb of the Blesh Virgin Mary, according to the Declaration of the Angel: grant us, thy Suppliants, th we, who truly believe her to be the M ther of God, may find Favour with the by her Intercession: Thro' the same Chr our Lord.

R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Souls of the Faithful, thr the Mercy of God, rest in Peace.

R. Amen.

At the THIRD HOUR.

Hail Mary. Ncline to my Aid, O God.

R. O Lord make haste to help me. Glory be to the Father, &c.

The HYMN. Memento rerum Conditor D Emember, You, O Gracious Lord, Th' eternal God's Co-equal Word, In Virgin's Womb a Creature made

Our Nature wore for Nature's Aid. O happy Mary chose to be

Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath.

in Advent, at the I have I have May Age to Age for ever fing e Virgin's Son and Angels King, d praise with the Celestial Host e Father, Son, and Holy Ghost. Amen. The Anth. Hail Mary.

alm 119. Ad Dominum cum tribularer.

7 HEN I was in Tribulation, I cried to our Lord, and he heard me. Lord, deliver my Soul from unjust Lips, d from a deceitful Tongue.

What will be given, or what Recompence n be made for a deceitful Tongue?

The sharp Arrows of the mighty, with

bals of Desolation.

Woe is me, that my Banishment is prong'd; I have dwelt with the Inhabitants Cedar, my Soul has been long a Stranger. With them that hated Peace, I was peaceole: when I spoke to them, they oppos'd e without Cause.

Glory be to the Father, &c.

Psalm 120. Levavi oculos meos.

Have lifted up my Eyes to the Mountains, from whence Help shall come) me.

My Help is from our Lord, who made

Jeaven and Earth.

Let him not fuffer thy Foot to be mov'd: or let him slumber that keeps thee.

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

Our

The Office of our B. Laay, Our Lord keeps thee, our Lord is the Protection, on thy right Hand. By Day the Sun shall not burn thee, no the Moon by Night. Our Lord keeps thee from all Evil, m our Lord keep thy Soul. Let our Lord keep thy coming in, as thy going out; from henceforth, nov and for ever. Glory be to the Father, &c. Psalm 121. Lætatus sum. Rejoic'd at those things, which we I faid to me; we shall go into the Hou of the Lord. Our Feet were standing in thy Cour O Ferusalem. Ferusalem, which is built as a City, who Inhabitants are united together. For thither did the Tribes ascend, t Tribes of our Lord, the Testimony of rael; to praise the Name of our Lord. Because Seats fat there in Judgmer Seats upon the House of David. Ask the things that are for the Peace ferusalem, and abundance to them th Let Peace be made in thy Strength, as abundance in thy Towers. For my Brethren, and my Neighbours, spoke Peace of thee, For the House of the Lord our God, have fought good things for thec. Clory be to the Hather bec

in Advent, at the Third Hour. The Anth. Hail Mary, full of Grace, our

brd is with thee, Bleffed art thou among omen. Alleluja. the Moon by Night

Rod shall come forth of the Root of Jesse, and a Flower shall rise up out his Root, and the Spirit of our Lord fill rest upon him.

R. Thanks be to God. and on ad wrol

V. Grace is pour'd out on thy Lips.

R. Therefore God has bleffed thee for rer.

ord have mercy on us. Christ have mercy n us. Lord have mercy on us.

V. O Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who would'ft have thy Word take Flesh in the Womb of the Blessed irgin Mary, according to the Declaration f the Angel: grant us, thy Suppliants, that re, who truly believe her to be the Moner of God, may find Favour with thee, y her Intercession: Thro' the same Christ ur Lord. R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

V. May the Souls of the Faithful, thro he Mercy of God, rest in Peace. Amen.

The Office of our B. Lady, 98 At the SIXTH HOUR. Hail Mary. I Ncline unto my Aid, O God.

R. O Lord, make haste to help me. Glory be to the Father, &c. Alleluja. The HYMN. Memento rerum Conditor. R Emember, You, O gracious Lord, Th' eternal God's Co-equal Word, In Virgin's Womb a Creature made Our Nature wore for Nature's Aid. O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath. May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. The Anth. Fear not Mary. Pfalm 122. Ad te Levavi. O thee have I lifted up my Eyes; wl dwellest in the Heavens. Behold, as the Eyes of Servants are d the Hands of their Masters; As the Eyes of the Handmaid on t Hands of her Mistress: so are our Ey to our Lord God, until he have mer on us. Have mercy on us, O Lord, have mer on us, because we are overwhelm'd wi Contempt. Because our Soul is overwhelm'd;

g an Object of Reproach to such as bound, and of Contempt to the Proud. Glory be to the Father, &c.

Psalm 123. Nisi quia Dominus.

UT that our Lord was with us, let Ifrael now fay, but that our Lord as with us,

When Men rose up against us, perhaps

ney had fwallow'd us alive.

When their Fury was rais'd against us, erhaps the Waters had fwallow'd us up.

Our Soul has pass'd thro' a Torrent, peraps our Soul had pass'd thro' an intoleable Water.

Bleffed be our Lord, who has not given

s for a Prey to their Teeth.

Our Soul, as a Sparrow, is deliver'd

rom the Snare of the Fowlers.

The Snare is broken, and we are deli-

Our help is in the Name of the Lord, vho made Heaven and Earth.

Glory be to the Father, &c.

Pfalm 124. Qui confidunt in Domino.

Hey that trust in our Lord, are as Mount Sion; he shall not be mov'd for ver that dwells in Jerusalem.

Mountains round about it, and our Lord ound about his People, from henceforth,

now, and for ever.

Because our Lord will not leave the Rod of F 2

The Office of our B. Laay, of Sinners on the Lot of the Just; that th Just extend not their Hands to Iniquity. Do well, O Lord, to the good and righ

But our Lord will bring those that de cline to perverse Ways, with them that wor Iniquity, that Peace may be upon Ifrael.

Glory be to the Father, &c.

The Anth. Fear not Mary, thou hast foun Grace with our Lord: Behold, thou sha

conceive, and bring forth a Son. Alleluja. The Chapter. Luke 1.

Our Lord God will give him the Second of David his Father, and he shall reight in the House of Jacob for ever, and of h Kingdom shall be no End.

R. Thanks be to God.

V. Bleffed art thou among Women.

R. And bleffed is the Fruit of thy Wom. Lord have mercy on us. Christ have me cy on us. Lord have mercy on us.

V. Lord hear my Prayer. R. And l.

my Cry come to thee.

Let us Pray. God, who would'it have thy Woltake Flesh in the Womb of the Bless Virgin Mary, according to the Declaration of the Angel: grant us, thy Suppliants, the we, who truly believe her to be the Mther of God, may find Favour with thi, by her Intercession: 'Thro' the same Chrit our Lord. R. Amen.

V. Lol.

in Advent, at the Ninth Hour. IOI

V. Lord, hear my Prayer.
R. And let my Cry come to thee.
V. Bless we our Lord. R. Thanks be to rod.

May the Souls of the Faithful, thro' the Iercy of God, rest in Peace. R. Amen.

At the NINTH HOUR. Hail Mary.

Ncline unto my Aid, O God.

R. O Lord, make haste to help me. Glory be to the Father, &c. Alleluja.

The HYMN. Memento rerum Conditor.

R Emember, You, O Gracious Lord, Th' eternal God's Co-equal Word, n Virgin's Womb a Creature made dur Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death,

ind bear to Heaven our parting Breath.

May Age to Age for ever fing the Virgin's Son and Angels King, and praise with the Celestial Host The Father, Son, and Holy Ghost. Amen.

