

THE
COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR

THE PROPER OF SEASONS

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath either a Vigil or an Eve, shall be said at the Evening Service next before.*

¶ *Note also, that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, unless there be other provision made in this Book or sanctioned by the Ordinary.*

THE FIRST SUNDAY IN ADVENT

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE EPISTLE. ROMANS 13. 8-14.

OWE no man any thing, save to love one another:

for he that loveth his neighbour hath fulfilled the law. For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet"; and if there be any other commandment, it is summed up in this word, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour; love therefore is the fulfilment of the law.

And that, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of

FIRST SUNDAY IN ADVENT

light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL.

ST. MATTHEW 21. 1-13.

WHEN they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an

ass." And the disciples went, and did even as Jesus appointed them; and brought the ass, and the colt, and put on them their garments, and he sat thereon. And the most part of the multitude spread their garments in the way; others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, "Hosanna" to the Son of David: "Blessed is he that cometh in the name of the Lord; Hosanna" in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer": but ye make it "a den of robbers."

FIRST WEEK IN ADVENT

WEDNESDAY

THE EPISTLE.

ST. JAMES 5. 7-10.

BE patient therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive "the early and latter rain." Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.

THE GOSPEL.

ST. MARK I. 1-8.

THE beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the

prophet,—"Behold, I send my messenger before thy face, who shall prepare thy way"; "the voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight";—John came, who baptized "in the wilderness" and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water: but he shall baptize you with the Holy Spirit.

FRIDAY

FOR THE EPISTLE.

ISAIAH 51. 1-8.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many. For the LORD hath comforted Zion:

SECOND SUNDAY IN ADVENT

THE GOSPEL.

ST. MATTHEW 3. 1-6.

me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation unto all generations.

IN those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight." Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

THE SECOND SUNDAY IN ADVENT

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ, who liveth and reigneth with Thee, and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 15. 4-13.

WHATSOEVER things were written aforetime, were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one

SECOND SUNDAY IN ADVENT

another, even as Christ also received you, to the glory of God. For I say, that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, "Therefore will I give praise unto thee among the Gentiles, And sing unto thy name." And again he saith, "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles, And let all the peoples praise him." And again, Isaiah saith, "There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

THE GOSPEL.

ST. LUKE 21. 25-33.

AND there shall be signs in sun, and moon, and

stars; and upon the earth distress "of nations," in perplexity for "the roaring of the sea and the billows"; men fainting for fear, and for expectation of the things which are coming on the world: for "the powers of the heavens shall be shaken." And then shall they see "the Son of man coming in a cloud" with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

SECOND WEEK IN ADVENT

WEDNESDAY

FOR THE EPISTLE.

ZECARIAH 8. 3-8.

THUS saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of the LORD of hosts The holy mountain. Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts: If it be marvellous in the eyes of the remnant of this people in those days, shall it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts: Behold, I will save my people from the east

country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

THE GOSPEL.

ST. MATTHEW 11. 11-15.

VERILY I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.

FRIDAY

FOR THE EPISTLE.

ISAIAH 62. 6-12.

IHAVE set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the LORD's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast laboured: but they that have garnered it shall eat it, and

praise the LORD; and they that have gathered it shall drink it in the courts of my sanctuary. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples. Behold, the LORD hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them The holy people, The redeemed of the LORD: and thou shalt be called Sought out, A city not forsaken.

THIRD SUNDAY IN ADVENT

THE GOSPEL.

ST. JOHN I. 15-18.

JOHNS beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness

we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

THE THIRD SUNDAY IN ADVENT

THE COLLECT.

OLORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 4. 1-5.

LET a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

THE GOSPEL.

ST. MATTHEW II. 2-10.

NOW when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell

WEDNESDAY IN EMBER WEEK

John the things which ye do hear and see: "The blind receive their sight," and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and "the poor have good tidings preached to them." And blessed is he, whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye

out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee."

WEDNESDAY IN EMBER WEEK

FOR THE EPISTLE.

ISAIAH 2. 2-5.

AND it shall come to pass in the latter days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation,

neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

THE GOSPEL.

ST. LUKE I. 26-38.

THE angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and

FRIDAY IN EMBER WEEK

shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him "the throne of" his father "David": and "he shall reign" over the house of Jacob "for ever"; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon, and the

power of the Most High shall overshadow thee: wherefore also that which is to be born "shall be called holy," the Son of God. And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For "no word from God shall be void of power." And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word.

FRIDAY IN EMBER WEEK

FOR THE EPISTLE.

ISAIAH II. 1-5.

AND there shall come forth a shoot out of the stock of Jesse. and a branch out of his roots shall bear fruit: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

SATURDAY IN EMBER WEEK

SATURDAY IN EMBER WEEK

THE EPISTLE.

2 THESSALONIANS 2. 1-8.

NOW we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth "and exalteth himself against all" that is called "God" or that is worshipped; so that "he sitteth in the" temple "of God," setting himself forth as "God." Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed "the lawless one," whom the Lord

Jesus "shall slay with the breath of his mouth," and bring to nought by the manifestation of his coming.

THE GOSPEL.

ST. LUKE 3. 1-6.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; And all flesh shall see the salvation of God."

THE FOURTH SUNDAY IN ADVENT

THE COLLECT.

OLORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and

hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

FOURTH SUNDAY IN ADVENT

THE EPISTLE.

PHILIPPIANS 4. 4-7.

REJOICE in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

THE GOSPEL.

ST. JOHN 1. 19-27.

THIS is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed,

FOR THE EPISTLE.

JOEL 2. 23, 24; 3. 17-21.

BE glad then, ye children of Zion, and rejoice in the LORD your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be

I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the "voice of one crying in the wilderness, Make straight the way of the Lord," as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

WEDNESDAY

full of wheat and the fats shall overflow with wine and oil. So shall ye know that I am the LORD your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills

FOURTH WEEK IN ADVENT

shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land. But Judah shall abide for ever, and Jerusalem from generation to generation. And I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

THE GOSPEL.

ST. LUKE 7. 17-28.

AND this report went forth concerning Jesus in the whole of Judæa, and all the region round about. And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of their diseases and plagues and evil spirits;

and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; "the blind receive their sight," the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, "the poor have good tidings preached to them." And blessed is he, whosoever shall find none occasion of stumbling in me. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee." I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

FRIDAY

FOR THE EPISTLE.

ZECHARIAH 2. 10-13.

SING and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall join themselves to the LORD in that day, and shall be my people: and I will

dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before the LORD: for he is waked up out of his holy habitation.

FOURTH WEEK IN ADVENT

THE GOSPEL.

ST. MARK 8. 15-26.

AND Jesus charged them saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? "Having eyes, see ye not? and having ears, hear ye not?" and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how

many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand? And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

CHRISTMAS EVE

OR THE VIGIL OF THE NATIVITY OF OUR LORD

THE COLLECT.

O GOD, who makest us glad with the yearly expectation of our redemption; Grant that as we joyfully receive thine only-begotten Son for our Redeemer, so we may also with sure confidence behold him, when he shall come to be our Judge, even Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS I. 1-6.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the

CHRISTMAS DAY

dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's.

THE GOSPEL.

ST. MATTHEW I. 18-21.

THE birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy

Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST,
commonly called

CHRISTMAS DAY

If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle and Gospel may be used at the first Communion.

THE COLLECT.

O GOD, who hast made this most holy night to shine with the brightness of the True Light; Grant, we beseech thee, that as we have known the mystery of that Light upon earth, we may also attain to the full enjoyment thereof in heaven, through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reign-

eth ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 2. 11-14.

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed

hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that "he might redeem" us "from all iniquity," and "purify unto himself a people for his own possession," zealous of good works.

THE GOSPEL.

ST. LUKE 2. 1-14.

IT came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she

should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, And on earth peace among men in whom he is well pleased.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS I. 1-12.

GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having be-

come by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, "Thou art my Son, This day have I begotten thee"? And again, "I will be to him a Father, And he shall be to me a Son"? And again when he bringeth in the firstborn into the world he saith, "And let all the angels of God worship him." And of the angels he saith, "Who maketh his angels winds, And his ministers a flame of fire": but of the Son he saith, "Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows." And, "Thou, Lord, in the beginning hast laid the foundation of the earth, And the heavens are the works of thine hands: They shall perish, but thou continuest; And they all shall wax old as doth a garment; And as a mantle shalt thou roll them

SAINT STEPHEN'S DAY

up," As a garment "too shall they be changed; But thou art the same, And thy years shall not fail."

THE GOSPEL.

ST. JOHN I. 1-14.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that hath been made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all

might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only-begotten from the Father), full of grace and truth.

SAINT STEPHEN'S DAY

(December 26th)

THE COLLECT.

GRANT us, O Lord, we beseech thee, to learn to love our enemies by the example of thy Martyr Saint Stephen,

who prayed for his persecutors to thee, O blessed Jesus, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

SAINT STEPHEN'S DAY

THE GOSPEL.

ST. MATTHEW 23. 34-39.

BEHOLD, I send unto you prophets, and wise men, and scribes: some of them will ye kill and crucify; and some of them will ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her!—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, "your house is left unto you" desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord."

¶ Then shall follow the Collect of the Nativity, which shall be said daily unto New Year's Eve.

FOR THE EPISTLE.

ACTS 7. 55-60.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

SAINT JOHN THE EVANGELIST'S DAY

(December 27th)

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN I. 1-10.

THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life—(and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us);—

that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled. And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE INNOCENTS' DAY

THE GOSPEL.

ST. JOHN 21. 19-25.

JESUS said unto Peter, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, which is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went

forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE INNOCENTS' DAY

COMMONLY CALLED CHILDERMAS DAY

(December 28th)

THE COLLECT.

OALMIGHTY God, whose praise this day the young innocents thy witnesses have confessed, and shewed forth not in speaking, but in dying: Mortify and kill all vices in us, and so strengthen us by thy grace, that in our conduct our life may express thy faith, which with our tongues we do confess; through Jesus Christ

our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 14. 1-5.

ISAW, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his

THE INNOCENTS' DAY

Father written "on their foreheads." And I heard a voice from heaven, "as the voice of many waters," and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and "they sing" as it were "a new song" before the throne, and before the four living creatures, and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And "in their mouth was found no lie": for they are without blemish.

THE GOSPEL.

ST. MATTHEW 2. 13-18.

AN angel of the Lord appeared to Joseph in a dream, saying, Arise and take

the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my Son." Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "A voice was heard in Ramah, Weeping, and great mourning, Rachel weeping for her children, And she would not be comforted, because they are not."

FIRST SUNDAY AFTER CHRISTMAS

THE FIRST SUNDAY AFTER CHRISTMAS

(Being December 29th, 30th or 31st)

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 4. 1-7.

NOW I say that so long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under

the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

THE GOSPEL.

ST. MATTHEW 1. 18-25.

THE birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a publick example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that

FIRST SUNDAY AFTER CHRISTMAS

which is conceived in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the Virgin shall be with child, and shall bring forth a son, And they shall call his name Emmanuel," which is, being interpreted, "God with us." And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

NEW YEAR'S EVE

(December 31st being an ordinary Weekday)

THE COLLECT.

O ETERNAL Lord God, who hast brought thy servants to the beginning of another year, pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 2. 11-15.

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that "he might

THE CIRCUMCISION OF CHRIST

them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy

of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

THE CIRCUMCISION OF CHRIST

COMMONLY CALLED NEW YEAR'S DAY

(January 1st)

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true Circumcision of the spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 2. 11-18.

WHEREFORE remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that

which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, being alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were "far off" are made "nigh" in the blood of Christ. For he is our "peace" who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body with God through the

SECOND SUNDAY AFTER CHRISTMAS

cross, having slain the enmity thereby: and he came "and preached peace" to you "that were far off, and peace to them that were nigh": for through him we both have our access in one Spirit unto the Father.

THE GOSPEL.

ST. LUKE 2. 15-21.

AND it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the

babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS

(Being January 2nd, 3rd, 4th or 5th)

THE COLLECT.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word, Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 4. 9-16.

HEREIN was the love of God manifested in us, that God hath sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Be-

SECOND SUNDAY AFTER CHRISTMAS

loved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

THE GOSPEL.

ST. MATTHEW 25. 31-40.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the

goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

EVE OF THE EPIPHANY

THE EVE OF THE EPIPHANY

(January 5th)

THE COLLECT.

WE beseech thee, O Lord, that the brightness of the coming festival may illuminate our hearts and minds, and that by the help of thy grace we may be set free from the darkness of this world, and attain unto the land of eternal light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 3. 1-7.

PUT them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kind-

ness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

THE GOSPEL.

ST. LUKE 3. 21-23.

NOW it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. And Jesus himself, when he began to teach, was about thirty years of age.

THE EPIPHANY

OR THE MANIFESTATION OF CHRIST TO THE GENTILES

Commonly called Twelfth Day

(January 6th)

THE COLLECT.

OGOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life be admitted to the vision of thy majesty; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 3. 1-12.

FOR this cause, I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God, which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other genera-

tions was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.—Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose

THE EPIPHANY

which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him.

THE GOSPEL.

ST. MATTHEW 2. 1-12.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people together, he enquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, "And thou, Bethlehem, land of Judah, Art in nowise least among the princes of Judah: For out of thee shall come forth a Governor Which shall be shepherd of my people Israel." Then Herod privily called the wise men, and learned of them carefully

what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The foregoing Epistle and Gospel may be used on any Weekday before the next Sunday, or else the following.*

FOR THE EPISTLE.

ISAIAH 12. 3-6.

WITH joy shall ye draw water out of the wells

FIRST SUNDAY AFTER THE EPIPHANY

of salvation. And in that day ye shall say, Give thanks unto the LORD, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the LORD, for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

THE GOSPEL.

ST. JOHN 1. 29-34.

JOHN seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I

said, After me cometh a man which is become before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

THE FIRST SUNDAY AFTER THE EPIPHANY

THE COLLECT.

OLORD, we beseech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may both perceive and know, what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 12. 1-5.

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not

FIRST SUNDAY AFTER THE EPIPHANY

fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

THE GOSPEL.
ST. LUKE 2. 41-52.

AND his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up, after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus "advanced" in wisdom, and stature, "and in favour with God and men."

FIRST WEEK AFTER THE EPIPHANY

WEDNESDAY

THE EPISTLE. ROMANS 10. 1-4.
BRETHREN, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth.

THE GOSPEL. ST. MATTHEW 4. 12-17.
NOW when Jesus heard that John was delivered up, he withdrew

into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying, "The land of Zebulun and the land of Naphtali, Toward the sea, beyond Jordan, Galilee of the Gentiles, The people which sat in darkness Saw a great light, And to them which sat in the region and shadow of death, To them did light spring up." From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

FRIDAY

THE EPISTLE.
ROMANS 13. 1-6.

LET every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection; not only

because of the wrath, but also for conscience sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

THE GOSPEL.
ST. LUKE 4. 14-22.