Anth. Behold the Handmaid.

Pfalm 125. In convertendo Dominus.

Hen our Lord turn'd back the Captivity of Sion, we were made as Men comforted.

Then was our Mouth replenish'd with Joy, and our Tongue with Joyfulness.

F 3 Then Then shall they say among the Gentile.

Then shall they say among the Gentile.

the Lord has done great things for then

Our Lord has done great things for u

we are made joyful.

Turn our Captivity, O Lord, as a To

They that fow in Tears, shall reap i Joyfulness.

Going out they went, and wept; can ing their Seed. But returning they shall come with Jo

But returning they man come with fulness, carrying their Sheaves.

Glory be to the Father, &c.

Pfalm 126. Nisi Dominus.

Pfalm 126. Nisi Dominus.

If our Lord keeps not the House, the If our Lord keeps not the City, I

watches in vain that keeps it.

It is in vain for you to rife before Light rife after ye have fat, you that eat the Bres

of Sorrow.

When he shall give Sleep to his Belove behold Children are an Inheritance from

behold Children are an Inneritance no our Lord: and the Fruit of the Womb a Reward.

As Arrows in the Hand of the Might

fo are the Children of them that are jected.

Bleffed is the Man that has filled his Defi of them: he shall not be confounded, wh

he shall speak to his Enemies in the Gate Glory be to the Father, &c.

Psalm 127. Beati omnes. 3 Lessed are all that fear our Lord, that walk in his ways.

Because thou shalt eat the Labours of thy lands: bleffed art thou, and it shall be

rell with thee.

Thy Wife, as a plentiful Vine on the ides of thy House.

Thy Children, as young Plants of Olive-

rees, round about thy Table.

Behold, so shall the Man be blessed,

hat fears our Lord.

Let our Lord bless thee out of Sion, and nay'st thou see the good things of Jerusaem all the Days of thy Life.

May'ft thou also see thy Children's

Children, Peace on Israel.

Glory be to the Father, &c.

The Anth. Behold the Hand-maid of our Lord: Be it to me according to thy Word.

The Chapter. Isai. 7.

BEhold, a Virgin shall Conceive, and bring forth a Son, and his Name shall be called Emmanuel: He shall eat Butter and Honey, that he may know to refuse Evil, and chuse Good.

R. Thanks be to God.

V. The Angel of our Lord declar'd to

Mary. R. And she Conceiv'd by the Holy Ghost.

Lord have mercy on us.

Christ

The Office of our B. Lady,

Christ have mercy on us. Lord have mercy on us. V. Lord, hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who wouldst have thy Wor take Flesh in the Womb of the Ble fed Virgin Mary, according to the Decl ration of the Angel: grant us thy Suppl ants, that we, who truly believe her to l the Mother of God, may find Favour wit thee, by her Intercession. Thro' the san Christ our Lord. R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

R. May the Souls of the Faithful, thr the Mercy of God, rest in Peace. R. Ame

At EVEN-SONG. Hail Mary.

Incline unto my Aid, O God;
R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluja. The Anth. The Angel Gabriel.

Psalm 109. Dixit Dominus. UR Lord faid to my Lord, fit on n Right Hand.

Until I make thy Enemies thy Foc

stool. Our Lord will fend forth the Scepter

in Advent, at Louis ly Power from Sion; rule thou in the

idst of thy Enemies. The beginning with thee in the Day of ny Strength, in the Brightness of the aints: from the Womb, before the Dayar, I begat thee.

Our Lord fwore, and he will not repent: hou art a Priest for ever, according to

he Order of Melchisedec.

Our Lord on thy Right Hand, hath bro-

ten Kings in the Day of his Wrath.

He shall judge in Nations, he shall fill Ruins, he shall crush the Heads in the Land of many.

Of the Torrent in the way he shall drink, therefore shall he lift up his Head.

Glory be to the Father, 850.

The Anth. The Angel Gabriel was fent to Mary, a Virgin espous'd to Joseph.

The Anth. Hail Mary.

Pfalm 112. Laudate pueri Dominum.

PRaise our Lord ye Children, praise the Name of our Lord.

The Name of our Lord be bleffed from

henceforth, now, and for ever.

From the rifing of the Sun, to it's going down, the Name of our Lord is worthy of Praise.

Our Lord is high above all Nations, and

his Glory above the Heavens.

Who is like the Lord our God, that dwells F 5

dwells on high, and beholds the humbl things in Heaven and Earth.

Raising up the needy from the Earth

and lifting up the poor out of the Dung.

To place him with Princes, with th

Princes of his People.

Who makes the Barren Woman t dwell in her House, a joyful Mother of Children.

Glory be to the Father, &c.

The Anth. Hail Mary, full of Grace, or Lord is with thee, Bleffed art thou amon Women. Allelaja.

The Anth. Fear not Mary.

Psalm 121. Lætatus sum.

Rejoic'd at those things, which wer faid to me; we shall go into the Hou of the Lord.

Our Feet were standing in thy Court

O ferusalem.

ferusalem, which is built as a Cit whose Inhabitants are united together.

For thither did the Tribes ascend, the Tribes of our Lord, the Testimony of rael; to praise the Name of our Lord.

Because Seats sat there in Judgmen

Seats upon the House of David.

Ask the things that are for the Peace of ferusalem, and abundance to them the love thee.

Let Peace be made in thy Strength, ar abundance in thy Towers.

Fo

For my Brethren and my Neighbours: I ooke Peace of thee.

For the House of the Lord our God: I

ave fought good things for thee.

Glory be to the Father, &c.

The Anth. Fear not Mary, for thou hast ound Grace with our Lord: Behold, thou halt Conceive and bring forth a Son. Alleuja.

The Anth. Our Lord will give. Psalm 126. Nisi Dominus.

IF our Lord builds not the House, they have labour'd in vain that build it.

If our Lord keeps not the City, he

watches in vain that keeps it.

It is in vain for you to rife before Light: rise after ye have sat, you that eat the

Bread of Sorrow.

When he shall give Sleep to his Beloved, behold Children are an Inheritance from our Lord: and the Fruit of the Womb is a Reward.

As Arrows in the Hand of the Mighty, fo are the Children of them that are re-

jected.

Bleffed is the Man that has filled his defire of them: he shall not be confounded, when he shall speak to his Enemies in the Gate.

Glory be to the Father, Esc.

The Anth. Our Lord will give him the Seat of his Father David, and he shall The reign for ever.

I'm office of our Do Dauly The Anth. Behold the Hand-maid.

Psalm 147. Lauda Jerusalem. Jerusalem, praise our Lord: praise thy God O circulatem. thy God, O Sion.

Because he has strengthned the Locks of thy Gates, he has bleffed thy Children i

thee.

Who has fet thy Borders in Peace: an fills thee with the Fat of Corn.

Who fends forth his Speech to the Earth

his Word runs swiftly.

Who gives Snow as Wool; scatters Mi as Ashes.

He casts his Crystal as Morsels: befor

the Face of his Cold who shall abide?

He shall send forth his Word, and sha melt them: his Spirit shall breath, an the Waters shall flow.

Who declares his Word to facob, h

Justice and Judgments to Israel.

He has not done so to any Nation and his Judgments he has not made man fest to them.

Glory be to the Father, &t.

The Anth. Behold the Handmaid of ou Lord, be it to me according to thy Word.

The Chapter. Isai, 11. Rod shall come forth of the Root of

Jesse, and a Flower shall rise up or of his Root, and the Spirit of our Lor shall rest upon him.

R. Thanks be to God.

in Auveni, at Even-song. The HYMN. Ave Maris Stella. BRight Mother of our Maker, hail. The Ocean's Star, by which we fail And gain the Port of Rest. Whilst we this Ave thus to thee From Gabriel's Mouth rehearse; Prevail that Peace our Lot may be And Eva's Name reverse. Release our long entangled Mind From all the Snares of Ill; With heav'nly Light instruct the Blind, And all our Vows fulfil. Exert for us a Mother's Care, And us thy Children own: Prevail with him to hear our Pray'r Who chose to be thy Son. O spotless Maid! whose Virtues shine With brightest Purity: Each Action of our Lives refine, And make us pure like Thee. Preserve our Lives unstain'd with Ill: In this infectious Way; That Heav'n alone our Souls may fill With Joys that ne'er decay. To God the Father endless Praise; To God the Son the fame; And Holy Ghost whose equal Rays One equal Glory claim. Amen. V. Grace is pour'd forth on thy Lips. R. Therefore God has bleffed thee for

ever.

The

The Anth. The Holy Ghost.

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

MY Soul does magnifie our Lord.
And my Spirit has rejoic'd in Go

my Saviour.

Because he has regarded the Meanne: of his Handmaid: for behold, from hence forth all Generations shall call me Ble fed.

Because he that is Mighty has done grea Things to me: and Holy is his Name.

And his Mercy from Generation to G

nerations, is on them that fear him.

He has shew'd Strength in his Arm, h has dispers'd the Proud in the Imaginatio of their Hearts.

He has deposed the Mighty from their

Seat, and exalted the Humble.

The Hungry he has filled with good thing and the Rich he has fent away empty.

He has receiv'd Ifrael his Child, bein

mindful of his Mercy,

(As he spoke to our Fathers;) to Abra ham, and his Seed for ever.

Glory be to the Father, &c.
The Anth. The Holy Ghost shall com upon thee; Mary, fear not, thou shalt hav in thy Womb the Son of God. Alleluja.

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

V. Lor

in Advent, at Even-song.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who would'st have thy Word take Flesh in the Womb of the Blessed lirgin Mary, according to the Declaration of the Angel; grant us, thy Suppliants, that we, who truly believe her to be the Moher of God, may find Favour with thee, by her Intercession: Thro' the same Christ our Lord. R. Amen.

For the Saints.

The Anth. Behold, our Lord shall come, and all his Saints with him, and there shall be in that Day a great Light. Alleluja.

V. Behold, our Lord shall appear on a

white Cloud.

R. And with him Thousands of Saints.

Let us Pray.

Purify, O Lord, we befeech thee, our Confciences by thy Visit: that at the Arrival of our Lord Jesus Christ with all his Saints, he may find in us a Dwelling ready for his Reception: Who liveth and reigneth one God, &c. R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

V. May the Souls of the Faithful, thro' the Mercy of God, rest in Peace.

R. Amen.

At COMPLIN.

Hail Mary.

Onvert us, O God our Saviour.

R. And turn away thy Anger from u

V. Incline unto my Aid, O God.

R. O Lord make haste to help me.

Glory be to the Father, &c. Alleluja.

Pfalm 128. Sæpe expugnaverunt.

Ften have they affaulted me from m Youth; let Ifrael now fay,

Often have they affaulted me from m Youth, but they have not prevail'd again

me.

Sinners have beaten on my Back, as on a Anvil; they have prolong'd their Iniquit

Our just Lord will cut the Necks of Siners: let all be confounded, and turn'd bac ward, that hate Sion.

Let them be made as Hay on the To of Houses: which is wither'd before it l

płuckid up.

Whereof the Reaper shall not fill his Han nor he that gathers the Sheaves, his Bosor

And they who pass'd by, said not, The Blessing of the Lord be upon you: we had blessed you in the Name of our Lord.

Glory be to the Father, &c.

Psalm 129. De profundis.

Rom the Deep I have cried to thee,
Lord; Lord hear my Voice.

Let thy Ears be attentive to the Voice my Petition.

If thou regardest Iniquities, O Lord:

ord, who thall bear it?

Because with thee there is Mercy: and ecause of thy Law, I have waited for thee, Lord.

My Soul has trusted in his Word, my Soul

as hop'd in our Lord.

From the Morning Watch even till Night,

et Israel hope in our Lord.

Because with our Lord there is Mercy, nd with him plentiful Redemption.

And he shall redeem Israel from all his

Iniquities.

Glory be to the Father, &c.

Psalm 130. Domine non est exaltatum.

Ord, my Heart is not exalted, nor are my Eyes lofty.

Nor have I walk'd in great Matters, nor

in marvellous things above me.

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

As the wean'd Child is for his Mother:

so let it be with my Soul.

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

Glory be to the Father, &c.

The HYMN. Memento rerum Conditor.

R Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death,

And bear to Heaven our parting Breath.

May Age to Age for ever fing 'The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen

The Chapter. Isai. 7.

Behold, a Virgin shall conceive, are bring forth a Son, and his Name sha be called *Emmanuel*: He shall eat Buttand Honey, that he may know to refu Evil, and chuse Good.

R. Thanks be to God.

V. The Angel of our Lord brough word to Mary. R. And she conceived the Holy Ghost.

The Anth. The Holy Ghost.

The Song of Simeon. Luke 2.

NOW, Lord, let thy Servant depart i Peace, according to thy Word.

Because my Eyes have seen thy Salvation Which thou hast prepar'd before the Factorial Records

of all People,

A Light to enlighten the Gentiles: an

for the Glory of thy People Israel.

Glory be to the Father, &c.

The Anth. The Holy Ghost shall com upon thee, O Mary; Fear not, thou sha

hav

in Advent, at Complin. ive in thy Womb the Son of God. Allzlia.

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

Lord have mercy on us. V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray. God, who would'st have thy Word take Flesh in the Womb of the Blessed Virgin Mary, according to the Declaration of the Angel: grant us, thy Suppliants, that we, who truly believe her to be the Mo-ther of God, may find Favour with thee, by her Intercession: Thro' the same Christ our Lord.

R. Amen.

V. O Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

The Blessing. May the Almighty and Merciful Lord; Father, Son, and Holy Ghoft, bless and keep us. R. Amen.

This being done, the Anthem, Bright Parent of our Lord, &c. is faid kneeling, as in page 90. and the V. May the Divine Help, being faid, Our Father, Hail Mary, and the Creed, are to be said in secret.

The Office of our B. Lady.

To be said from the Even-Song of Christmas-Eve, to Feast of the Purification Inclusive.

At MATTINS.

All is to be faid as before Advent, pag. Is

At LAUDS.

I Ncline unto my Aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the Beginning, &c. Alleluj The Anth. O admirable Intercourse!

Psalm 92. Dominus regnavit.

UR Lord has reign'd, he has put c Beauty: our Lord has put on Strengt. and girded himself.

For he has establish'd the Globe of th

Earth, which shall not be mov'd.

From that 'Time was thy Seat prepar's thou art from Eternity.

The Rivers, O Lord, have lifted up the Rivers have lifted up their Voice.

The Rivers have lifted up their Wave

from the Voice of many Waters.

Marvellous are the Risings of the Sea

marvellous is our Lord on high.

Thy Testimonies are made very credible Holiness becomes thy House, O Lord, so length of days.

Glory be to the Father, &c.

The Anth. O admirable Intercourse! the ceator of Mankind, taking a living Body, wuchfased to be born of a Virgin; and oming forth Man, without Seed, has girn to us his Godhead.

The Anth. When thou wast unspeakably.

Psalm 99. Jubilate Deo.

Ake ye Joy to God all the Earth, ferve our Lord in Gladness.