AND Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, "The

SECOND SUNDAY AFTER THE EPIPHANY

Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." And he closed the book,

and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.

THE SECOND SUNDAY AFTER THE EPIPHANY

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

THE EPISTLE.

ROMANS 12. 6-16.

HAVING gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministering; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that

giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly.

SECOND SUNDAY AFTER THE EPIPHANY

THE GOSPEL.

ST. JOHN 2. 1-11.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, What is that to me and thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six water-pots of stone set there, after the Jews' manner of the purifying, containing two or three firkins apiece. Jesus saith unto them,

Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast called the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

WEDNESDAY

THE EPISTLE.

I TIMOTHY 1. 15-17.

FAITHFUL is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his long-suffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the

King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

THE GOSPEL.

ST. MARK 6. 1-6.

AND Jesus went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these

SECOND WEEK AFTER THE EPIPHANY

things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in

him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

FRIDAY

THE EPISTLE.

ROMANS 14. 14-23.

I KNOW, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is

condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

THE GOSPEL.

ST. LUKE 4. 31-37.

JESUS came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

THIRD SUNDAY AFTER THE EPIPHANY

THE THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help, and defend us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 12. 16-21.

BE not wise in your own conceits." Render to no man evil for evil. "Take thought for things honourable in the sight of" all "men." If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, "Vengeance belongeth unto me; I will recompense," saith the Lord. But "if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." Be not overcome of evil, but overcome evil with good.

THE GOSPEL.

ST. MATTHEW 8. 1-13.

WHEN Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, "shew" thyself "to the priest," and offer the gift that Moses commanded, for a testimony unto them. And when he was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my boy lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but only say the word, and my boy shall be healed. For I also am

THIRD SUNDAY AFTER THE EPIPHANY

a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall

come "from the east and the west," and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the boy was healed in that hour.

WEDNESDAY

THE EPISTLE.

ROMANS 15. 30-33.

NOW I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

THE EPISTLE.

I CORINTHIANS 3. 16-23.

KNOW ye not that ye are a temple of God, and that the

THE GOSPEL. ST. MARK 3. 1-5.

AND Jesus entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.

FRIDAY

Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

FOURTH SUNDAY AFTER THE EPIPHANY

THE GOSPEL.

ST. MATTHEW 4. 23-25.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, "He that taketh the wise in their craftiness": and again, "The Lord knoweth the reasonings" of the wise "that they are vain." Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's.

AND Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

THE FOURTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 13. 1-7.

LET every soul be in subjection to the higher

powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves condemnation. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an

FOURTH SUNDAY AFTER THE EPIPHANY

avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

THE GOSPEL.

ST. MATTHEW 8. 23-34.

AND when Jesus was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the

sea obey him? And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed violently down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

FOURTH WEEK AFTER THE EPIPHANY

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 7. 1-5.

IT is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto her husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

THE GOSPEL. ST. LUKE 9. 57-62.

AS they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

FRIDAY

THE EPISTLE.

I CORINTHIANS 7. 20-24.

LET each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

THE GOSPEL.

ST. MARK 10. 13-16.

THEY brought unto Jesus little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

THE FIFTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 3. 12-17.

PUT on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in

all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God the Father through him.

THE GOSPEL.

ST. MATTHEW 13. 24-30.

THE kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat

with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather

up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

WEDNESDAY

THE EPISTLE.

I TIMOTHY 2. 1-7.

I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the full knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

THE GOSPEL. ST. MATTHEW 21. 28-32.

A MAN had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. He that hath ears, let him hear.

THE SIXTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is

pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Spirit, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 3. 1-8.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God

manifested, that he might destroy the works of the devil.

THE GOSPEL.

ST. MATTHEW 24. 23-31.

THEN if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and "false prophets," and shall "shew" great "signs and wonders"; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together. But immediately, after the tribulation of those days, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken": and then shall appear the sign of the Son of man in heaven: and then "shall all the tribes

of the earth mourn," and they shall see "the Son of man coming on the clouds of heaven" with power and great glory. And he shall send forth his angels "with a great sound of a trumpet," and "they shall gather together" his elect "from the four winds, from one end of heaven to the other."

THE SUNDAY CALLED SEPTUAGESIMA

(The seventieth day before the Octave of Easter)

OR THE THIRD SUNDAY BEFORE LENT

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 9. 24-27.

KNOW ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not un-

certainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

THE GOSPEL.

ST. MATTHEW 20. 1-16.

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their

SEPTUAGESIMA SUNDAY

way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they would receive more;

and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 4. 3-12.

IF our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of

darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested

THE WEEK AFTER SEPTUAGESIMA

in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you.

THE GOSPEL.

ST. MARK 9. 30-37.

THEY went forth from thence, and passed through Galilee; and Jesus would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask

him. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. If any man hath ears to hear, let him hear.

FRIDAY

are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

THE GOSPEL.

ST. MATTHEW 12. 30-37.

HAVING the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which

HE that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt: for the tree is

known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure

bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

THE SUNDAY CALLED SEXAGESIMA

OR THE SECOND SUNDAY BEFORE LENT

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all that is adverse; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS II. 19-31.

YE bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in

foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger

and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things which concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not.

THE GOSPEL. ST. LUKE 8. 4-15.

WHEN a great multitude came together, and they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way-side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundred-fold. As he said these things, he cried,

He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that "seeing they may not see, and hearing they may not understand." Now the parable is this: The seed is the word of God. And those by the way-side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS I. 23-2. 11.

I CALL God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand. But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to

whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

THE GOSPEL.

ST. MARK 4. 1-9.

AND again Jesus began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way-side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixty-fold, and a hundred-fold. And he said, Who hath ears to hear, let him hear.

FRIDAY

THE EPISTLE.

2 CORINTHIANS 5. 11-15.

KNOWING therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.

THE GOSPEL.

ST. LUKE 17. 20-37.

BEING asked by the Pharisees, when the kingdom of God cometh, Jesus answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out

of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that "Noah entered into the ark," and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it "rained fire and brimstone from heaven," and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not "return back." Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

THE SUNDAY CALLED QUINQUAGESIMA

OR THE NEXT SUNDAY BEFORE LENT

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which who-soever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 13. 1-13.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but

have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, "taketh not account of evil," rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even

as also I have been fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

THE GOSPEL.

ST. LUKE 18. 31-43.

AND Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall scourge, and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said. And it came to pass, as he drew nigh unto Jericho, a certain blind

man sat by the way-side begging: and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED

ASH WEDNESDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them

that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain

of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *The fast of Lent doth begin on Ash Wednesday, and continueth every day, except Sundays, until Easter, and this Collect is to be read every day in Lent unto Easter Eve after the Collect appointed for the Day. It will be read after the Quinquagesima Collect four days this week.*

FOR THE EPISTLE. JOEL 2. 12-17.

YET even now, saith the LORD, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil. Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people,

sanctify the congregation, assemble the old men, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the peoples, Where is their God?

THE GOSPEL.

ST. MATTHEW 6. 16-21.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where

thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume,

and where thieves do not break through nor steal: for where thy treasure is, there will thine heart be also.

THURSDAY

FOR THE EPISTLE.

ISAIAH 38. 1-6.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

THE GOSPEL.

ST. MATTHEW 8. 5-13.

WHEN Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and

saying, Lord, my boy lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but only say the word, and my boy shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come "from the east and the west," and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the boy was healed in that hour.

FRIDAY

FOR THE EPISTLE. ISAIAH 58. 1-9.

CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression,

and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the

ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD will answer; thou shalt cry, and he shall say, Here I am.

THE GOSPEL.

ST. MATTHEW 5. 43-6. 6.

JESUS said to his disciples, Ye have heard that it was said, "Thou shalt

love thy neighbour," and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore "shall be perfect," as your heavenly Father is perfect. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, "enter into thine inner chamber, and having shut thy door, pray" to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

SATURDAY

FOR THE EPISTLE.

ISAIAH 58. 9-14.

IF thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

THE GOSPEL. ST. MARK 6. 47-56.

WHEN even was come, the boat was in the midst of the sea, and Jesus alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And whosoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

THE FIRST SUNDAY IN LENT

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly monitions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 6. 1-10.

AND working together with him we intreat also that ye receive not the grace of God in vain (for he saith, "At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee": behold, now is "the acceptable time"; behold, now is "the day of salvation"): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprison-

ments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as "dying," and behold, "we live"; as "chastened, and not killed"; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL.

ST. MATTHEW 4. 1-11.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, "Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God." Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, "He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone." Jesus said unto him, Again it is written, "Thou shalt not tempt the Lord

thy God." Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil leaveth him; and behold, angels came and ministered unto him.

MONDAY

FOR THE EPISTLE.

EZEKIEL 34. 1-16.

THUS saith the Lord God: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigour have ye ruled over them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered. My sheep wandered through all the

mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD, surely forasmuch as my sheep became a prey, and my sheep became meat to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of the LORD; Thus saith the Lord GOD: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver

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my sheep from their mouth, that they may not be meat for them. For thus saith the Lord GOD: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the water-courses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: and the fat and the strong I will destroy; I will feed them in judgement.

THE GOSPEL. ST. MATTHEW 25. 31-46.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set

the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And "these" shall go away "into eternal" punishment: "but the" righteous "into eternal life."

FIRST WEEK IN LENT

TUESDAY

THE GOSPEL. ST. MATTHEW 21. 10-17.

WHEN Jesus was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer"; but ye make it "a den of robbers." And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna" to the son of David; they were moved with indignation, and said unto him, Hearst thou not what these are saying? And Jesus said unto them, Yea: did ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise"? And he left them, and went forth out of the city to Bethany.

FOR THE EPISTLE.

ISAIAH 55. 6-11.

SE EK ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

WEDNESDAY IN EMBER WEEK IN LENT

FOR THE EPISTLE.

I KINGS 19. 3-8.

AND Elijah arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself

that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of

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water. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

THE GOSPEL.

ST. MATTHEW 12. 38-50.

THEN certain of the scribes and Pharisees answered Jesus, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as "Jonah was three days and three nights in the belly of the whale"; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement

with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

THURSDAY

FOR THE EPISTLE.

EZEKIEL 18. 1-19.

THE word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the chil-

dren's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and

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do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgement between man and man, hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely live, saith the Lord GOD. If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath wronged the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations: he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath wronged any, hath not taken advantage to pledge, neither hath spoiled

by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received usury nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

THE GOSPEL.

ST. JOHN 8. 31-47.

JESUS said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen

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with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have

FRIDAY IN EMBER WEEK IN LENT

FOR THE EPISTLE.
EZEKIEL 18. 20-28.

THE soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord God: and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth

I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God.

iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? Are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

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THE GOSPEL.
ST. JOHN 5. 1-15.

AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up

thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole.

SATURDAY IN EMBER WEEK IN LENT

THE EPISTLE.
I THESSALONIANS 5. 14-23.

WE exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; "abstain from every" form of "evil." And the God of peace himself sanctify you wholly; and may

your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

THE GOSPEL.
ST. MATTHEW 17. 1-9.

AFTER six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and

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one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore

afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

THE SECOND SUNDAY IN LENT

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I THESSALONIANS 4. 1-8.

WE beseech you, brethren, and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do

walk,—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as “the Gentiles which know not God”; that no man transgress, and wrong his brother in the matter: because “the Lord is an avenger” in all these things, as also we forewarned you, and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who “giveth his” Holy “Spirit unto you.”

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THE GOSPEL.

ST. MATTHEW 15. 21-28.

JESUS went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I

was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children’s bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters’ table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

MONDAY

FOR THE EPISTLE.

DANIEL 9. 15-19.

AND now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is

desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name.

THE GOSPEL.

ST. JOHN 8. 21-30.

JESUS said again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he

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saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he

that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

TUESDAY

FOR THE EPISTLE.

1 KINGS 17. 8-16.

THE word of the LORD came unto Elijah, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake

first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the LORD, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

THE GOSPEL.

ST. MATTHEW 23. 1-12.

THEN spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But

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all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all

ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

WEDNESDAY

FOR THE EPISTLE.

ESTHER 13. 12-17.

MORDECAI made his prayer unto the Lord, and said, Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I bow down unto any but to thee, which art my Lord, neither will I do it in pride. And now, O Lord, thou God and King, the God of Abraham, spare thy people: for their eyes are upon us to bring us to nought, and they desire to destroy the heritage, that hath been thine from the beginning. Despise not thy portion, which thou didst redeem out of the land of Egypt for thine own self. Hear my prayer, and be merciful unto thine inheritance: and turn our mourning into feasting, that we may live, O Lord, and sing praises to thy name: and destroy not the mouth of them that praise thee, O Lord.

THE GOSPEL.

ST. MATTHEW 20. 17-28.

AS Jesus was going up to Jerusalem, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify; and the third day he shall be raised up. Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it,

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they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever

would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THURSDAY

FOR THE EPISTLE.
JEREMIAH 17. 5-10.

THUS saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and it is desperately sick: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

THE GOSPEL.

ST. JOHN 5. 30-47.

JESUS said unto the Jews, I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own

will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness that I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me

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not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the

Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

FRIDAY

FOR THE EPISTLE.
GENESIS 37. 6-22.

JOSEPH spake and said unto his brethren, Hear, I pray you, this dream which I have dreamed: for behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them.

And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.

SECOND WEEK IN LENT

THE GOSPEL.

ST. MATTHEW 21. 33-46.

HEAR another parable: There was a man that was a householder, which "planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower," and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the

Lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, "The stone which the builders rejected, The same was made the head of the corner: 'This was from the Lord, And it is marvellous in our eyes'?" Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

SATURDAY

FOR THE EPISTLE.

GENESIS 27. 6-40.

AND Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father,

such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his

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mother: and his mother made savoury meat, such as his father loved. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God sent me good speed. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and

kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: And God give thee of the dew of heaven, And of the fatness of the earth, And plenty of corn and wine: Let peoples serve thee, And nations bow down to thee: Be lord over thy brethren, And let thy mother's sons bow down to thee: Cursed be every one that curseth thee, And blessed be every one that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with guile, and hath taken away thy blessing. And he said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath

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taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, far away from the fatness of the earth shall be thy dwelling, Far away from the dew of heaven from above; And by thy sword shalt thou live, and thou shalt serve thy brother; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck.

THE GOSPEL. ST. LUKE 15. 11-32.

JESUS spake unto them this parable, saying, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat:

and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid,

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that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou

art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 5. 1-14.

BE ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, "an offering and a sacrifice" to God "for an odour of a sweet smell." But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting:

but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ, and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness, and righteousness, and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprovèd are made manifest by the light:

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for everything that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, And arise from the dead, And Christ shall shine upon thee.

THE GOSPEL.

ST. LUKE II. 14-28.

JESUS was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God

come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

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MONDAY

FOR THE EPISTLE.

2 KINGS 5. 1-15.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given victory unto Syria: he was also a mighty man of valour, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of

God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel.