Enter in before his Sight with Joy.

Know, that the Lord is God, he made us, nd not we our felves.

His People, and the Sheep of his Pasture, nter into his Gates in Confession, his Courts

vith Hymns, confess ye to him.

Praise his Name, because our Lord is weet, his Mercy for ever, and his Truth, ven from Generation to Generation.

Glory be to the Father, &c.

The Anth. When thou wast unspeakably porn of a Virgin, then were the Scriptures fulfill'd; thou didst descend like Rain into the Fleece, that thou might'st save Mankind: We praise thee our God.

The Anth. The Bush which Moses saw.

Psalm 62. Deus Deus meus, ad te de luce vigilo.

God my God: to thee I watch from the Morning Light.

My Soul has thirsted after thee: my Flesh

alfo very many ways.

As

As in a Defart Land, and inacceffible, a without Water: fo in the Holy Place had I appear'd to thee, that I might behold to Strength and thy Glory.

Because thy Mercy is better than Li

my Lips shall praise thee.

So will I bless thee in my Life, and

thy Name I will lift up my Hands.

As with Marrow and Fatness let n Soul be fill'd, and my Mouth shall prawith Lips of Joy.

If I have been mindful of thee on re Bed; in the Morning I will meditate of thee; because thou hast been my Helper.

And under the Cover of thy Wings will rejoice, my Soul has cleav'd after the thy Right Hand has taken me under in Protection.

But they in vain have fought my Southey shall enter into the lower Parts of the Earth: they shall be delivered into the Pow of the Sword; they shall be the Portio of Foxes.

But the King shall rejoice in God, all shabe prais'd that swear on him; because the Mouth of those that speak wicked thing is stopp'd.

Psalm 66. Deus misereatur nostri.

OD have mercy on us, and bless us, and have mercy on us.

Th

after Aaveni, at Lunis. That we may know thy way, on Earth,

y Salvation, in all Nations. Let People, O God, confess to thee, let

People praise thee.

Let Nations be glad, and rejoice, because tou judgest People with Equity, and di-

stest the Nations on the Earth.

Let People, O God, confess to thee: t all People praise thee: the Earth has elded her Fruit.

May God, our God, bless us; may God efs us, and may all the Ends of the Earth

ar him.

Glory be to the Father, &c.

The Anth. The Bush which Moses saw urn, without confuming, we acknowledge hy laudable Virginity preserv'd; O Mother f God, make Intercession for us.

The Anth. The Root of Jeffe has bud-

led.

The Song of the Three Children, Dan. 3. A LL the Works of our Lord bless our Lord; praise and extol him for ever. Bless our Lord ye Angels of our Lord;

re Heavens blefs our Lord.

All Waters, that are above the Heavens, pless ye our Lord; bless our Lord all ye Powers of our Lord.

Sun and Moon blefs our Lord: Stars of

Heaven blefs our Lord.

Showers and Dew blefs our Lord : all Spirits of God bless our Lord.

Fire

120 Ine Office of our B. Lauy,

Fire and Heat bless our Lord: Cold at Summer bless our Lord.

Dews and Hoary Frost bless our Lord

Frost and Cold bless our Lord.

Ice and Snow blefs our Lord: Nights at Days blefs our Lord.

Light and Darkness bless our Lord: Ligh

nings and Clouds blefs our Lord.

Let the Earth bless our Lord; let it prai and extol him for ever.

Mountains and Hills bless our Lord: a things that spring in the Earth bless of Lord.

Bless our Lord ye Fountains: Seas as Rivers bless our Lord.

Whales, and all that move in the Water blefs our Lord: blefs our Lord all ye Fow of the Air.

All Beasts and Cattel bless our Lord: So of Men bless our Lord.

of Men bleis our Lord

Let Ifrael blefs our Lord; praise and e tol him for ever.

Priests of our Lord bless our Lord: Se

vants of our Lord bless our Lord.

Spirits and Souls of the Just bless on Lord: ye Holy and Humble of Heart ble our Lord.

Ananias, Azarias, Misael, bless our Lore

praise and extol him for ever. M. bris much

Let us bless the Father, and the Son, withe Holy Ghost: let us praise and magnihim for ever.

Bleff

alreating an months Bleffed art thou, Lord, in the Firmament f Heaven; and prais'd, and glorified, and exoll'd for ever.

The Anth. The Root of Jesse has budded ut, a Star is risen from Jacob, a Virgin ath brought forth a Saviour: We praise

hee our God.

The Anth. Behold Mary. And Salar bus

Psalm 148. Laudate Dominum de Cœlis. Raise our Lord from the Heavens, praise him in the high Places.

Praise him all his Angels, praise him all E DIOLETEO

is Powers.

Praise him, Sun and Moon, praise him all

re Stars and Light. Light of Tanne 19.1

Praise him, O Heavens of Heavens, and et the Waters, that are above the Heavens, braise the Name of our Lord.

Because he spoke, and they were made;

he commanded, and they were created.

He establish'd them for ever, World without End: He made a Precept, and it shall not be annull'd.

Praise our Lord from the Earth, ye Dra-

gons, and all Depths.

Fire, Hail, Snow, Ice, tempestuous Winds, which obey his Word.

Mountains and all Hills, Trees that bear

Fruit, and all Cedars.

Beafts and all Cattel: Serpents and winged Fowls.

Kings

The Office of our B. Lady,
Kings of the Earth, and all People, Pi

ces, and all Judges of the Earth.

Young Men and Virgins, the Old w

the Young; let them praise the Name our Lord, because his Name alone is exted.

The Confession of him is above Hear and Earth, and he has exalted the Horr his People.

A Hymn to all his Saints, to the S of Israel, a People that approaches to h

Pfalm 149.

CING to our Lord a new Song, let

Praise be in the Church of Saints.

Let Israel be joyful in him that made he

and the Children of Sion rejoice in the King.

Let them praise his Name in Quire:

Timbrel and Pfalter let them fing to he Because our Lord is well-pleas'd with a People, and he will exalt the Meck to

People, and he will exalt the Meck to a vation.

The Saints shall rejoice in Glory, te shall be joyful in their Beds.

The Praise of God shall be in the Mouths, and two-edg'd Swords in the Hands.

To execute Revenge on the National Chastisfements among the People.

To bind their Kings in Fetters, and tei Nobles in Chains of Iron.

That they may execute on them the July

after Advent, at Lauds. 123 Hent that is Written: this Glory is to all

Is Saints. I find and dood of the saints

Salm 150. Laudate Dominum in Sanctis.

Raise our Lord in his Saints, praise him in the Firmament of his Strength.

Praise him in his Powers, praise him acording to the Multitude of his Great-

D.

Praise him in the Sound of Trumpet, praise him on Psalter and Harp.

Praise him on Timbrel, and in Quire, praise

im on Strings and Organs.

Praise him on well-sounding Cymbals, raise him on Cymbals of Joy, let every spirit praise our Lord.

Glory be to the Father, &c.

The Anth. Behold, Mary has brought forth to us a Saviour, whom John seeing, cry'd out, saying, Behold the Lamb of God, behold him, who takes away the Sins of the World. Alleluja.

The Chapter. Cant. 1.

HE Daughters of Sion beheld her, and

declared her most Blessed, and Queens did praise her.

R. Thanks be to God.

The HYMN. O gloriosa Virginum.

Mary! whilst thy Maker blest Is nourish'd at thy Virgin Breast, Such Glory shines, that Stars less bright Behold thy Face, and lose their Light.

G 2 The

124 The Office of our B. Lady, The Loss that Man in Eve deplores

Thy Fruitful Womb in Christ restores, And makes the Way to Heaven free For them that mourn, to follow thee.

By thee the Heavenly Gates display And shew the Light of endless Day: Sing ranfom'd Nations, fing and own, Your Ranfom was a Virgin's Son.

May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Ame

V. Bleffed art thou among Women. R. And bleffed is the Fruit of thy World The Anth. A wonderful Mystery.

The Song of Zach. Luke 1. RLessed be our Lord God of Israel, D cause he has visited and wrought

Redemption of his People.

And rais'd up a Kingdom of Salvation's us, in the House of David, his Servant

As he spoke by the Mouth of his H Prophets, that are from the Beginning.

Salvation from our Enemies, and fra

the Hand of all that hate us.

To work Mercy with our Fathers, ac to remember his Holy Covenant.

The Oath, which he swore to Abrahm our Father, that he would grant to us

That without Fear, being deliver'd fr the Hand of our Enemies, we may fere him,

In Holiness and Justice before him all our

Lys.

And thou, Child, shalt be call'd the Propet of the Highest: for thou shalt go bere the Face of our Lord to prepare his Vays,

To give Knowledge of Salvation to his

Tople, for Remission of their Sins.

Through the Bowels of the Mercy of our lod; in which the Rifing Sun from on

Igh has vifited us.

To enlighten them that fit in Darkness,d in the Shadow of Death : to direct our eet in the Way of Peace.

Glory be to the Father, &c.

The Anth. A wonderful Mystery is delar'd this Day: Natures are renew'd, God made Man; he remain'd what he was, nd affum'd what he was not, fuffering neiher Mixture nor Division.

Lord have mercy on us. our comit and Christ have mercy on us. org down O yat Lord have mercy on us. The anomal

V. Lord, hear my Prayer. R. And let my Cry come to thee.

Let us Pray.

God, who by the Fruitful Virginity of the Bleffed Virgin Mary, hast given to Mankind the Rewards of Eternal Salvation: Grant, we befeech thee, that we may be sensible of the Benefit of her Intercession, by whom we have receiv'd the Au-

G 3 thor thor of Life, our Lord Jesus Christ the Son, who liveth and reigneth one Gowith thee, &c. R. Amen.

For the Saints.

The Anth. Ali ye Saints of God, vouchfa to make Intercession for the Salvation us, and of all. V. Ye Just rejoice in or Lord, and be exceeding glad. R. And glo all ye right in Heart.

Let us Pray.

PRotect, O Lord, thy People, and let t Confidence we have in the Interceffic of thy Bleffed Apostles, Peter and Paul, as of thy other Apostles, prevail with thee,

preserve and defend us for ever.

May all thy Saints, O Lord, we befee thee, every where affift us, that whilft we celebrate their Merits, we may be fensit of their Protection: Grant us thy Peace our Times; and repel all Wickedness from thy Church, prosperously guide the Step Actions and Desires of us, and of all the Servants, in the way of Salvation: Giveternal Blessings to those who have do good to us, and everlassing Rest to the Fait ful departed: Thro' our Lord Jesus Christian Son, &c. R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

May the Souls of the Faithful, thro't! Mercy of God, rest in Peace. R. Amen. is being done, the Anthem following is to be said kneeling. The Anthem. Alma Redemptoris Mater.
Right Parent of our Lord, whose Pray'rs display. The heav'nly Gates: whose light directs our way; light Ocean's Star, with sacred Influence guide or straggling Course in spite of Nature's Tide. Thou in whom Nature stood amaz'd to see oth God and Man, thy Maker born of thee! I whom alone the Maid and Mother meet, emember Sinners at thy Infant's Feet.

V. Thou didst remain an inviolate Virin after thy Child-bearing.

R. O Mother of God, make Intercession

or us.

God, who by the Fruitful Virginity, as before. R. Amen.
V. May the Divine Help ever remain

vith us. R. Amen.

be aforesaid Anth. is said in the end of Complin till the Day of the Purification inclusive.

The Anthem. Ave Regina Cælorum.

Ail shining Queen of the Celestial Train,
O'er Angel-Pow'rs extend thy brighter Reign.
Iail fruitful Root of Life: Hail Orient Gate:
rom whom Earth's better Light derives its Date.
In glorious Maid rejoice: alone posses
The highest Seat of Creatures Happiness.

GARDIN

And

I he Office of our B. Laay, And crown'd with Beauty, thence, implore thy Sc To grant our Prayers from his indulgent Throne.

V. Vouchsafe that I may praise thee, facred Virgin. R. Give me Force again thy Enemies.

Let us Pray.

CTrengthen us, O God of Mercy, again all our Weakness, and grant that we wh celebrate the Memory of the Bleffed Virgi Mary, Mother of our Lord, may by the A sistance of her Prayers, forsake all our Ir quities: Thro' the same Christ our Lor R. Amen.

V. May the Divine Help always remai

with us. R. Amen.

At PRIME.

Hail Mary.

I Ncline unto my Aid, O God.

R. O Lord, make haste to help me. Glory be to the Father, &c.

As it was in the Beginning, &c.

The HYMN. Memento rerum Conditor.

D Emember, You, O gracious Lord, Th' eternal God's Co-equal Word, In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency!

Protect us at the Hour of Death, And bear to Heaven our parting Breath.

Ma

May Age to Age for ever fing
"he Virgin's Son and Angels King,
nd praise with the Celestial Host
"the Father, Son, and Holy Ghost. Amen.

The Anth. O admirable Intercourse!

Pfalm 53. Deus in nomine tuo.

God, fave me by thy Name, and by thy Strength judge me.

O God, hear my Prayer; with thy Ears

leceive the Words of my Mouth.

Because Strangers have risen up against mae, and the Strong have sought my Soul: nd they have not set God before their Eyes. For behold, God helps me, and our Lord s the Protector of my Soul.

Turn away the Evils to my Enemies, and

n thy Truth destroy them.

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

Because thou hast deliver'd me out of all Tribulation: and my Eyes have look'd down

upon my Enemies.

Glory be to the Father, &c.

Pfalm 84. Benedixisti Domine.

Lord, thou hast blessed thy Land: thou hast turn'd away the Captivity of Jacob.

Thou hast forgiven the Iniquity of thy People, thou hast cover'd all their Sins.

Thou hast moderated all thy Wrath, thou

G 5 haft

hast turn'd away from the Wrath of the Indignation.

Convert us, O God our Saviour, and tu

away thy Anger from us.

Wilt thou be angry with us for eve Or wilt thou extend thy Wrath from G neration to Generation?

O God, thou being reconciled, sha quicken us, and thy People shall rejoice

thee.

Shew us, O Lord, thy Mercy, and gi

us thy Salvation.

I will hear what our Lord God shall specin me, because he will speak Peace to he People.

And to his Saints, and to them that a

converted to the Heart.

But his Salvation is near to them the fear him, that Glory may inhabit on Land.

Mercy and Truth have met each other

Justice and Peace have kissed.

Truth is risen out of the Earth, and J stice has look'd down from Heaven.

For our Lord will give Plenty, and ou

Land shall yield its Fruit.

Justice shall walk before him, and set he Steps in the way.

Glory be to the Father, &c.

Pfalm 116. Laudate Dominum.
Raise our Lord all Gentiles, praise his
ail People.

Becaus

Because his Mercy is confirm'd on us; and is Truth remains for ever.

Glory be to the Father, &c.

The Anth. O admirable Intercourse! the Creator of Mankind, taking a living Body, ouchfafed to be born of a Virgin; and oming forth Man, without Seed, has gien to us his Godhead.