THIRD WEEK IN LENT

THE GOSPEL. ST. LUKE 4. 16-30.

JESUS came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, "The Spirit of the Lord is upon me. Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said

unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; but unto none of them was Elijah sent, but only "to Zarephath, in the land of Sidon, unto a woman that was a widow." And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

TUESDAY

FOR THE EPISTLE.

2 KINGS 4. 1-7.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two children to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thine handmaid hath not

anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full,

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that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

THE GOSPEL.

ST. MATTHEW 18. 15-22.

JESUS said to his disciples, If thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that "at the mouth of two witnesses or three every word may be established." And if he refuse to hear them, tell it unto the church: and if he refuse to

hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

WEDNESDAY

FOR THE EPISTLE. EXODUS 20. 12-24.

HONOUR thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. And all the people saw the thunders, and the lightnings, and the voice of the trumpet, and the mountains smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we

will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus shalt thou say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

THIRD WEEK IN LENT

THE GOSPEL.

ST. MATTHEW 15. 1-20.

THEN there came to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, "Honour thy father and thy mother": and, "He that speaketh evil of father or mother, let him die the death." But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, "This people honoureth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." And he called to him the multitude,

and said unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said, Declare unto us the parable. And he said, Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashed hands defileth not the man.

THURSDAY

FOR THE EPISTLE.

JEREMIAH 7. 1-11.

THE word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings,

and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgement between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after

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other gods to your own hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore. Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the LORD.

THE GOSPEL.

ST. JOHN 6. 27-35.

JESUS said unto his disciples, Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They

said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, "He gave them bread out of heaven to eat." Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

FRIDAY

FOR THE EPISTLE.

NUMBERS 20. 2-13.

THERE was no water for the congregation: and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us

unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and assemble the congregation, thou and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them

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water out of the rock: so thou shalt give the congregation and their cattle drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And the LORD said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land that I have given them. These are the waters of Meribah or Strife; because the children of Israel strove with the LORD, and he was sanctified in them.

THE GOSPEL.

ST. JOHN 4. 5-42.

JESUS cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, which art a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou

knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the

THIRD WEEK IN LENT

true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, which told me all things that ever I did; can this be the Christ? They went out of the city, and were coming to him. In the meanwhile the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that

sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

SATURDAY

FOR THE EPISTLE.

ISAIAH I. 16-20.

WASH you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall

be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

THE GOSPEL.

ST. JOHN 8. 2-11.

EARLY in the morning Jesus came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a

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woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin

among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

THE FOURTH SUNDAY IN LENT

(COMMONLY CALLED MID-LENT SUNDAY)

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 4. 21-5. 1.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh;

but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free; which is our mother. For it is written, "Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her which hath the husband." Now we, brethren, as Isaac was, are children of promise.

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But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son" of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

THE GOSPEL.

ST. JOHN 6. 1-14.

JESUS went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this

he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley-loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

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MONDAY

FOR THE EPISTLE.

1 KINGS 3. 16-28.

THERE came two women, that were harlots, unto king Solomon, and stood before him. And the one woman said, Oh my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the

king, for her bowels yearned upon her son, and she said, Oh my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement.

THE GOSPEL.

ST. JOHN 2. 13-25.

THE passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, "The zeal of thine house shall eat me up." The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple; and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the

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TUESDAY

FOR THE EPISTLE.

EXODUS 32. 7-14.

AND the LORD spake unto Moses, Go, get thee down; for thy people which thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac

believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he said he would do unto his people.

THE GOSPEL.

ST. JOHN 7. 14-31.

WHEN it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did

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one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that

the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him.

WEDNESDAY

FOR THE EPISTLE.

EZEKIEL 36. 23-28.

I WILL sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall

dwelt in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

THE GOSPEL.

ST. JOHN 9. 1-38.

AND as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and

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came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not. They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or

who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on

the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him,

Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him.

THURSDAY

FOR THE EPISTLE.

2 KINGS 4. 25-37.

SO she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite: run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and the LORD hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

THE GOSPEL.

ST. JOHN 5. 17-29.

JESUS answered the Jews and said, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the

Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath

eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

FRIDAY

FOR THE EPISTLE.

1 KINGS 17. 17-24.

AND it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times,

and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

THE GOSPEL.

ST. JOHN 11. 1-45.

NOW a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped

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his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with him. So when Jesus came, he found that he had been in the tomb four days already. Now

Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When

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Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her,

Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews which came to Mary and beheld that which he did, believed on him.

SATURDAY

FOR THE EPISTLE.

ISAIAH 49. 8-15.

THUS saith the LORD, In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high ways

shall be exalted. Lo, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have compassion upon his afflicted. But Zion said, the LORD hath forsaken me, and the LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee.

THE GOSPEL.

ST. JOHN 8. 12-20.

AGAIN therefore Jesus spake unto the Jews, saying, I am the light of the world: he that followeth me

FIFTH SUNDAY IN LENT

shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the

Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

THE FIFTH SUNDAY IN LENT

(COMMONLY CALLED PASSION SUNDAY)

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy family; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 9. 11-15.

CHRISt having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the

blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and of bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgres-

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sions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

THE GOSPEL.

ST. JOHN 8. 46-59.

JESUS said, Which of you I say convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God. The Jews answered and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the

prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore saith unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones to cast at him: but Jesus hid himself, and went out of the temple.

MONDAY

FOR THE EPISTLE.

JONAH 3.

THE word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great

city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city, of three days'

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journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

TUESDAY

FOR THE EPISTLE.
JONAH 4.

BUT it displeased Jonah exceedingly, and he was angry. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my

THE GOSPEL.

ST. JOHN 7. 31-39.

OF the multitude many believed on Jesus; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come? Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive.

country? Therefore I hasted to flee unto Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me;

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THE GOSPEL. ST. JOHN 7. 1-13.

AFTER these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

WEDNESDAY

FOR THE EPISTLE.
LEVITICUS 19. 11-19.

YE shall not steal; neither shall ye deal falsely, nor lie one to another.

And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbour, nor

FIFTH WEEK IN LENT

rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgments: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin against him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Ye shall keep my statutes.

THE GOSPEL.

ST. JOHN 10. 22-38.

IT was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the

FOR THE EPISTLE.

SONG OF THE THREE CHILDREN, 1-4,
12-22.

AND they walked in the midst of the fire, praising God, and blessing

works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, "I said, ye are gods"? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

THURSDAY

the Lord. Then Azarias stood, and prayed on this manner; and opening his mouth in the midst of the fire said, Blessed art thou, O Lord, thou God of our fathers, and worthy to be

FIFTH WEEK IN LENT

praised; and thy name is glorified for evermore: for thou art righteous in all the things that thou hast done: yea, true are all thy works, and thy ways are right, and all thy judgements truth...Cause not thy mercy to depart from us, for the sake of Abraham, that is beloved of thee, and for the sake of Isaac thy servant, and Israel thy holy one; to whom thou didst promise, that thou wouldest multiply their seed as the stars of heaven, and as the sand that is upon the sea shore. For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before thee, and to find mercy. Nevertheless in a contrite heart and a humble spirit let us be accepted; like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee, for they shall not be ashamed that put their trust in thee. And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame: but deal with us after thy kindness, and according to the multitude of thy mercy. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be confounded; and let them be ashamed

of all their power and might, and let their strength be broken; and let them know that thou art the Lord, the only God, and glorious over the whole world.

THE GOSPEL.

ST. JOHN 7. 40-53.

SOME of the multitude therefore, when they heard the words of Jesus, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh "of the seed of David," and "from Bethlehem," the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him. The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. And they went every man unto his own house.

FIFTH WEEK IN LENT

FRIDAY

FOR THE EPISTLE.
JEREMIAH 17. 12-17.

A GLORIOUS throne, set on high from the beginning, is the place of our sanctuary. O LORD, the hope of Israel, all that forsake thee shall be ashamed; they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of the LORD? let it come now. As for me, I have not hastened from being a shepherd after thee; neither have I desired the woeful day; thou knowest: that which came out of my lips was before thy face. Be not a terror unto me: thou art my refuge in the day of evil.

THE GOSPEL. ST. JOHN II. 47-54.

THE chief priests therefore and the Pharisees gathered a council,

and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

SATURDAY

FOR THE EPISTLE.
JEREMIAH 18. 18-20.

THEN said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be

recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy fury from them.

THE GOSPEL.
ST. JOHN 6. 53-71.

JESUS said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my

SUNDAY NEXT BEFORE EASTER

flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread that came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples when they heard this, said, This is a hard saying: who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh

profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

THE SUNDAY NEXT BEFORE EASTER

(COMMONLY CALLED PALM SUNDAY)

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example

of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

SUNDAY NEXT BEFORE EASTER

THE EPISTLE.

PHILIPPIANS 2. 5-11.

HAVE this mind in you, which was also in Christ Jesus: who, being in the form of God, †set no store by an equality with God; but made himself of no account, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus "every knee should bow," of things in heaven, and things on earth, and things under the earth; and "that every tongue should confess" that "Jesus Christ is Lord," to the glory "of God" the Father.

THE GOSPEL.

ST. MATTHEW 27. 1-54.

NOW when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pontius

Pilate the governor. Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I betrayed innocent blood. And they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; And they gave them for the potter's field, as the Lord appointed me."

Now Jesus stood before the

SUNDAY NEXT BEFORE EASTER

governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes

that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus, which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous person: see ye to it. And all the people answered, and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified. Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole cohort. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it

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upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews. And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they "gave him wine to drink" mingled with "gall": and when he had tasted it, he would not drink. And when they had crucified him, they "parted his garments among them, casting lots": and they sat and watched him there. And they set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railed on him,

"wagging their heads," and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is King of Israel; let him now come down from the cross, and we will believe on him. "He trusted on God; let him deliver him" now, "if he desireth him": for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, "My God, my God, why hast thou forsaken me?" And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it "with vinegar," and put it on a reed, and "gave him to

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drink." And the rest said, Let be; let us see whether Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that

had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

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THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 63. 1-19.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have

stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life-blood on the earth.

I will make mention of the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they

rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the water before them, to make himself an everlasting name? that led them through the depths, as an horse in the wilderness, that they stumbled not? As the cattle that go down into the valley, the spirit of the LORD caused them to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal and thy mighty acts? the yearning of thine heart and thy compassions are restrained toward me. For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O LORD,

art our father; our redeemer from everlasting is thy name. O LORD, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule; as they that were not called by thy Name.

THE GOSPEL.
ST. MARK 14. 1-72.

AFTER two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take Jesus with subtilty and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were

some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him up unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall deliver me up, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them,

It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed: good were it for that man if he had not been born.

And as they were eating he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my "blood of the new covenant," which is poured out for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God. And when they had sung a hymn they went out unto the mount of Olives. And Jesus saith unto them, All ye shall be caused to stumble: for it is written, "I will smite the shepherd, and the sheep shall be scattered abroad." Howbeit after I am raised up, I will go before you into Galilee. But Peter said unto him, Al-

though all shall be caused to stumble, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, "My soul is exceeding sorrowful" even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest

thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. Arise, let us be going; lo, he that betrayeth me is at hand.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi, Rabbi; and kissed him much. And they laid hands on him, and

MONDAY BEFORE EASTER

took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and with staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled. And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they laid hold on him; but he left the linen cloth, and fled naked. And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought for witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and "ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven." And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and

TUESDAY BEFORE EASTER

the officers received him with blows of their hands. And as Peter was beneath in the court there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood

by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to curse and to swear, I do not know this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 50. 5-11.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore have I not been confounded: therefore have I set my face

like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the LORD, that obeyeth the voice of his servant; though he walketh in darkness, and hath no light, let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL.

ST. MARK 15. 1-39.

AND straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and

whom ye call the King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away within the court, which is called the Prætorium; and they call together the whole cohort. And they clothe him with purple, and plaiting a crown of thorns, they put it on him: and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him. And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the

place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he would not take it. And they crucify him, "and part his garments among them, casting lots upon them," what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, "wagging their heads," and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him cast the same in his teeth.

And when the sixth hour was

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come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, "My God, my God, why hast thou forsaken me?" And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran and filled a sponge full of "vinegar," and put it

on a reed, and "gave him to drink," saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was a son of God.

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THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 9. 18-28.

EVEN the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, "This is the blood of the covenant, which God commanded to you-ward." Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according

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THE GOSPEL.

ST. LUKE 22. 1-71.

to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgement; so Christ also, having been once offered to "bear the sins of many," shall appear a second time, apart from sin, to them that wait for him, unto salvation.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put Jesus to death; for they feared the people. And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him up unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him up unto them in the absence of the multitude. And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house

whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper,

saying, This cup is the new "covenant" in my "blood," even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing. And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed

unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, That this that is written must be fulfilled in me, "And he was reckoned with the transgressors": for that which concerneth me hath fulfilment. And they said,

Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's throw; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to

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kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one of them smote the servant of the high priest, and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly. And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: who is it that struck thee? And many other things spake they against him, reviling him. And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council,

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saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall "the Son of man be seated at the right hand of the power of God." And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

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(COMMONLY CALLED MANDATE OR MAUNDY THURSDAY)

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS II. 23-26.

IHAVE received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which

he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new "covenant" in my "blood"; this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

THE GOSPEL.

ST. LUKE 23. 1-49.

THE whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is

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Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some sign done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves. And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. But they cried out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they

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were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin "to say to the mountains, Fall on us; and to the hills, Cover us." For if they do these things in the green tree, what shall be done in the dry? And there were

also two others, malefactors, led with him to be put to death. And when they came unto the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And "parting his garments among them, they cast lots." And the people stood "beholding." And the rulers also "scoffed at him," saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him "vinegar," and saying, If thou art the King of the Jews, save thyself. And there was a superscription over him, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our

deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, "into

thy hands I commend my spirit": and having said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his "acquaintance," and the women that followed with him from Galilee, "stood afar off," seeing these things.

GOOD FRIDAY

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sancti-

fied; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death

of a sinner, but rather that he should be converted and live: Have mercy upon all that know thee not, or who have gone astray, and take from them all ignorance, hardness of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy fold, that they may be saved among the remnant of the true Israelites, and become one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 10. 1-25.

THE law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins year by year. For it is im-

possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, "Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt-offerings and sacrifices for sin thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God." Saying above, "Sacrifices and offerings and whole burnt-offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein" (the which are offered according to the law), "then" hath he said, "Lo, I am come to do thy will." He taketh away the first, that he may establish the second. By which "will" we have been sanctified through "the offering of the body" of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, "sat down on the right hand of God"; from henceforth expect-

ing "till his enemies be made the footstool of his feet." For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said, "This is the covenant that I will make" with them "After those days, saith the Lord; I will put my laws on their heart, And upon their mind also will I write them"; then saith he, "And their sins and their iniquities will I remember no more." Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having "a great priest over the house of God"; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another

to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

THE GOSPEL. ST. JOHN 19. 1-37.

PILATE therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by

that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold,

your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore delivered he him up unto them to be crucified. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written. The soldiers therefore, when they

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had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, "They parted my garments among them, And upon my vesture they did cast lots." These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst." There was set there a vessel full of vinegar: so they put a sponge full of the "vinegar" upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And again, another scripture saith, "They shall look on him whom they pierced."

EASTER EVEN

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 3. 17-22.

IT is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-

suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ; who is "on the right hand of God," having gone into heaven; angels and authorities and powers being made subject unto him.

THE GOSPEL.

ST. MATTHEW 27. 57-66.

WHEN even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the

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tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre. Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Take a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

EASTER DAY

¶ *In the Morning afore Mattins, the people being assembled in the Church, these Anthems shall be first solemnly sung or said, instead of one of the opening sentences of Scripture. They may also be said or sung after the third Collect at Morning or Evening Prayer on each or any of the next seven days.*

CHRISt our "passover hath been sacrificed" for us: wherefore let us keep the feast,

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. Alleluia. Alleluia.

I COR. 5. 7, 8.

CHRISt being raised from the dead dieth no more:

death no more hath dominion over him.

For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

Even so reckon ye also yourselves to be dead unto sin: but alive unto God in Christ Jesus. Alleluia. Alleluia. ROM. 6. 9-11.

CHRISt hath been raised from the dead: the first-fruits of them that are asleep.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: so also in Christ shall all be made alive. Alleluia. Alleluia. I COR. 15. 20-22.

EASTER DAY

¶ The Lord is risen from the tomb:

℞. Who for our sakes hung upon the cross.

¶ Let us shew forth to all nations the glory of God:

℞. And among all peoples his wonderful work.

Let us pray.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

¶ *Mattins will at once follow, beginning with the versicle O Lord, open thou our lips.*

¶ *If in any Church the Holy Communion be more than once celebrated on Easter Day, the foregoing Collect with this Epistle and Gospel may be used at the earlier Communion. This Collect may also be used on any day during the next seven days.*

THE EPISTLE.

HEBREWS 13. 20, 21.

NOW the God of peace, who "brought again" from the dead the great "shepherd of the sheep" "with the blood of the eternal covenant," even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

THE GOSPEL.

ST. MARK 16. 1-7.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

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And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

This Gospel may be used any day, as an alternative, in Easter Week.

EASTER DAY.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, †before we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 3. 1-7 or 1-4.

IF ye then were raised together with Christ, seek the

things that are above, where Christ is, "seated on the right hand of God." Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things.

THE GOSPEL.

ST. JOHN 20. 1-10.

ON the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and

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we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he

beholdeth the linen cloths lying; and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

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THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, †before we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 10. 34-43.

PETER opened his mouth, and said, Of a truth I perceive that "God is no respecter of persons": but in every nation he that feareth him, and worketh righteousness, is acceptable to him. "The word which he sent unto" the children of "Israel, preaching good tidings of peace" by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from

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Galilee, after the baptism which John preached; even Jesus of Nazareth, how that "God anointed him with the" Holy "Spirit" and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, "hanging him on a tree." Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

THE GOSPEL.

ST. LUKE 24. 13-35.

BEHOLD, two of his disciples were going that very day to a village named

Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou sojourn alone in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is

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now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they con-

strained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

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THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast over-

come death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, †before

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we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 13. 26-41.

BRETHREN, children of the stock of Abraham, and those among you that fear God, to us is "the word" of this salvation "sent forth." For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And

we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, "Thou art my Son, this day have I begotten thee." And as concerning that he raised him up from the dead, now no more to return to "corruption," he hath spoken on this wise, "I will give you the holy and sure blessings of David." Because he saith also in another psalm, "Thou wilt not give thy Holy One to see corruption." For "David," after he had in his own generation served the counsel of God, fell on sleep, and was laid "unto his fathers," and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon

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you which is spoken in the prophets; "Behold, ye despisers, and wonder, and perish; for I work a work in your days," A work "which ye shall in no wise believe, if one declare it unto you."

THE GOSPEL.

ST. LUKE 24. 36-48.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while

they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them. And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

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FOR THE EPISTLE.

ACTS 3. 12-19.

PETER said unto the people, Ye men of Israel, "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant"

Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto

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you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God fore-shewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out.

An alternative Epistle for any day in Easter Week.

I CORINTHIANS 5. 6-8.

YOUR "glorying" is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our "passover" also "hath been sacrificed," even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

THE GOSPEL.

ST. JOHN 21. 1-14.

AFTER these things Jesus manifested himself to the

disciples at the sea of Tiberias, and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little

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boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three:

and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

THURSDAY IN EASTER WEEK

FOR THE EPISTLE.

ACTS 8. 26-40.

AN angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip,

Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this, "He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: In his humiliation his judgement was taken away: His generation who shall de-

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clare? For his life is taken from the earth." And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

THE GOSPEL.
ST. JOHN 20. 11-18.

MARY was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in

white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

FRIDAY IN EASTER WEEK

THE EPISTLE.
I ST. PETER 3. 18-22.

CHRI^ST suffered for sins the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ; who is "on the right hand" of God,

having gone into heaven; angels and authorities and powers being made subject unto him.

THE GOSPEL.
ST. MATTHEW 28. 16-20.

THE eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

SATURDAY IN EASTER WEEK

THE EPISTLE. I ST. PETER 2. 1-10.

PUTTING away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile,

that ye may grow thereby unto salvation; if "ye have tasted that the Lord is gracious": unto whom coming, a living "stone," "rejected" indeed of men, but with God "elect, precious," ye also, as living

stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, "Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame." For you therefore which believe is the preciousness: but for such as disbelieve, "The stone which the builders rejected, The same was made the head of the corner"; and "A stone of stumbling, and a rock of offence"; for they "stumble" at the word, being disobedient: whereunto also they were appointed. But ye are "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies" of him who called you out of darkness into his marvellous light: which in time past were "no people," but now are "the people of God": who had "not obtained mercy," but now "have obtained mercy."

THE GOSPEL. ST. JOHN 20. 1-9.

NOW on the first day of the week cometh Mary Mag-

dalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

(COMMONLY CALLED LOW SUNDAY)

THE COLLECT.

ALMIGHTY Father, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 5. 4-12.

WHATSOEVER is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the

truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

THE GOSPEL.

ST. JOHN 20. 19-23.

WHEN it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when

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he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so

send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 15. 12-23.

NOW if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable. But now hath Christ been raised from the dead, the firstfruits

of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

THE GOSPEL.

ST. MARK 16. 9-13.

NOW when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest: neither believed they them.

FRIDAY

THE EPISTLE.

HEBREWS 13. 17-21.

OBEY them that have the rule over you, and submit to them: for they watch in behalf of your souls,

as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you. Pray for us: for we are persuaded that we have a good

SECOND SUNDAY AFTER EASTER

conscience, desiring to live honestly in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner. Now the God of peace, who "brought again" from the dead the great "shepherd of the sheep" "with the blood of the eternal covenant," even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

THE GOSPEL. ST. MATTHEW 28. 8-15.

THEY departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail.

And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

THE SECOND SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ

our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 2. 19-25.

THIS is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it

SECOND SUNDAY AFTER EASTER

patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who "did no sin, neither was guile found in his mouth": who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who "his own self bare" our "sins" in his own body upon the tree, that we, having died unto sins, might live unto righteousness; by whose "stripes ye were healed." For ye were "going astray like sheep"; but are now returned unto the Shepherd and Bishop of your souls.

THE EPISTLE.

1 ST. PETER I. 17-25.

IF "ye call on him as Father," who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that "ye were redeemed,"

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"not" with corruptible things, "with silver" or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the founda-

THIRD WEEK AFTER EASTER

THE GOSPEL.

ST. JOHN IO. 11-16.

JESUS said, I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, becometh holdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I lead, and they shall hear my voice; and there shall be one flock, "one shepherd."

tion of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word "of God, which liveth and abideth." For "All flesh is" as "grass, And all the glory" thereof "as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord abideth for ever." And this is "the word of good tidings that was preached" unto you.

THE GOSPEL.

ST. LUKE 24. 1-12.

ON the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not

the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these things appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

FRIDAY

THE EPISTLE.

ROMANS 5. 18-21.

AS through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so

through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

THIRD SUNDAY AFTER EASTER

THE GOSPEL.

ST. MATTHEW 9. 14-17.

THEN come to Jesus the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken

away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

THE THIRD SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may †carefully avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 2. 11-17.

BELOVED, I beseech you as "sojourners and pilgrims," to abstain from fleshly

lusts, which war against the soul; having your behaviour honourable among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God "in the day of visitation." Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. "Fear God." Honour "the king."

THIRD SUNDAY AFTER EASTER

THE GOSPEL. ST. JOHN 16. 16-22.

JESUS said to his disciples, A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A

little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and "your heart shall rejoice," and your joy no one taketh away from you.

WEDNESDAY

THE EPISTLE.

I ST. JOHN 2. 1-8.

MY little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been per-

fect. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked. Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

THE GOSPEL.

ST. JOHN 3. 25-36.

THERE arose a questioning on the part of John's disciples with a

FOURTH WEEK AFTER EASTER

Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must

decrease. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

FRIDAY

THE EPISTLE.

I THESSALONIANS 5. 5-11.

YE are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, "putting on the breast-plate" of faith and love; and "for a helmet," the hope of "salvation." For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

FOURTH SUNDAY AFTER EASTER

THE FOURTH SUNDAY AFTER EASTER

THE COLLECT.

O ALMIGHTY God, †who dost make the minds of all faithful men to be of one will; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 1. 17-21.

EVERY good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to

wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

THE GOSPEL.

ST. JOHN 16. 5-15.

JESUS said unto his disciples, Now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convince the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath

FIFTH WEEK AFTER EASTER

been judged. I have yet many things to say unto you, but ye are not able to bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he

say: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

WEDNESDAY

THE EPISTLE.
ST. JAMES 2. 1-13.

MY brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement seats? Do they not blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbour as

thyself," ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

THE GOSPEL.
ST. JOHN 17. 11-15.

JESUS, looking upon his disciples, said, Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world,

FIFTH SUNDAY AFTER EASTER

that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world,

even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

FRIDAY

THE EPISTLE. ST. JAMES 2. 24-26.

YE see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

THE GOSPEL. ST. JOHN 13. 33-36.

LITTLE children, yet a little while I am with you. Ye shall seek

me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

THE FIFTH SUNDAY AFTER EASTER

(COMMONLY CALLED ROGATION SUNDAY)

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 1. 22-27.

BE ye doers of the word, and not hearers only, deluding your own selves. For if any one be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh

FIFTH SUNDAY AFTER EASTER

into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL.

ST. JOHN 16. 23-33.

VERILY, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in parables: the hour cometh, when I shall no more speak unto you in parables, but shall tell you plainly of the Father. In that day ye shall

ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no parable. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

THE ROGATION DAYS

MONDAY

THE COLLECT.

O ALMIGHTY God, who hast promised that summer and winter, seed time and harvest shall never cease: and that they who seek first thy kingdom and thy righteousness, shall obtain all things necessary for their bodily sustenance; Look mercifully upon the earth, now covered with the fruit of thy bounty, and grant us such favourable weather, that in due time we may reap the increase thereof to the glory of thy holy name, the relief of them that are needy, and the supply of our own necessities: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 5. 16-20.

CONFESS your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like nature with us, and he

prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and "shall cover" a multitude "of sins."

THE GOSPEL.

ST. LUKE 11. 5-13.

JESUS said unto his disciples, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him,

THE ROGATION DAYS

because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

TUESDAY

THE COLLECT.

ALMIGHTY God, Lord of heaven and earth, who dost cause thy sun to rise on the evil and on the good, and sendest rain upon the just and upon the unjust; We beseech thee favourably to behold thy people who call upon thee, and to send thy blessing down from heaven to give us a fruitful season, that we who are constantly receiving of thy goodness, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 55. 6-11.

SE EK ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not

VIGIL OF THE ASCENSION

thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

THE GOSPEL.

ST. MARK 12. 41-44.

JESUS sat down over against the treasury, and beheld

how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

VIGIL OF THE ASCENSION

THE COLLECT.

GRANT, we beseech thee, Almighty God, that the thoughts of our hearts may thither tend whither thine only-begotten Son, in whose honour we celebrate the coming festival, hath entered in: so that as we ascend thither by faith our whole life may be in heaven, and we may at last reflect his glory, and be transformed into his likeness; through the same Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 4. 32-35.

THE multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of our Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the

THE ASCENSION DAY

things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

THE GOSPEL.

ST. JOHN 17. 1-11.

JESUS lifting up his eyes to heaven said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with

the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee.

THE ASCENSION DAY

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the

heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE ASCENSION DAY

FOR THE EPISTLE.

ACTS 1. 1-11.

THE former treatise I made, **T**O Theophilus, concerning all that Jesus began both to do and teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many sure proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath appointed by his own

authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

THE GOSPEL.

ST. MARK 16. 14-20.

JESUS was manifested unto the eleven as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole

SUNDAY AFTER ASCENSION DAY

creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the

Lord Jesus, after he had spoken unto them, "was received up into heaven," and "sat down at the right hand of God." And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

¶ *The Collect, Epistle and Gospel for Ascension Day shall be used on the two days following unless another Collect, Epistle and Gospel are provided*

THE SUNDAY AFTER ASCENSION DAY

THE COLLECT.

O KING of glory, Lord of Hosts, who hast ascended with great triumph above the heavens; We beseech thee, leave us not comfortless; but send to us from the Father according to thy promise the spirit of truth to comfort us, and exalt us unto the same place whither thou, O Lord, art gone before, who livest and reignest with the Father in the unity of the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 4. 7-11.

THE end of all things is at hand: be ye therefore of sound mind, and be sober unto

prayer: above all things being fervent in your love among yourselves; for "love covereth a multitude "of sins": using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God: if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. *Amen.*

VIGIL OF PENTECOST

THE GOSPEL.

ST. JOHN 15. 26-16. 4.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should

not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that, when their hour is come, ye may remember them, how that I told you.

VIGIL OF PENTECOST

THE COLLECT.

O GOD, who by the mystery of this day's festival dost sanctify thy universal Church in every race and nation; Shed abroad throughout the whole world the gift of the Holy Spirit; that the work wrought by divine goodness at the first preaching of the Gospel may now also be extended among believing hearts; through Jesus Christ our Lord, who liveth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 19. 1-8.

IT came to pass, that, while Apollos was at Corinth, Paul

having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? and they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord

Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

THE GOSPEL.

ST. JOHN 14. 15-21.

JESUS said unto his disciples, If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you

for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

WHITSUNDAY

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee,

in the unity of the same Spirit, one God, world without end. Amen.

FOR THE EPISTLE.

ACTS 2. 1-11.

WHEN the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where

they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

THE GOSPEL.