The Chapter. Cant. 6.

Morning Rifing, fair as the Moon, elect as the Sun, terrible as the Front of an Army set in order of Battel. R. Thanks be to God.

V. Vouchsafe that I may praise thee, O

Sacred Virgin.

R. Give me Force against thy Enemies.

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

Lord have mercy on us.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who by the Fruitful Virginity of the Blessed Virgin Mary, hast given to Mankind the Rewards of eternal Salvation: Grant, we beseech thee, that we may be sensible of the Benesit of her Intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth, &c. R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless

V. Bless we our Lord.

R. Thanks be to God.

the Mercy of God, rest in Peace.

R. Amen.

At the THIRD HOUR. Hail Mary.

Incline unto my Aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

The HYMN. Memento rerum Conditor.

R Emember, You, O gracious Lord, Th' eternal God's Co-equal Word, In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protest us at the Hour of Death,

And bear to Heaven our parting Breath.

May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen

The Anth. When thou wast unspeakably Psalm 119. Ad Dominum cum tribularer.

HEN I was in Tribulation, I cried to our Lord, and he heard me.

Lord, deliver my Soul from unjust Lips and from a deceitful Tongue.

What

after havenly at the Line a live What will be given, or what Recompence in be made for a deceitful Tongue?

The sharp Arrows of the mighty, with

oals of Desolation.

Woe is me, that my Banishment is proong'd; I have dwelt with the Inhabitants f Cedar, my Soul has been long a Stranger.

With them that hated Peace, I was peaceble: when I spoke to them, they oppos'd ne without Cause.

Glory be to the Father, &c.

Psalm 120. Levavi oculos meos. Have lifted up my Eyes to the Mountains, from whence Help shall come to me.

My Help is from our Lord, who made

Heaven and Earth.

Let him not suffer thy Foot to be mov'd:

nor let him slumber that keeps thee.

Lo, he hall not flumber nor fleep, that keeps Israel.

Our Lord keeps thee, our Lord is thy

Protection, on thy Right Hand.

By Day the Sun shall not burn thee, nor the Moon by Night.

Our Lord keeps thee from all Evil, may our Lord keep thy Soul.

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

Glory be to the Father, &c.

Psalm 121. Lætatus sum.

Rejoic'd at those Things, which we said to me; we shall go into the Hou

of the Lord.

Our Feet were standing in thy Cour

O Jerusalem.

Jerusalem, which is built as a City, who

Inhabitants are united together.

For thither did the Tribes afcend, t Tribes of our Lord, the Testimony of rael; to praise the Name of our Lord.

Because Seats sat there in Judgmen

Seats upon the House of David.

Ask the things that are for the Peace of Jerusalem, and abundance to them that lothee.

Let Peace be made in thy Strength, ar

abundance in thy Towers.

For my Brethren, and my Neighbours, spoke Peace of thee.

For the House of the Lord our God,

have fought good things for thee.

Glory be to the Father, &c.

The Anth. When thou wast unspeakab born of a Virgin, then were the Scriptur fulfill'd; thou didst descend like Rain int the Fleece, that thou might'st save Makind: We praise thee our God.

A ND so in Sion was I established, and if the fanctified City likewise I rested and my Power was in Jerusalem.

R. Thank

R. Thanks be to God.

V. Grace is pour'd out on thy Lips.

alres Transcribed and property

R. Therefore God has bleffed thee for ever. ord have mercy on us. Christ have mercy n us. Lord have mercy on us.

V. O Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray. ?

God, who by the Fruitful Virginity of the Blessed Virgin Mary, hast given o Mankind the Rewards of eternal Salation: Grant, we befeech thee, that we nay be sensible of the Benefit of her Intereffion, by whom we have receiv'd the Author of Life, our Lord Jesus Christ thy Son, who liveth and reigneth, one God with thee, &c. R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

V. May the Souls of the Faithful, thro the Mercy of God, rest in Peace. Amen.

At the SIXTH HOUR.

Hail Mary.

Ncline unto my Aid, O God.

R. O Lord, make haste to help me. Glory be to the Father, &c. Alleluja.

The HYMN. Memento rerum Conditor. D Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

In Virgin's Womb a Creature made Our Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath.

May Age to Age for ever fing

The Virgin's Son and Angels King,

And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen.

The Anth. The Bush, which Moses saw

Psalm 122. Ad te Levavi.

TO thee have I lifted up my Eyes; who dwellest in the Heavens.

Behold, as the Eyes of Servants are or

the Hands of their Masters;

As the Eyes of the Handmaid on the Hands of her Mistress: so are our Eyes to our Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, because we are overwhelm'd with

Contempt.

Because our Soul is overwhelm'd; being an Object of Reproach to such as Abound, and of Contempt to the Proud.

Glory be to the Father, &c.

Pfalm 123. Nisi quia Dominus.

BUT that our Lord was with us, let Ifrael now fay, but that our Lord was with us,

When

When Men rose up against us, perhaps

tey had fwallow'd us alive.

When their Fury was rais'd against us, trhaps the Waters had swallow'd us up.

Our Soul has pass'd thro' a Torrent, perlps our Soul had pass'd thro' an intoleible Water.

Bleffed be our Lord, who has not given

s for a Prey to their Teeth.

Our Soul, as a Sparrow, is deliver'd om the Snare of the Fowlers.

The Snare is broken, and we are deli-

er'd.

Our help is in the Name of the Lord, who made Heaven and Earth.
Glory be to the Father, &c.

Psalm 124. Qui confidunt in Domino.

Hey that trust in our Lord, are as Mount Sion; he shall not be mov'd for wer that dwells in Jerusalem.

Mountains round about it, and our Lord ound about his People, from henceforth,

now, and for ever.

Because our Lord will not leave the Rod of Sinners on the Lot of the Just; that the Just extend not their Hands to Iniquity.

Do well, O Lord, to the good and right

of Heart.

But our Lord will bring those that decline to perverse Ways, with them that

work :

work Iniquity, that Peace may be upon

Glory be to the Father, &c.

The Anth. The Bush which Moses saw burn, without consuming, we acknowledg thy laudable Virginity preserved; O Mo ther of God, make Intercession for us.

The Chapter. Eccles. 24.

Have taken Root in an Honourable Pec ple, and in the Portion of my God hi Inheritance, and my abiding is in the ful Assembly of Saints.

R. Thanks be to God.

V. Bleffed art thou among Women.

R. And bleffed is the Fruit of thy Womb

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us. V. Lord hear my Prayer.

P. And let my Cry come

R. And let my Cry come to thee.

Let us Pray.

God, who by the Fruitful Virginity of the Blessed Virgin Mary, hast given to Mankind the Rewards of eternal Salvation: Grant, we beseech thee, that we may be sensible of the Benefit of her Intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth, &c.

R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Blefs

V. Blefs we our Lord.
R. Thanks be to God.
May the Souls of the Faithful, thro' the lercy of God, rest in Peace. R. Amen.

alred Transition and and To.

At the NINTH HOUR. Hail Mary.

Ncline unto my Aid, OGod.

R. O Lord, make haste to help me.
Glory be to the Father, &c. Alleluja.

The HYMN. Memento rerum Conditor.

Remember, You, O Gracious Lord,
Th' eternal God's Co-equal Word,

n Virgin's Womb a Creature made Dur Nature wore for Nature's Aid.

O happy Mary chose to be Mother of Grace and Clemency! Protect us at the Hour of Death, And bear to Heaven our parting Breath.

May Age to Age for ever fing The Virgin's Son and Angels King, And praise with the Celestial Host The Father, Son, and Holy Ghost. Amen.

Anth. Behold Mary.

Pfalm 125. In convertendo Dominus.

Hen our Lord turn'd back the Captivity of Sion, we were made as Men comforted.

Then was our Mouth replenish'd with Joy, and our Tongue with Joyfulness.

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

Ou

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

Turn our Captivity, O Lord, as a Tor

rent in the South.

They that fow in Tears, shall reap in Toyfulness.

Going out they went, and wept; cast

ing their Seed.

But returning they shall come with Joy fulness, carrying their Sheaves.

Glory be to the Father, &c.

Psalm 126. Nisi Dominus.

IF our Lord builds not the House, the have labour'd in vain that build it.

If our Lord keeps not the City, he

watches in vain that keeps it.

It is in vain for you to rise before Light rise after ye have sat, you that eat the Breac of Sorrow.

When he shall give Sleep to his Beloved behold Children are an Inheritance from our Lord: and the Fruit of the Womb is a Reward.

As Arrows in the Hand of the Mighty fo are the Children of them that are re

jected.

Bleffed is the Man that has filled his Desire of them: he shall not be confounded, when he shall speak to his Enemies in the Gate.

Glory be to the Father, &c.

after Advent, at the Ninth Hour. 144

Psalm 127. Beati omnes.

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

Because thou shalt eat the Labours of thy Hands: bleffed art thou, and it shall be well with thee.

Thy Wife, as a plentiful Vine on the

Sides of thy House.

Thy Children, as young Plants of Olivetrees, round about thy Table.

Behold, fo shall the Man be blessed, that fears our Lord.

Let our Lord bless thee out of Sion, and may'st thou see the good things of ferusalem all the Days of thy Life.

May'ft thou also see thy Children's

Children, Peace on Israel.

Glory be to the Father, &c.

The Anth. Behold, Mary has brought forth to us a Saviour; whom John feeing, cry'd out : faying, Behold the Lamb of God, behold him who takes away the Sins of the World.

The Chapter. Eccles. 24.

T Gave an Odour as Cinamon, and as Aromatick Balm in the Streets, and as chosen Myrrh have I given thee fweetness of Odour.

R. Thanks be to God.

V. Thou didst remain an inviolate Virgin after Child-bearing.

R. Mother

The Office of our B. Lady, R. Mother of God, make Intercession for us. Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

V. Lord, hear my Prayer. R. And let my Cry come to thee.

God, who by the Fruitful Virginia of the bleffed Virgin Mary, &c. before, pag. 138.

R. Amen.

V. Lord hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

R. May the Souls of the Faithful, thr the Mercy of God, rest in Peace. R. Ame

At EVEN-SONG.

Hail Mary. Ncline unto my Aid, O God.

R. O Lord make haste to help me. Glory be to the Father, &c. Alleluja. The Anth. O Admirable Intercourse!

Psalm 109. Dixit Dominus. UR Lord faid to my Lord, fit on m Right Hand.

Until I make thy Enemies thy Foo stool.

Our Lord will fend forth the Scepter of

after Advent, at Even-Song. 143

ly Power from Sion; rule thou in the

hidst of thy Enemies.

The beginning with thee in the Day of hy Strength, in the Brightness of the aints: from the Womb, before the Dayar, I begat thee.

Our Lord swore, and he will not repent: hou art a Priest for ever, according to

he Order of Melchisedec.

Our Lord on thy Right Hand, hath bro-

ken Kings in the Day of his Wrath.

He shall judge in Nations, he shall fill Ruins, he shall crush the Heads in the When then Land of many.

Of the Torrent in the way he shall drink, therefore shall he lift up his Head.

Glory be to the Father, &c.

The Anth. O Admirable Intercourse! the Creator of Mankind, taking a living Body, vouchfaf'd to be Born of a Virgin, and coming forth Man, without Seed, has given to us his God-head.

The Anth. When thou wast.

Pfalm 112. Laudate pueri Dominum.

PRaise our Lord ye Children, praise the Name of our Lord.

The Name of our Lord be bleffed from

henceforth, now, and for ever.

From the rifing of the Sun, to it's going down, the Name of our Lord is worthy of Praise.

Our

In Office of our Do Lang Our Lord is high above all Nations, a

his Glory above the Heavens.
Who is like the Lord our God, the dwells on high, and beholds the humb things in Heaven and Earth.

Raising up the needy from the Eart

and lifting up the poor out of the Dung.
To place him with Princes, with t

Princes of his People.

Who makes the Barren Woman dwell in her House, a joyful Mother Children.

Glory be to the Father, &c.

The Anth. When thou wast unspeakab Born of a Virgin, then were the Scri tures fulfill'd, thou didst descend like Ra into the Fleece, that thou might'st sav

Mankind: We praise thee our God. The Anth. The Bush which Moses saw.

Psalm 121. Lætatus sum.

Rejoic'd at those things, which wer faid to me; we shall go into the Hou of the Lord.

Our Feet were standing in thy Court

O ferusalem.

Ferufalem, which is built as a Cit whose Inhabitants are united together.

For thither did the Tribes ascend, th Tribes of our Lord, the Testimony of i

rael; to praise the Name of our Lord.

Because Seats sat there in Judgmen Seats upon the House of David.

Ask the things that are for the Peace of erusalem, and abundance to them that bye thee.

Let Peace be made in thy Strength, and

bundance in thy Towers.

For my Brethren and my Neighbours: I boke Peace of thee.

For the House of the Lord our God: I

ave fought good things for thee. Glory be to the Father, &c.

The Anth. The Bush which Moses saw urn, without consuming, we acknowedge thy laudible Virginity preserved; O Mother of God, make Intercession for us.

The Anth. The Root of Jesse.

Pfalm 126. Nifi Dominus.

IF our Lord builds not the House, they have labour'd in vain that build it.

If our Lord keeps not the City, he

vatches in vain that keeps it.

It is in vain for you to rise before Light: ise after ye have sat, you that eat the Bread of Sorrow.

When he shall give Sleep to his Beloved, pehold Children are an Inheritance from our Lord: and the Fruit of the Womb is

Reward.

As Arrows in the Hand of the Mighty, to are the Children of them that are reected.

Bleffed is the Man that has filled his defire of them: he shall not be confounded,

when he shall speak to his Enemies in the

Glory be to the Father, &c.

The Anth. The Root of Jesse has budded a Star hath sprung out from Jacob; a Vigin has brought forth a Saviour: We prain thee our God.

The Anth. Behold, Mary.

Pfalm 147. Lauda Jerusalem.

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

Because he has strengthned the Locks of the Gates, he has blessed thy Children is

nee.

Who has fet thy Borders in Peace: an fills thee with the Fat of Corn.

Who fends forth his Speech to the Eartl

his Word runs swiftly.

Who gives Snow as Wool; scatters Mi as Ashes.

He casts his Crystal as Morsels: before the Face of his Cold who shall abide?

He shall send forth his Word, and shamelt them: his Spirit shall breath, as

the Waters shall flow.
Who declares his Word to facob, is

Justice and Judgments to Israel.

He has not done to to any Natio and his Judgments he has not made material to them.

Glory be to the Father, &c.

after Auveni, at Even-Bung. 147 The Anth. Behold, Mary has brought

orth to us a Saviour, whom folin feeing, y'd out, faying, Behold the Lamb of fod, behold him who takes away the Sins f the World. Alleluja.

The Chapter. Eccles. 24. ROM the Beginning, and before the World, was I created, and to the World o come, I shall not cease: And in the Toly Habitation have I ministred before im.