ST. JOHN 14. 23-31.

JESUS said, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said unto you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much

MONDAY IN WHITSUN WEEK

with you, for the prince of the world cometh: and he hath nothing in me; but that the

world may know that I love the Father, and as the Father gave me commandment, even so I do,

MONDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 10. 34-48.

THEN Peter opened his mouth, and said, Of a truth I perceive that "God is no respecter of persons": but in every nation he that feareth him, and worketh righteousness, is acceptable to him. "The word which he sent unto" the children of "Israel," "preaching good tidings of peace" by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was

published throughout all Judaea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that "God anointed" him "with the" Holy "Spirit" and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, "hanging him on a tree." Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that be-

TUESDAY IN WHITSUN WEEK

lieveth on him shall receive forgiveness of sins.

While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

THE GOSPEL.

ST. JOHN 3. 16-21.

GOD so loved the world, that he gave his only-

begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

TUESDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement

in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

TUESDAY IN WHITSUN WEEK

FOR THE EPISTLE.

ACTS 8. 14-17.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit.

THE GOSPEL.

ST. JOHN 10. 1-10.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the

sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not but that he may steal, and kill, and destroy: I came that they might have life, and may have it abundantly.

EMBER WEDNESDAY

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we who celebrate the solemnity of the gift of the Holy Spirit,

may be kindled with heavenly desires, and thirst for the fountain of life, through Jesus Christ our Lord, who liveth and reigneth with thee in the

EMBER WEDNESDAY

THE GOSPEL.

ST. JOHN 6. 44-51.

NO man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, "And they shall all be taught of God." Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 12. 4-11.

THERE are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit; and to another working of miracles; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

¶ *The above is an alternative Epistle for any day in Whitsun Week.*

¶ *The above is an alternative Gospel for any day in Whitsun Week.*

THURSDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 8. 5-8.

PHILIP went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and

many that were palsied, and that were lame, were healed. And there was much joy in that city.

THE GOSPEL.

ST. LUKE 9. 1-6.

JESUS called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

EMBER FRIDAY

THE COLLECT.

O GOD, who gavest the Holy Spirit to thine

apostles, vouchsafe a good effect to thy people's devout prayer; that as thou hast given them

EMBER FRIDAY

faith, thou mayest also bestow on them peace, through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 2. 22-28.

PPETER said, Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him, "I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul in hell, Neither wilt thou give

thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance."

THE GOSPEL.

ST. LUKE 5. 17-26.

IT came to pass on one of those days, that Jesus was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the house top, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he saith, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings,

EMBER SATURDAY

answered and said unto them, Why reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy

couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

EMBER SATURDAY

THE COLLECT.

O GOD, who wast pleased to send on the disciples of Christ thy son the Holy Spirit, the Comforter, in the burning fire of thy love; Grant to thy people to be fervent in the unity of faith; that evermore abiding in thee they may be found both steadfast in faith and active in work: through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 13. 44-52.

THE next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw

the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, "I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth." And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the

TRINITY SUNDAY

Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

THE GOSPEL.

ST. LUKE 4. 38-43.

AND Jesus rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose

up and ministered unto them. And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ. And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

TRINITY SUNDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power

of the Divine Majesty to worship the Unity; We beseech thee, that by our steadfastness in this faith we may evermore be defended from all that is adverse, who livest and reignest, one God, world without end. *Amen.*

TRINITY SUNDAY

FOR THE EPISTLE.

REVELATION 4. 1-11.

AFTER these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of "a trumpet" speaking with me, one saying, "Come up" hither, and I will shew thee the "things which must come to pass hereafter." Straightway I was in the Spirit: and behold, there was a throne set in heaven, and "one sitting upon the throne"; and he that sat was to look upon like a jasper stone and a sardius: and there was "a rainbow round about the throne," like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne "proceed lightnings and voices" and "thunders." And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea "like unto crystal"; "and in the midst of the

throne," and "round about the throne, four living creatures full of eyes" before and behind. And "the first" creature was like "a lion," "and the second" creature like "a calf," "and the third" creature had "a face" as "of a man," "and the fourth" creature was like a flying "eagle." And the four living creatures, having "each one of them six wings," are "full of eyes round about" and within: and they have no rest day and night, saying, "Holy, holy, holy, is the Lord God, the Almighty," which was and "which is" and which is to come. And when the living creatures shall give glory and honour and thanks to him "that sitteth on the throne, to him that liveth for ever" and ever, the four and twenty elders shall fall down before him "that sitteth on the throne," and shall worship him "that liveth for ever" and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because

TRINITY SUNDAY

of thy will they came into being, and were created.

THE GOSPEL.

ST. JOHN 3. 1-15.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto Jesus by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I

said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

IN THE WEEK AFTER TRINITY SUNDAY

THURSDAY

(COMMONLY CALLED CORPUS CHRISTI)

THE COLLECT.

O GOD, who in this wonderful sacrament hast left unto us a perpetual memorial of thy passion; Grant us, we beseech thee, so to venerate the sacred mysteries of thy body and thy blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS II. 23-29.

I RECEIVED of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new "covenant" in my "blood": this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the

bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.

THE GOSPEL.

ST. JOHN 6. 53-58.

JESUS said to his disciples, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.

THE FIRST SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through

the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may

FIRST SUNDAY AFTER TRINITY

please thee, both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 4. 7-21.

BELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son

to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

THE GOSPEL.

ST. LUKE 16. 19-31.

THERE was a certain rich man, and he was clothed in purple and fine linen, living in mirth and splendour every day:

FIRST SUNDAY AFTER TRINITY

and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner

evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

WEDNESDAY

THE EPISTLE.

2 ST. PETER I. 16-21.

WE did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father

honour and glory, when there was brought such a voice to him by the majestic glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard brought out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more

SECOND SUNDAY AFTER TRINITY

sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever was brought by the will of man: but men spake from God, being moved by the Holy Spirit.

THE GOSPEL.

ST. MATTHEW 5. 17-20.

JESUS said to his disciples, Think not that I came to destroy the law or the prophets: I came not to

destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

THE SECOND SUNDAY AFTER TRINITY

THE COLLECT.

OLORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 3. 13-24.

MARVEL not, brethren, if the world hateth you. We know that we have passed

out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with tongue; but in deed and truth. Hereby shall we know

SECOND SUNDAY AFTER TRINITY

that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

THE GOSPEL.

ST. LUKE 14. 15-24.

WHEN one of them that sat at meat with Jesus said unto him, Blessed is he that shall eat bread in the kingdom of God, Jesus said unto him, A certain man made a great supper; and he bade many: and he sent forth his

servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And that servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THIRD SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

EPHESIANS 4. 17-24.

THIS I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

THE THIRD SUNDAY AFTER TRINITY

THE COLLECT.

OLORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE GOSPEL.

ST. MATTHEW 21. 23-27.

WHEN Jesus was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

THE EPISTLE.

I ST. PETER 5. 5-11.

ALL of you gird yourselves with humility, to serve one another: for "God resisteth the proud, and giveth grace to the humble." Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; "casting" all "your anxiety upon" him, because he careth

THIRD SUNDAY AFTER TRINITY

for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are being accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen.

THE GOSPEL.

ST. LUKE 15. 1-10.

NOW all the publicans and sinners were drawing near unto Jesus for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave

the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

FOURTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

2 TIMOTHY 4. 17, 18.

THE Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered "out of the mouth of the lion." The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

THE GOSPEL.

ST. MATTHEW 5. 25-30.

AGREE with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and

thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. Ye have heard that it was said, "Thou shalt not commit adultery": but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

THE FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord, who liveth and reigneth with thee

and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 18-23.

IRECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason

FOURTH SUNDAY AFTER TRINITY

of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

THE GOSPEL.

ST. LUKE 6. 36-42.

BE ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed

down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

WEDNESDAY

THE EPISTLE.

1 ST. JOHN 2. 3-6.

HEREBY know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is

a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

FIFTH SUNDAY AFTER TRINITY

THE GOSPEL.

ST. MATTHEW 17. 10-18.

HIS disciples asked Jesus saying, Why say the scribes that Elijah must first come? And he answered and said, "Elijah" indeed cometh, and "shall restore" all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist. And when they were come

to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oftentimes he falleth into the fire, and oftentimes into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour.

THE FIFTH SUNDAY AFTER TRINITY

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. PETER 3. 8-15.

BE ye all likeminded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that

ye should inherit a blessing. For, "He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile: And let him turn away from evil, and do good; Let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil." And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and "fear not their fear, neither be troubled"; but "sanctify" in your hearts Christ as "Lord."

FIFTH SUNDAY AFTER TRINITY

THE GOSPEL.

ST. LUKE 5. 1-11.

IT came to pass, while the multitude pressed upon Jesus and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him that he would put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when

they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

WEDNESDAY

THE EPISTLE.

1 TIMOTHY 2. 1-7.

I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and

gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony

SIXTH SUNDAY AFTER TRINITY

THE GOSPEL.

ST. LUKE 8. 22-25.

IT came to pass on one of those days, that Jesus entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they

sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

THE SIXTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee; that we, loving thee in all and above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 6. 3-11.

ARE ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried

therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead

SIXTH SUNDAY AFTER TRINITY

dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once for all: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

THE GOSPEL.

ST. MATTHEW 5. 20-24.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said to them of old time,

“Thou shalt not kill”; and whosoever shall kill, shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

WEDNESDAY

THE EPISTLE.

I ST. JOHN 2. 21-25.

IHAVE not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall

abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal.

THE GOSPEL.

ST. MARK 10. 17-21.

AS Jesus was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, “Do not kill, Do not commit adultery, Do not steal, Do not bear false witness,” Do not defraud, “Honour

SEVENTH SUNDAY AFTER TRINITY

thy father and mother.” And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said

unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

THE SEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 6. 19-23.

ISPEAK after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are

now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

THE GOSPEL.

ST. MARK 8. 1-9.

IN those days, when there was again a great multitude, and they had nothing to eat, Jesus called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to satisfy these men with bread here in a desert place? And he asked

SEVENTH SUNDAY AFTER TRINITY

them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they

had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were satisfied: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away.

WEDNESDAY

THE EPISTLE.
ROMANS 8. 1-6.

THERE is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace.

THE GOSPEL.

ST. MATTHEW 12. 1-8.

AT that season Jesus went on the sabbath day through the corn-

fields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat "the shewbread," which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, "I desire mercy, and not sacrifice," ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

THE EIGHTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 12-17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we

are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

THE GOSPEL.

ST. MATTHEW 7. 15-21.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

NINTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

ROMANS 5. 8-11.

GOD commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

THE GOSPEL.

ST. MARK 9. 38-48.

JOHNSAITH unto Jesus, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak

evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where "their worm dieth not, and the fire is not quenched."

THE NINTH SUNDAY AFTER TRINITY

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot exist without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord, who liveth and reigneth with

thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 10. 1-13.

BRETHREN, I would not have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all

NINTH SUNDAY AFTER TRINITY

baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for "they were overthrown in the wilderness." Now in these things they became figures of us, to the intent we should not "lust after" evil things, as they also "lusted." Neither be ye idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of figure; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh

he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

THE GOSPEL.

ST. LUKE 16. 1-9.

JESUS said unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render in the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And

TENTH SUNDAY AFTER TRINITY

he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended

the steward of unrighteousness because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

WEDNESDAY

THE EPISTLE.

ROMANS 6. 16-18.

KNOW ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.

THE GOSPEL.

ST. LUKE 16. 10-15.

HE that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little

THE TENTH SUNDAY AFTER TRINITY

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants;

and that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord,

TENTH SUNDAY AFTER TRINITY

who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 12. 1-11.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, "Jesus is anathema"; and no man can say "Jesus is the Lord," but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles;

and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

THE GOSPEL. ST. LUKE 19. 41-47.

AND when Jesus drew nigh, he saw the city and wept over it, saying, O that thou hadst known in this day, even thou, the things which belong unto peace!—but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and "shall dash thee to the ground, and thy children" within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, "And my house shall be a house of prayer": but ye have made it "a den of robbers." And he was teaching daily in the temple.

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ELEVENTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 15. 39-46.

ALL flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body,

there is also a spiritual body. So also it is written, The first "man" Adam "became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.

THE GOSPEL.

ST. LUKE 21. 34-36.

BUT take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as "a snare": for so shall it come "upon" all "them that dwell on" the face of all "the earth." But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

THE ELEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord, who liveth and reigneth with thee

and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 15. 1-11.

NOW I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast except ye believed in vain. For

ELEVENTH SUNDAY AFTER TRINITY

I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or

they, so we preach, and so ye believed.

THE GOSPEL.

ST. LUKE 18. 9-14.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

TWELTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 6. 15-20.

KNOW ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, "The twain," saith he, "shall become one flesh." But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

THE TWELFTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving † unto us that which our prayer dare not presume to ask, but through the merits and

THE GOSPEL. ST. LUKE 18. 1-8.

JESUS spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily.

mediation of Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 3. 4-9.

SUCH confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;

TWELFTH SUNDAY AFTER TRINITY

who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face "of Moses" for "the glory of his face"; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.

THE GOSPEL.

ST. MARK 7. 31-37.

JESUS went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of

the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 4. 5-11.

WE preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the

face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the

THIRTEENTH SUNDAY AFTER TRINITY

dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.

THE GOSPEL.

ST. MATTHEW II. 20-24.

THEN began Jesus to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre

and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, "shalt thou be exalted unto heaven? thou shalt be brought down unto hell": for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

THE THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 3. 16-22.

TO Abraham were the promises spoken, and "to his seed." He saith not, And to

seeds, as of many; but as of one, "And to thy seed," which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but

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God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

THE GOSPEL.

ST. LUKE IO. 23-37.

HAPPY are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "thy neighbour as thyself." And he

said unto him, Thou hast answered right: "this do, and thou shalt live." But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come

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back again, will repay thee. Which of these three, thinkest thou, proved "neighbour" unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

WEDNESDAY

THE EPISTLE.

I THESSALONIANS 2. 9-13.

YE remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory. And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

THE FOURTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost

promise, make us to love that which thou dost command; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOURTEENTH SUNDAY AFTER TRINITY

THE EPISTLE.

GALATIANS 5. 16-24.

WALK by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you in time past, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

THE GOSPEL.

ST. LUKE 17. 11-19.

AND it came to pass, as they were on the way to Jerusalem, that Jesus was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, and "shew" yourselves "unto the priests." And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this alien? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

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WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 6. 14-7. 1.

BE not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore "Come ye out from among them, And be ye separate, saith the Lord," and "touch no unclean thing; And I will receive you," and "will be" to you "a Father, And" ye shall be "to me sons and daughters, saith the Lord Almighty." Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

THE GOSPEL.

ST. LUKE 12. 13-24.

ONE out of the multitude said unto Jesus, Master, bid my brother divide the inheritance with me. But he said unto him, Man,

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with

who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber, nor barn; and God feedeth them.

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ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 6. 11-18.

SEE with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creation. And as many as shall walk by this rule, "peace" be upon them, and mercy, and "upon the Israel" of God.

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE GOSPEL.

ST. MATTHEW 6. 24-34.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one span unto his term of life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? For

after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

WEDNESDAY

THE EPISTLE. I TIMOTHY 1. 8-14.

WE know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to healthful teaching; according to the gospel of the glory of the blessed God, which was committed to my trust. I thank God that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

THE 'SIXTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, guide it evermore by thy help and goodness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 3. 13-21.

WHEREFORE I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length

and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. *Amen.*

THE GOSPEL.

ST. LUKE 7. 11-17.

AND it came to pass soon afterwards, that Jesus went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And

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he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is

arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

WEDNESDAY

THE EPISTLE.
COLOSSIANS 2. 8-13.

TAKE heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh,

you, I say, did he quicken together with him, having forgiven us all our trespasses.

THE GOSPEL.
ST. MARK 8. 22-26.

AND they come unto Bethsaida. And they bring to Jesus a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes, and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

THE SEVENTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we pray thee that thy grace may always prompt and follow us, and make us continually to be given to all

good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

SEVENTEENTH SUNDAY AFTER TRINITY

THE EPISTLE.
EPHESIANS 4. 1-6.

ITHEREFORE, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

THE GOSPEL.
ST. LUKE 14. 1-11.

IT came to pass, when Jesus went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed

him, and let him go. And he said unto them, Which of you shall have a son or an ox fallen into a well, and will not straightway draw him up on a sabbath-day? And they could not answer again unto these things. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

EIGHTEENTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

I PETER I. 3-9.

BLESSED be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

THE GOSPEL.

ST. MATTHEW 14. 22-33.

JESUS constrained the disciples to enter into the boat, and to go before

THE EIGHTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations

him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind strong, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they had gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ

EIGHTEENTH SUNDAY AFTER TRINITY

our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS I. 4-8.

I THANK my God always concerning you, for the grace of God which was given you in Christ Jesus; that in every thing ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprouvable in the day of our Lord Jesus Christ.

THE GOSPEL.

ST. MATTHEW 22. 34-46.

THE Pharisees, when they heard that Jesus had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting

him, Master, which is the great commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the great and first commandment. And a second like unto it is this, "Thou shalt love thy neighbour as thyself." On these two commandments hangeth the whole law, and the prophets. Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him lord, saying, "The Lord said unto my lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet"? If David then calleth him lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

WEDNESDAY

THE EPISTLE.

ROMANS 15. 30-33.

I BESEECH you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

THE GOSPEL.

ST. MATTHEW 13. 31-35.

ANOTHER parable set Jesus before them, saying, The kingdom of

heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that "the birds of the heaven" come and "lodge in the branches thereof." Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation" of the world.

THE NINETEENTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

THE EPISTLE.

EPHESIANS 4. 17-32.

THIS I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the

hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, "speak ye truth each one with his neighbour": for we are members one of another. "Be ye angry, and sin not": let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give

grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and fierceness, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

THE GOSPEL.

ST. MATTHEW 9. 1-8.

JESUS entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins

TWENTIETH SUNDAY AFTER TRINITY

(then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thine house. And he arose, and departed to

his house. But when the multitudes saw it, they were afraid and glorified God, which had given such power unto men.

WEDNESDAY

THE EPISTLE.

2 THESSALONIANS 2. 15-3. 5.

SO then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that ye may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall stablish you, and guard you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

THE TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things

that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through

TWENTIETH SUNDAY AFTER TRINITY

Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

THE EPISTLE.

EPHESIANS 5. 15-21.

LOOK therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And "be not drunken with wine," wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

THE GOSPEL.

ST. MATTHEW 22. 1-14.

JESUS said, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the

marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the highways and cross-roads, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith

TWENTY-FIRST SUNDAY AFTER TRINITY

unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

WEDNESDAY

THE EPISTLE.

2 TIMOTHY 2. 1-7.

THOU therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboreth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed

from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

TWENTY-FIRST SUNDAY AFTER TRINITY

THE EPISTLE.

EPHESIANS 6. 10-20.

FROM henceforth, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, "having girded your loins with truth," and "having put on the breastplate of righteousness," and having shod "your feet with the preparation of the gospel of peace"; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of evil. And take "the helmet of salvation," and "the sword of the Spirit," which is "the word of God": with all prayer and supplication praying at all seasons in the

Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

THE GOSPEL.

ST. JOHN 4. 46-54.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his boy lived. So

TWENTY-SECOND SUNDAY AFTER TRINITY

he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that

hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

WEDNESDAY

THE EPISTLE.
I THESSALONIANS I. 4-10.

KNOWING, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from

heaven, whom he raised from the dead, even Jesus.

THE GOSPEL.
ST. LUKE 6. 6-11.

IT came to pass on another sabbath, that Jesus entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we beseech thee to keep thy household the

Church in continual godliness; that through thy protection it may be kept from all things

TWENTY-SECOND SUNDAY AFTER TRINITY

harmful, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS I. 3-11.

I THANK my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because ye have me in your heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all

discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

THE GOSPEL.

ST. MATTHEW 18. 21-35.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And

the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done,

they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith unto him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

WEDNESDAY

THE EPISTLE.
ROMANS 3. 19-26.

NOW we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law "shall no flesh be justified in his sight": for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through

faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

THE GOSPEL.

ST. MARK II. 22-25.

JESUS saith unto his disciples, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe

that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 3. 17-21.

BRETHREN, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose

god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our low estate, that it may be conformed unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL.

ST. MATTHEW 22. 15-22.

THEN went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for

thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith

unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

WEDNESDAY

THE EPISTLE.

ROMANS 5. 17-21.

FOR if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto

eternal life through Jesus Christ our Lord.

THE GOSPEL.

ST. MATTHEW 17. 24-27.

AND when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 1. 3-12.

WE give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth; even as ye

learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL.

ST. MATTHEW 9. 18-26.

WHILE Jesus spake these things unto John's disciples, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus

TWENTY-FOURTH SUNDAY AFTER TRINITY

arose and followed him, and so did his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was

made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And the fame hereof went forth into all that land.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 10. 23-11. 1.

ALL things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for "the earth is the Lord's, and the fulness thereof." If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether there-

fore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

THE GOSPEL.

ST. MATTHEW 21. 28-32.

JESUS said, What think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that

TWENTY-FIFTH SUNDAY AFTER TRINITY

the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him

not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, more plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.

FOR THE EPISTLE.

JEREMIAH 23. 5-8.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD IS OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall

no more say, As the LORD liveth, which brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all the countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL.

ST. JOHN 6. 5-14.

JESUS therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath

five barley-loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and

filled twelve baskets with broken pieces from the five barley-loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

ON THE EMBER DAYS AT THE FOUR SEASONS

The following Collects may be used at the celebration of the Holy Communion.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are now to be called to any office and administration in the same; and so replenish them with the truth of thy

doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one

Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

EMBER WEDNESDAY IN SEPTEMBER

THE EPISTLE.
EPHESIANS 4. 7-16.

UNTO each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, "When he ascended on high, he led captivity captive, And gave gifts unto men." (Now this, "He ascended," what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And "he gave" some to be apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but

speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

THE GOSPEL.

ST. JOHN 10. 1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is a shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what

things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this

fold: them also I must lead, and they shall become one flock, "one shepherd."

¶ *The above Epistle and Gospel may be used as an alternative on any of the Ember Days, except those in Whitsun Week.*

EMBER FRIDAY

FOR THE EPISTLE.

MICAH 7. 18-20.

WHO is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

THE GOSPEL.

ST. LUKE 7. 36-50.

ONE of the Pharisees desired Jesus that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at

meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave

the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath

anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

EMBER SATURDAY

THE EPISTLE.

HEBREWS 9. 2-12.

THERE was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat;

of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time now present; according to which are offered

both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

THE GOSPEL.

ST. LUKE 13. 6-17.

JESUS spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and

dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo,

AT A THANKSGIVING FOR HARVEST

these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame and all the multitude rejoiced for all the glorious things that were done by him.

AT A THANKSGIVING FOR HARVEST

THE COLLECT.

ALMIGHTY and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 4. 11-13.

IHAVE learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and

to be in want. I can do all things in him that strengtheneth me.

THE GOSPEL.

ST. JOHN 4. 31-36.

IN the mean while the disciples prayed Jesus, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

AT A DEDICATION FESTIVAL

FEAST OF THE DEDICATION OF A CHURCH

The following Collect, Epistle, and Gospel may be said on the Anniversaries of the Consecration of a church, or (in places where the exact date hath not been recorded) on the first Sunday in October.

THE COLLECT.

O GOD, who year by year vouchsafest unto us to renew the memory of the hallowing of this thy holy temple, and hast brought us again to rejoice in the celebration of the holy Mysteries; Give ear unto the prayers of thy people, and grant that whosoever cometh hither to ask any good gift of thee may of thy loving-kindness obtain his petition; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 21. 2-5.

AND I saw "the holy city," new "Jerusalem," coming down out of heaven from God, made ready "as a bride adorned" for her husband. And I heard a great voice out of the throne saying, "Behold, the tabernacle" of God is with men, "and he

shall dwell with them, and they shall be his peoples, and" God himself "shall be with them," and be their God: "and he shall wipe away every tear from their eyes"; and death shall be no more; neither shall there be "mourning," nor "crying," nor pain, any more: "the first things" are passed away. And "he that sitteth on the throne" said, "Behold, I make" all "things new."

THE GOSPEL.

ST. LUKE 19. 1-10.

AND Jesus entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to

AT A DEDICATION FESTIVAL

the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came "to seek" and to save "that which was lost."

Or,

THE COLLECT.

O ALMIGHTY God, whose blessed Son by his presence hallowed the feast of the dedication of the temple at Jerusalem; Send down upon us thy heavenly blessing; and because holiness becometh thine house for ever, sanctify us, we beseech thee, that we

may be living temples, holy and acceptable unto thee; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

THE EPISTLE.

I ST. PETER 2. 1-5.

PUTTING away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if "ye have tasted that the Lord is gracious": unto whom coming, a living "stone, rejected" indeed of men, but with God "elect, precious," ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ.

THE GOSPEL.

ST. MATTHEW 21. 12-16.

JESUS entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew

AT A DEDICATION FESTIVAL

the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer": but ye make it "a den of robbers." And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna" to the son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, "Out of the mouth of

babes and sucklings thou hast perfected praise"?

POST-COMMUNION COLLECT
that may be said immediately before the Benediction.

O LORD, we glorify thee in thy servants our founders and benefactors departed out of this present life; beseeching thee that as they for their time, bestowed charitably to our comfort the temporal things thou didst give them, so we for our time, may fruitfully use the same to the setting forth of thy holy Word to thy laud and praise; and finally they and we may reign with thee in glory; through Jesus Christ our Lord. *Amen.*

THE PROPER OF SAINTS

THE COMMON FOR BLACK LETTER DAYS

¶ *When any Black Letter or Minor Saint's Day doth happen to fall on a Sunday, or on a moveable Feast or Holy-day, or in the week before or the week after Easter, or in Whitsun Week, its observance will be pretermitted for that year.*

¶ *For many of the names it shall suffice that there be a Memorial Collect only.*

MEMORIAL COLLECT.

For such Saints' days in the Calendar as are not otherwise provided for.

GRANT, we beseech thee, Almighty God, that we who glorify thee in thy saints may be moved by

their good example, so to order our lives that with them we may attain to the joy of the life eternal; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE COMMON FOR MARTYRS

THE COLLECT.

ALMIGHTY God, by whose grace and power thy holy Martyrs triumphed over suffering and death; Inspire us, we beseech thee, with the same faith, that enduring affliction and waxing valiant in fight we may with them receive the crown of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 2. 4-10.

NO soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboreth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things. Remember

Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

THE GOSPEL.

ST. MATTHEW 16. 24-27.

JESUS said unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then "shall he render unto every man according to his deeds."

THE COMMON FOR CONFESSORS AND DOCTORS

THE COLLECT.

GOD, who hast enlightened thy Church by the example and teaching of thy Confessors and Doctors; Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine may set forth to all men the truth of thy salvation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 1-8.

I CHARGE thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the healthful teaching; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteous-

ness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

THE GOSPEL.

ST. JOHN 14. 23-31.

JESUS said, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

29 NOVEMBER VIGIL OF SAINT ANDREW

¶ *The Day of Intercession on behalf of the Missionary work of the Church in these islands and beyond the seas shall be the Vigil of Saint Andrew, or any day of the week in which the festival of Saint Andrew doth fall. This service may also be used upon any day approved by the Ordinary.*

¶ *If this special form of service is used upon Saint Andrew's Day, or upon any Sunday, the Collect, Epistle, and Gospel of the Day shall be used. Upon any other day for which no special Collect, Epistle, and Gospel are provided, the following Collect, Epistle, and Gospel shall be used: and one or more of the prayers for the sending forth of Missionaries, for the Missionary Bishops, for the Missionary Clergy, for such as are converted to the Faith of Christ, for all men, and for Unity, shall be said immediately before the Blessing, unless they have already been said in the Order for Morning Prayer or in the Litany.*

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy Word: Grant, we beseech, unto thy Church, to love that Word which they believed, and both to preach and receive the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Or this,

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world, that all might live through him: Pour thy Spirit upon thy church that it may fulfil his command

to preach the Gospel to every creature. Send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in and all Israel shall be saved: through Jesus Christ our Lord, who liveth and reigneth in union with thee and the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 61. 1-3.

THE spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to pro-

claim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Or,

THE EPISTLE.

EPHESIANS 2. 11-22.

WHEREFORE remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in

Christ Jesus ye that once were "far off" are made "nigh" in the blood of Christ. For he is our "peace," who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and "preached peace" to you "that were far off, and peace to them that were nigh": for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief corner stone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

VIGIL OF SAINT ANDREW

THE GOSPEL.

ST. JOHN 10. 7-16.

JESUS therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I

have, which are not of this fold: them also I must lead, and they shall hear my voice; and they shall become one flock, "one shepherd."

A Prayer for the sending forth of Missionaries.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy holy and most dearly beloved Son, Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after he had made perfect our redemption by his death and resurrection, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors and pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness we render unto thee most hearty thanks; we praise and worship thee: and we humbly beseech thee to hear the devout prayers of thy Church, that thou wouldest be

SAINT ANDREW, APOSTLE AND MARTYR

pleased to send labourers into thy vineyard, and so to prosper their work, that thy holy Name may be for ever glorified and thy blessed kingdom enlarged; through the same Jesus Christ our Lord. *Amen.*

A Prayer for the Missionary Bishops.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, as pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow on to know the truth, that all may receive the crown of everlasting glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

30 NOVEMBER ST. ANDREW, APOSTLE AND MARTYR

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy

A Prayer for the Missionary Clergy.