R. Thanks be to God.

The HYMN. Ave Maris Stella. Right Mother of our Maker, hail

D Thou Virgin ever bleft, The Ocean's Star, by which we fail And gain the Port of Rest.

Whilst we this Ave thus to thee

From Gabriel's Mouth rehearse; Prevail that Peace our Lot may be

And Eva's Name reverse.

Release our long entangled Mind From all the Snares of Ill;

With heav'nly Light instruct the Blind, And all our Vows fulfil.

Exert for us a Mother's Care,

And us thy Children own:

Prevail with him to hear our Pray'r

Who chose to be thy Son.

O spotless Maid! whose Virtues shine With brightest Purity:

H 2

Each

Each Action of our Lives refine, And make us pure like Thee. Preserve our Lives unstain'd with Ill In this infectious Way; That Heav'n alone our Souls may fill With Joys that ne'er decay. To God the Father endless Praise; To God the Son the fame; And Holy Ghost, whose equal Rays One equal Glory claim. Amen. V. Grace is pour'd forth on thy Lips. R. Therefore God has bleffed thee for ever. The Anth. A great Mystery. The Song of the B. Virgin Mary. Luke 1. Y Soul does magnifie our Lord. And my Spirit has rejoic'd in Go my Saviour. Because he has regarded the Meanne of his Handmaid: for behold, from hence forth all Generations shall call me Ble fed. Because he that is Mighty has done grea Things to me: and Holy is his Name. And his Mercy from Generation to Go neration, is on them that fear him. He has shew'd Strength in his Arm, h has dispers'd the Proud in the Imagination of their Hearts. He has deposed the Mighty from their Seat, and exalted the Humble.

The Office of our B. Lady,

The Hungry he has filled with good things, ad the Rich he has fent away empty.

He has receiv'd Israel his Child, being

indful of his Mercy,

(As he spoke to our Fathers;) to Abraam, and his Seed for ever.

Glory be to the Father, &c.

The Anth. A great Mystery of Inheriince! the Womb that never knew Man, made the Temple of the Holy Ghost: He s not polluted by taking Flesh of her: All Nations shall come, faying, Glory be to hee, O Lord.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. V. Lord hear my Prayer.

R. And let my Cry come to thee.

Let us Pray.

God, who by the Fruitful Virginity of the Blessed Virgin Mary, hast given to Mankind the Rewards of eternal Salvation: Grant, we befeech thee, that we may be sensible of the Benefit of her Intercession, by whom we have receiv'd the Author of Life, our Lord Jefus Christ thy Son, who liveth, &c.

R. Amen.

The Anth. All ye Saints of God, vouchsafe to make Intercession for the Salvation of us, and of all.

H 3

The Office of our B. Lady,

V. Ye Just rejoice in our Lord, and b exceeding glad.

R. And glory all ye right of Heart.

Let us Pray.

PRotect, O Lord, thy People, and let the Confidence we have in the Intercession of thy Bleffed Apostles, Peter and Paul, an of thy other Apostles, prevail with thee, t

preserve and defend us for ever.

May all thy Saints, O Lord, we befeec thee, every where affift us, that whilft we celebrate their Merits, we may be fenfib of their Protection: Grant us thy Peace i our Times; and repel all Wickedness from thy Church, prosperously guide the Step Actions and Desires of us, and of all th Servants, in the way of Salvation: Give eternal Bleffings to those who have don good to us, and everlasting Rest to the Faitl ful departed: Thro' our Lord Jesus Chri thy Son, &c.

R. Amen.

V. Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord. R. Thanks be to God.

V. May the Souls of the Faithful, thro the Mercy of God, rest in Peace. to fine and A

R. Amen.

At COMPLIN.

Hail Mary.

Onvert us, O God our Saviour.

R. And turn away thy Anger from us

V. Incline unto my Aid, O God.

R. O Lord make haste to help me. Glory be to the Father, &c. Alleluja.

Pfalm 128. Sæpe expugnaverunt.

Ften have they affaulted me from my Youth; let Israel now fay,

Often have they affaulted me from m Youth, but they have not prevail'd again.

me.

Sinners have beaten on my Back, as on an Anvil; they have prolong'd their Iniquity.

Our just Lord will cut the Necks of Sinners: let all be confounded, and turn'd backward, that hate Sion.

Let them be made as Hay on the Tops of Houses: which is wither'd before it be

pluck'd up.

Whereof the Reaper shall not fill his Hand, nor he that gathers the Sheaves, his Bosom.

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

Glory be to the Father, &c.

Psalm 129. De profundis.

FRom the Deep I have cried to thee, O Lord; Lord hear my Voice.

H4 Let

2 10 Office of our D. Zinty) Let thy Ears be attentive to the Voic of my Petition.

If thou regardest Iniquities, O Lord

Lord, who thall bear it?

Because with thee there is Mercy: an because of thy Law, I have waited for the O Lord.

My Soul has trusted in his Word, my Sou

has hop'd in our Lord.

From the Morning Watch even till Night

let Israel hope in our Lord.

Because with our Lord there is Mercy and with him plentiful Redemption.

And he shall redeem Israel from all hi

Iniquities.

Glory be to the Father, &c.

Psalm 130. Domine non est exaltatum.

Ord, my Heart is not exalted, nor ar my Eyes lofty.

Nor have I walk'd in great Matters, no

in marvellous things above me.

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

As the wean'd Child is for his Mother so let it be with my Soul.

Let Israel hope in our Lord, from hence

forth, now, and for ever.

Glory be to the Father, &c.

The HYMN. Memento rerum Conditor.

D Emember, You, O gracious Lord, Th' eternal God's Co-equal Word,

In

Virgin's Womb a Creature made (ur Nature wore for Nature's Aid. O happy Mary chose to be lother of Grace and Clemency

rotect us at the Hour of Death, Ind bear to Heaven our parting Breath. May Age to Age for ever fing the Virgin's Son and Angels King, and praise with the Celestial Host

the Father, Son, and Holy Ghost. Amen.

Am the Mother of Beautiful Love, and of Fear, and of Knowledge, and of Holy Hope.

R. Thanks be to God.

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

The Anth. A great Mystery.

The Song of Simeon. Luke 2.

NOW, Lord, let thy Servant depart in Peace, according to thy Word.

Because my Eyes have seen thy Salvation; Which thou hast prepar'd before the Face of all People,

A Light to enlighten the Gentiles: and

for the Glory of thy People Israel. Glory be to the Father, &c.

The Anth. A great Mystery of Inheri tance! the Womb that never knew Man is made the Temple of the Holy Ghoft: He is not polluted by taking Flesh of her: Al Nation

H 5

1)4 INCOMMENT D. Lauy, Nations shall come, saying, Glory be to thee, O Lord.

Mother of G

Protest us at

And bear 10 k

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

Lord have mercy on us.

V. Lord hear my Prayer.

R. And let my Cry come to thec.

And praise w Let us Pray.

God, who by the Fruitful Virginity of the Bleffed Virgin Mary, hast given to Mankind the Rewards of eternal Salvation: Grant, we beseech thee, that we may find the Benefit of her Intercession, by whom we have received the Author of Life, our Lord Jesus Christ thy Son, who liveth, &c.

R. Amen.

V. O Lord, hear my Prayer.

R. And let my Cry come to thee.

V. Bless we our Lord.

R. Thanks be to God.

The Bleffing. May the Almighty and Merciful Lord; Father, Son, and Holy Ghost, pless and keep us. R. Amen.

This being done, say kneeling, the Anthem, rhich is fet down after the Lauds, page 127. and the V. May the Divine Help, being said, Our Father, Hail Mary, and the Creed, are o be faid in secret.