MOST merciful Father, we beseech thee to send upon thy servants who preach the Gospel unto the heathen thy heavenly blessing; that they may be clothed with righteousness, and that thy Word, spoken by their mouths, may have such success that it may never be spoken in vain: Give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness, and grant that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Other Post-Communion Prayers may be either the Collect of the Third Sunday after Easter; the third Collect of Good Friday; the Collects of the Third Sunday in Advent, of Saint Simon and Saint Jude, or that for Unity.*

holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ,

and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.
ROMANS 10. 9-21.

IF thou shalt confess "with thy mouth" Jesus as Lord, and shalt believe "in thy heart" that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever "believeth on him shall not be put to shame." For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, "Whosoever shall call upon the name of the Lord shall be saved." How then shall they "call on him" in whom they

have not "believed"? and how shall they "believe in him" whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, "How beautiful are the feet of them that bring glad tidings of good things!" But they did not all hearken to the glad tidings. For Isaiah saith, "Lord, who hath believed our report?" So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, "Their sound went out into all the earth, And their words unto the ends of the world." But I say, Did Israel not know? First Moses saith, "I will provoke" you "to jealousy with that which is no nation, With a nation void of understanding will I anger" you. And Isaiah is very bold, and saith, "I was found of them that sought me not; I became manifest unto them that asked not of me." But as to Israel he saith, "All the day long did I spread out my hands unto a disobedient and gainsaying people."

THE GOSPEL.

ST. MATTHEW 4. 18-22.

JESUS, walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men.

And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

4 DECEMBER CLEMENT OF ALEXANDRIA, D., c. 217 A.D.

THE COLLECT.

O GOD, who didst hallow the wide sympathy and varied learning of Clement of Alexandria, and gavest him to be for all time a teacher of the Faith; Grant unto us thy servants grace to accept in heart and life the Word of the truth of the gospel, as the power of God unto salvation; through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.
ROMANS 11. 33-36.

O THE depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For "who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto

him again?" For of him, and through him, and unto him, are all things. To him be the glory for ever. *Amen.*

THE GOSPEL.
ST. JOHN 12. 20-25.

NOW there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

6 DECEMBER NICOLAS, BISHOP OF MYRA, IN LYCIA, c. 300 A.D.

MEMORIAL COLLECT.

ALMIGHTY and everlasting God, who didst deliver Nicolas and them that were with him in the ship from the peril of the storm, because he trusted in thee: Mercifully grant unto all those whose business is upon the seas the same spirit of faith and prayer; that, whether in deliverance or danger, they may glorify thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

8 DECEMBER CONCEPTION OF THE BLESSED VIRGIN MARY

THE COLLECT.

ALMIGHTY God, whose only-begotten Son hath taught us that, whoso doeth thy will, the same is his brother and sister and mother; Mercifully grant unto us that, following the example of the blessed Mother of our Lord, and her exceeding faith and love, we may do thy will from the heart; through the same thy Son, our only Mediator and Advocate, Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

JEREMIAH I. 4-8.

THE word of the LORD came unto me, saying, Before I formed thee or thou wast conceived I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a

And this,

O GOD, who didst bestow richly upon Saint Nicolas of the spirit of thy boundless love: Grant to little children so to learn that it is more blessed to give than to get; that they may truly follow Santa Claus, even as he followed Christ; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

child. But the LORD said unto me, Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the LORD.

THE GOSPEL.

ST. MATTHEW 12. 46-50.

WHILE Jesus was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

17 DECEMBER IGNATIUS, BISHOP OF ANTIOCH AND MARTYR IN ROME, c. 110 A.D.

THE COLLECT.

ALMIGHTY God, who madest Ignatius a brave leader in the army of Christ; himself glorying in the blood of the Cross, and charging thy people to keep close, in due order and ranks; Make us ever to have in honour those who attest their doctrine by the things which they suffer; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 13. 7-9.

REMEMBER them that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace.

21 DECEMBER SAINT THOMAS THE APOSTLE

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt,

THE GOSPEL.

ST. JOHN 15. 1-7.

JESUS said to his disciples, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Spirit, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE.

EPHESIANS 2. 19-22.

SO then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief corner stone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE GOSPEL.

ST. JOHN 20. 24-31.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger

13 JANUARY HILARY, BISHOP OF POICTIERS,
CONFESSOR AND DOCTOR, 368 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as Saint Hilary stood firm for the truth, suffering exile for his good confession; so we may never

into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

lightly be moved from the faith of the Gospel: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

WISDOM 10. 10-12.

WHEN a righteous man was a fugitive from a brother's wrath, wisdom guided him in straight paths; she shewed him God's kingdom, and gave him knowledge of holy things; she prospered him in his toils, and multiplied the fruits of his labour; when in their covetousness men dealt hardly with him, she stood by him and made him rich; she guarded him from enemies, and from those that lay in wait she kept him safe, and over his sore conflict she watched as judge, that

he might know that godliness is more powerful than all.

THE GOSPEL.

ST. JOHN 1. 1-5.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

17 JANUARY ANTHONY, EGYPTIAN ABBOT AND
CONFESSOR, 356 A.D.

MEMORIAL COLLECT.

O GOD, who didst kindle in the heart of Anthony such zeal to obey our Lord's commands that he sold all that he had, and worked with his own hands to procure the little he required for his bodily sustenance: Grant us grace wholly to give up ourselves to thy service, and with untiring

earnestness to strive against every temptation that may beset us, that forgetting the things which are behind and stretching forward to the things which are before, we may press on toward the goal unto the prize of thy high calling in Christ Jesus, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

19 JANUARY WULFSTAN, BISHOP OF WORCESTER,
CONFESSOR, 1095 A.D.

MEMORIAL COLLECT.

O LORD Jesu Christ, who didst commit the charge of thy Church in Worcester to Wulfstan, strict in prayer and simple of life, the friend of the peasants and oppressed: Of thy kindly compassion strengthen us ever

to follow his faithful care for the souls of men, and constantly to remember how thou dost resist the proud and give grace unto the humble: who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

20 JANUARY FABIAN, B. OF ROME, AND MARTYR, 250 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, by whose providence Fabian was chosen from the people to be Bishop of the Romans, and afterwards by a martyr's death

vindicated the faith: Mercifully grant that the Church of Rome may so imitate its former simplicity, that once more its faith may be spoken of throughout the whole world; through Jesus Christ our Lord. *Amen.*

21 JANUARY AGNES, ROMAN VIRGIN AND MARTYR, 303 A.D.

MEMORIAL COLLECT.

GRANT, O Lord, that as Saint Agnes endured foul temptation; and fearing not the sharp sword, as on this day, died for Christ, that she might evermore live with him; so we

may keep innocency, and endure hardness; in the strength of the same thy Son, our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

22 JANUARY VINCENT, SPANISH DEACON AND MARTYR AT SARAGOSSA, 304 A.D.

MEMORIAL COLLECT.

OALMIGHTY God, who gavest unto Saint Vincent not only to preach the faith of Christ, but also to suffer for his sake: Mercifully grant that as he by his fervent love and noble death kindled the devotion of

the faithful; so in the land of his birth the seed of apostolic truth, which he planted, may never prove unfruitful; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

25 JANUARY THE CONVERSION OF SAINT PAUL

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in

remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 9. 1-22.

SAUL, yet breathing threaten-
ing and slaughter against the
disciples of the Lord, went un-
to the high priest, and asked of
him letters to Damascus unto
the synagogues, that if he found
any that were of the Way,
whether men or women, he
might bring them bound to Jeru-
salem. And, as he journeyed, it
came to pass that he drew nigh
unto Damascus: and suddenly
there shone round about him a
light out of heaven: and he fell
upon the earth, and heard a voice
saying unto him, Saul, Saul,
why persecutest thou me? And
he said, Who art thou, Lord?
And he said, I am Jesus whom
thou persecutest: but rise, and
enter into the city, and it shall
be told thee what thou must do.
And the men that journeyed
with him stood speechless, hear-
ing the sound, but beholding
no man. And Saul arose from
the earth; and when his eyes
were opened, he saw nothing;
and they led him by the hand,
and brought him into Damas-
cus. And he was three days
without sight, and did neither

eat nor drink. Now there was
a certain disciple at Damascus,
named Ananias; and the Lord
said unto him in a vision,
Ananias. And he said, Behold,
I am here, Lord. And the
Lord said unto him, Arise, and
go to the street which is called
Straight, and inquire in the
house of Judas for one named
Saul, a man of Tarsus: for
behold, he prayeth; and he
hath seen a man named Ananias
coming in, and laying his hands
on him, that he might receive
his sight. But Ananias answered,
Lord, I have heard from many
of this man, how much evil he
did to thy saints at Jerusalem:
and here he hath authority
from the chief priests to bind
all that call upon thy name.
But the Lord said unto him,
Go thy way: for he is a chosen
vessel unto me, to bear my
name before the Gentiles and
kings, and the children of
Israel: for I will shew him how
many things he must suffer for
my name's sake. And Ananias
departed, and entered into the
house; and laying his hands
on him said, Brother Saul, the
Lord, even Jesus, who appeared

unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food, and was strengthened. And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the

Jews which dwelt at Damascus, proving that this is the Christ.

THE GOSPEL.

ST. MATTHEW 19. 27-30.

PETER answered and said unto Jesus, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life. But many shall be last that are first; and first that are last.

26 JANUARY POLYCARP, BISHOP OF SMYRNA,
AND MARTYR, 155 A.D.

THE COLLECT.

O LORD Jesu Christ, who didst call Polycarp the pupil of Saint John and friend of thy personal disciples, to be Bishop of the Church in Smyrna; Grant unto us that like him we may give up ourselves to

unceasing prayer, and while asking for larger wisdom, bear all things and be strong to play the man even unto death, for thy sake, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.
REVELATION 2. 8-11.

TO the angel of the church in Smyrna write; These things saith "the first and the last," which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the reviling of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that "ye may be tried"; and ye shall have tribulation "ten days." Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

THE GOSPEL.

ST. JOHN 6. 41-54.

THE Jews murmured concerning Jesus, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can

come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, "And they shall all be taught of God." Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

27 JANUARY JOHN CHRYSOSTOM OF CONSTANTINOPLE,
BISHOP, CONFESSOR, AND DOCTOR, 407 A.D.

THE COLLECT.

O GOD, who didst make illustrious the blessed Prelate and Doctor, Saint John, not only by the praise of his golden eloquence, but also by the manifold tribulations which he endured

for the Church; Grant that, rejoicing in the fruit of his doctrine, we may be strengthened by the example of his unconquered patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 TIMOTHY 6. 11-16.

THOU, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in his own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

THE GOSPEL.

ST. LUKE 21. 15-19.

JESUS said to his disciples, I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

Commonly called Candlemas, or

2 FEBRUARY

THE PURIFICATION OF
SAINT MARY THE VIRGIN

THE COLLECT.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

MALACHI 3. 1-5.

BEHOLD, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the

PURIFICATION OF SAINT MARY THE VIRGIN

covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the LORD offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

THE GOSPEL.

ST. LUKE 2. 22-40.

AND when "the days of" their "purification" ac-

ording to the law of Moses "were fulfilled," they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle-doves, or two young pigeons." And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, According to thy word, in peace; For mine eyes "have seen thy salvation," Which thou hast

prepared "before the face of all peoples," "A light for revelation to the Gentiles," And "the glory" of thy people "Israel." And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age,

having lived with an husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him,

24 FEBRUARY SAINT MATTHIAS THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy

Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS I. 15-26.

IN these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry.—(Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the book of Psalms, "Let his habitation be made desolate, And let no man dwell therein": and, "His office let another take." Of the men therefore which have accompanied with us all the time that the Lord Jesus went in and

went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

THE GOSPEL.

ST. MATTHEW II. 25-30.

AT that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son,

save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and "ye shall find rest unto your souls." For my yoke is easy, and my burden is light.

1 MARCH DAVID, ARCHBISHOP OF MENEVIA, AND CONFESSOR, 544 A.D.

THE COLLECT.

ALMIGHTY God, who of old madest Saint David a victorious champion of the true faith: Mercifully look upon the Welsh people, and grant that they who fear thy name may so triumph over all that hinders true religion, that the land of their fathers may be a praise in the earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 2. 1-5.

IF there is any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy; that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of

others. Have this mind in you, which was also in Christ Jesus.

THE GOSPEL.

ST. MATTHEW 10. 26-33.

JESUS said unto his disciples, Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Everyone therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2 MARCH CHAD, B. OF LICHFIELD, AND CONFESSOR, 672 A.D.

MEMORIAL COLLECT.

O **ALMIGHTY** God, who from the firstfruits of the English unto Christ calledst Saint Chad to be an evangelist and bishop of his own nation: Give us grace so to follow his peaceable temper, humble spirit, and

prayerful life; that we may truly commend unto others the religion we profess; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

7 MARCH PERPETUA, FELICITAS AND THEIR COMPANIONS, MARTYRS AT CARTHAGE, 203 A.D.

THE COLLECT.

O **GOD**, who didst give the endurance of a splendid courage to thy martyrs Perpetua and Felicitas, when leaving their babes they went with bright and flashing eyes into the arena, and thus with their companions most nobly met their death; Grant that we may be worthy to climb the ladder of their sacrifice, and to be received by the Good Shepherd into the Garden of Peace; through the same Jesus Christ, thy Son, who reigneth over the white robed host of martyrs, with thee and the Holy Spirit, God for ever and ever. *Amen.*

FOR THE EPISTLE.

REVELATION 7. 13-17.

O **NE** of the elders said unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great "tribulation," and "they washed their robes," and made them white "in the blood" of the Lamb.

Therefore are they before the throne of God; and they serve him day and night in his temple: and he "that sitteth on the throne" shall spread his tabernacle over them. "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat": for the Lamb which is in the midst of the throne "shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

THE GOSPEL.

ST. MATTHEW 10. 16-22.

JESUS said to his disciples, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour

what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and

8 MARCH THOMAS OF AQUINUM, DOCTOR, 1274 A.D.

THE COLLECT.

O GOD, who dost enlighten thy Church by the wonderful learning of thy blessed Confessor Thomas, and quickenest her through his godly labours; Grant unto thy people, we humbly beseech thee, ever to apprehend by their understanding what he teacheth, and in their life faithfully to practise the same; through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

WISDOM 7. 15-17, 21, 22.

TO me may God give to speak according to his mind, and to conceive thoughts worthy of what hath been given me; because himself is one that guideth even wisdom and that correcteth the wise. For in his hand are both we and our words; all understanding, and all acquaintance with

12 MARCH GREGORY THE GREAT, BISHOP OF ROME, CONFESSOR AND DOCTOR, 604 A.D., APOSTLE OF THE ENGLISH

THE COLLECT.

ALmighty God, who didst raise Saint Gregory to the Apostolic seat that he might rule in thy Church with pastoral care: Make us so to venerate him, that, after his example,

children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

divers crafts. For himself gave me an unerring knowledge of the things that are. All things that are either secret or manifest I learned, for she that is the artificer of all things taught me, even wisdom.

THE GOSPEL.

ST. MATTHEW 5. 13-17.

YE are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets, I came not to destroy, but to fulfil.

we may burn with a love of souls, and labour that the praises of Jesus may be sung in lands still heathen, to the glory of thy Name; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 2. 19-22.

SO then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief cornerstone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE GOSPEL.

ST. MATTHEW 20. 1-7.

THE kingdom of heaven is like unto a man that is a householder,

17 MARCH PATRICK OF IRELAND, BISHOP AND CONFESSOR, c. 465 A.D.

THE COLLECT.

O ALMIGHTY God, who in thy Providence didst choose thy servant Patrick to be the Apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee; Grant us so to walk in that light that we may come at last to the light of everlasting life; through his merits who is the Light of Light, Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 22. 1-5.

AND he shewed me "a river of water of life," bright as crystal,

which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

"proceeding out" of the throne of God and of the Lamb, "in the midst of" the street thereof. And "on this side of the river and on that was the tree of life," bearing twelve manner of fruits, yielding "its fruit every month: and the leaves" of the tree "were for the healing" of the nations. "And there shall be no more anything accursed": and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and "they shall see his face"; and his name shall be on their foreheads. And there shall be night no more; "and they need" no light of lamp, neither "light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

THE GOSPEL.

ST. MARK 16. 14-20.

AFTERWARD Jesus was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs

shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, "was received up into heaven," and "sat down at the right hand of God." And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

20 MARCH CUTHBERT, BISHOP OF LINDISFARNE,
AND CONFESSOR, 687 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who calledst Cuthbert from following the flock to be a shepherd of thy people: Mercifully grant that as he sought out the erring even to remote places, so we caring for the careless and the lost, may, after his example win souls unto thee, through our Lord and Saviour Jesus Christ. *Amen.*

And this,

ALMIGHTY God, who gavest unto Saint Cuthbert, not only in life

to be a guide of thy people, but also that afterward he, being dead, was a token unto them that feared thee, leading them on through manifold perils to a place of rest; Mercifully grant that the memory of the just may so steady us when we falter; that, after all our wanderings, we may not lose the inheritance incorruptible; through the merits of thy Son, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

21 MARCH BENEDICT, ABBOT AT MONTE CASSINO,
AND DOCTOR, c. 542 A.D.

THE COLLECT.

ALMIGHTY and everlasting God, who didst this day release thy blessed Confessor, Saint Benedict, from the prison of the flesh; Grant, we beseech thee, to thy servants who

celebrate his festival, pardon of all their sins, that as they rejoice in his exaltation, they may imitate his virtues; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

FOR THE EPISTLE.

ECCLESIASTICUS 39. 1-5.

HE that hath applied his soul, and meditated in the law of the Most High; he will seek out the wisdom of all the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amid the subtleties of parables. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will serve among great men, and appear before him that ruleth: he will travel through the land of strange nations; for he hath tried good things and evil among men. He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will

open his mouth in prayer, and will make supplication for his sins.

THE GOSPEL.

ST. LUKE 11. 33-36.

NO man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light; as when the lamp with its bright shining doth give thee light.

25 MARCH THE ANNUNCIATION OF THE BLESSED
VIRGIN MARY

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord, who liveth

and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 7. 10-14.

THE LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said,

I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel, that is, God is with us.

THE GOSPEL.

ST. LUKE I. 26-38.

AND in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt

conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him "the throne of" his father "David": "and he shall reign" over the house of Jacob "for ever"; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born "shall be called holy," the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For "no word from God shall be void of power." And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

3 APRIL RICHARD, BISHOP OF CHICHESTER, AND CONFESSOR, 1253 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who pourest thy grace richly upon Saint Richard, and madest him a true overseer of thy Church in this land: Grant unto the clergy, that after his example

not seeking their own advancement, they may spend themselves for their people's sake; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

4 APRIL AMBROSE, BISHOP OF MILAN, AND DOCTOR, 397 A.D.

THE COLLECT.

ALMIGHTY God, who calledst Ambrose from the Governor's chair unto the Christian pulpit, and madest him the intrepid champion of thy faithful people: Mercifully grant that as he feared not to rebuke princes; so we may courageously avow the Faith which we believe; through the might of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

the altar, and to make sweet melody by their music. He gave comeliness to the feasts, and set in order the seasons to perfection, while they praised his holy name, and the sanctuary sounded from early morning. The Lord took away his sins, and exalted his horn for ever; and gave him a covenant of kings and a throne of glory in Israel.

THE GOSPEL.

ST. MATTHEW IO. 32, 33.

FOR THE EPISTLE.
ECCLESIASTICUS 47. 8-11.
IN every work of his he gave thanks to the Holy One Most High with words of glory; with his whole heart he sang praise, and loved him that made him. Also he set singers before

JESUS said unto his disciples, Every one who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

11 APRIL LEO THE GREAT, BISHOP OF ROME, AND DOCTOR, 461 A.D.

THE COLLECT.

ALMIGHTY God, who madest Saint Leo to be both the refuge of the State, and also the bulwark of the Catholic Faith; Mercifully grant that as we admire his courage in the

presence of the barbarians; so we may always confess Jesus Christ very God and very man; through the same thy Son, our only Mediator and Redeemer, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle and Gospel as in the Common for Confessors and Doctors.

19 APRIL ALPHEGE, ARCHBISHOP OF CANTERBURY,
AND MARTYR, 1012 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as Saint Alphege, refusing to give up the treasures of the Church, this day suffered a shameful death, so we may never surrender the Faith once delivered to thy people; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 13. 12-15.

WHEREFORE Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him "without the camp,"

21 APRIL ANSELM, ARCHBISHOP OF CANTERBURY,
AND DOCTOR, 1109 A.D.

THE COLLECT.

O GOD, who didst endue thy servant Anselm with vigour of intellect and acuteness of reason, and didst set him to rule in the seat of Canterbury in times of danger, oppression and controversy: Grant that we may ever thankfully follow his devotion of life and steadfastness of purpose to thy honour and glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then "let us offer up a sacrifice of praise to God" continually, that is, "the fruit of lips" which make confession to his name.

THE GOSPEL.

ST. JOHN 7. 16-18.

JESUS said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him.

THE EPISTLE.

ROMANS 8. 12-17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself

bearth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

THE GOSPEL.

ST. MARK 10. 42-45.

JESUS called his disciples to him, and saith unto them, Ye know that

they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

23 APRIL GEORGE, THE MARTYR, PATRON OF
ENGLAND, c. 303 A.D.

THE COLLECT.

OLORD God of hosts, who didst give grace unto thy servant George to lay aside the fear of man and to confess thee even unto death; Grant that we, and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be His soldiers; to whom, with thee and the Holy Spirit, be thanks and praise from all the armies of thy Saints, now and for evermore. *Amen.*

FOR THE EPISTLE.

REVELATION 12. 7-12.

THERE was war in heaven: "Michael" and his angels "going forth to war" with the

dragon: and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old "serpent," he that is called "the Devil" and "Satan," the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their

testimony; and they loved not their life even unto death. Therefore "rejoice, O heavens," and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

THE GOSPEL.

ST. MARK 8. 34-38.

JESUS called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his

cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? For 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 cometh in the glory of his Father with the holy angels.

25 APRIL SAINT MARK THE EVANGELIST

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit,

one God, world without end.
Amen.

THE EPISTLE.

EPHESIANS 4. 7-16.

UNTO each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, "When he ascended on high, he led captivity captive," And "gave gifts unto men." (Now this, "He ascended," what is it but that he also descended

THE GOSPEL.

ST. JOHN 15. 1-11.

first into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And "he gave" some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father

hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

30 APRIL CATHERINE OF SIENNA, VIRGIN, 1380 A.D.

MEMORIAL COLLECT.

GRANT, we beseech thee, O Almighty God, that we who do keep the birthday of thy blessed virgin Catherine, and do year by year renew her memorial with solemn gladness in

thy presence, may likewise be conformed to the pattern of her saintly walk with thee; through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, world without end. *Amen.*

1 MAY SAINT PHILIP AND SAINT JAMES, APOSTLES

THE COLLECT.

OALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we intreat: we are made as the refuse of the world, the offscouring of all things, even until now.

THE GOSPEL.

ST. JOHN 14. 1-14.

JESUS said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father

also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do.

2 MAY ATHANASIUS, BISHOP OF ALEXANDRIA,
CONFESSOR AND DOCTOR, 373 A.D.

THE COLLECT.

ALMIGHTY God, who in the storm of controversy madest Athanasius a steadfast pillar of the Christian faith: Mercifully grant that as he maintained the excellency of the Divine Word; so we may be able worthily to understand the same, and also truthfully to confess it; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 4. 5-14.

WE preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus'

sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

THE GOSPEL.

ST. MATTHEW 10. 23-28.

JESUS said to his disciples, When they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come. A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell.

4 MAY

MONNICA, 387 A.D.

THE COLLECT.

GOD, the consolation of all such as be sorrowful, and the salvation of all that put their trust in thee, who didst mercifully regard the tears of the blessed Monnica shed before thee for the conversion of her son Augustine; Be again entreated, and stir within our hearts and those of our children the spirit of supplication, that we may obtain thy gracious aid, when we turn again to thee and bewail our sins; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

FOR THE EPISTLE.

JEREMIAH 29. 11-14.

I KNOW the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall

go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD.

THE GOSPEL.

ST. LUKE 15. 3-7.

JESUS spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me for I have found my sheep which was lost. I say unto you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

6 MAY SAINT JOHN THE EVANGELIST BEFORE
THE LATIN GATE

MEMORIAL COLLECT.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy Apostle and Evangelist Saint John; Grant to our minds the same faith and

power of love, that as we rejoice in his triumph we may profit by his example and teaching; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, evermore God, world without end. *Amen.*

19 MAY DUNSTAN, ARCHBISHOP OF CANTERBURY,
AND CONFESSOR, 988 A.D.

The Common for Confessors and Doctors.

25 MAY ALDHELM, BISHOP OF SHERBORNE, AND
CONFESSOR, 709 A.D.

THE COLLECT.

O GOD, who hast formed man's lips and hands to minister to thy praise; We thank thee for thy servant Aldhelm, through whose loving ministration many souls were brought to thee; And humbly we beseech thee to continue to thy Church a full supply of men skilled, as in Christian learning, so also in sacred Song, to the glory of thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ECCLESIASTICUS 15. 1-6.

HE that feareth the Lord will do this; and he that hath possession of the law shall obtain her. And as a mother shall she meet him, and receive him as a wife married in her virginity. With bread of understanding shall she feed him, and give him water of wisdom to drink. He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. And she shall exalt him above his neighbours; and in the midst of the congregation shall she open his mouth. He shall inherit joy, and a crown of gladness, and an everlasting name.

THE GOSPEL.

ST. MATTHEW 25. 14-23.

IT is as when a man, going into another country, called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

26 MAY AUGUSTINE, ARCHBISHOP OF CANTERBURY,
AND CONFESSOR, 605 A.D.

THE COLLECT.

O LORD God of our fathers, we thank thee for the preaching of thy servant Augustine, through whose ministry the English people were instructed in the Gospel, whereby we have been brought from the worship of idols to the Faith of thy dear Son, Jesus Christ our Lord; to whom with thee and the Holy Spirit be all glory, praise, and thanksgiving, now and for ever. *Amen.*

FOR THE EPISTLE.

ECCLESIASTICUS 39. 5-9.

HE will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He

27 MAY THE VENERABLE BEDE OF JARROW,
PRIEST AND DOCTOR, 735 A.D.

THE COLLECT.

GRANT, O Lord, we beseech thee, that as Venerable Bede, living his life in an obscure place, never ceased his diligence in prayer and study; So we, laying aside all discontent and idleness, may cheerfully work the work thou givest us to do; through Jesus Christ our Lord. *Amen.*

shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out: his memorial shall not depart, and his name shall live from generation to generation.

THE GOSPEL.

ST. JOHN 4. 34-38.

JESUS saith unto his disciples, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

And this,

O LORD Jesus Christ, who art magnified in all thy saints: We bless thee for the glorious death of thy servant Bede; who being dead yet speaketh; beseeching thee to grant unto us, thy humble servants, such patience of hope and love of the brethren, that, when our race here

is run, we may with joy depart hence, and behold thee face to face; who with the Father and the Holy Spirit art blessed for evermore. *Amen.*

FOR THE EPISTLE.
WISDOM 7. 7-14.

FOR this cause I prayed, and understanding was given me: I called upon God, and there came to me a spirit of wisdom. I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her. Neither did I liken to her any priceless gem, because all the gold of the earth in her presence is a little sand, and silver shall be accounted as clay before her. Above health and comeliness I loved her, and I chose to have her rather than light, because her bright shining is never laid to sleep. But with her there came to me all good things together, and in her hands innumerable riches: and I rejoiced over them all because wisdom leadeth them; though I knew not that she was the mother of them. As I learned without guile, I impart without grudging; I do not hide her riches. For she is unto men a treasure that faileth not, and they that use it obtain friendship with God, commended to him by the

5 JUNE BONIFACE OF CREDITON, BISHOP OF MENTZ,
AND MARTYR, 755 A.D.

THE COLLECT.

OLORD Jesus Christ, who callest to thee whom thou wilt, and sendest them whither thou dost choose;

gifts which they through discipline present to him.

THE GOSPEL.

ST. MATTHEW 5. 13-20.

JESUS said unto his disciples, Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

his life for the Faith; and we humbly pray thee to raise up among us faithful men in this our day to go forth to destroy the strongholds of idolatry,

and to build up thy Church in heathen lands; who livest and reignest, with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Epistle and Gospel as in the Common for Martyrs.

9 JUNE

COLUMBA, ABBOT OF IONA, 597 A.D.

THE COLLECT.

OGOD, who by the preaching of thy blessed servant Columba and his brethren didst cause the light of the Gospel to shine in these islands and in many lands; Grant, we beseech thee, that having his life and labours in remembrance, we may shew forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I THESSALONIANS 2. 1-9.

FOR yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God "which proveth our hearts." For neither at any time

were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

THE GOSPEL.

ST. LUKE 12. 32-34.

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

11 JUNE SAINT BARNABAS THE APOSTLE

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Spirit; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 11. 22-30.

THE report concerning these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and

when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

THE GOSPEL.

ST. JOHN 15. 12-16.

THIS is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things

which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

14 JUNE BASIL, BISHOP OF CAESAREA IN CAPPADOCIA,
AND DOCTOR, 379 A.D.

THE COLLECT.

ALMIGHTY God, who from a Martyr stock didst choose Saint Basil to be a notable witness of the true faith, in life and doctrine: Mercifully grant that as he endured manifold trials; so we, too, after his example, may ever stand firm in Christ who strengtheneth us; through the same thy Son, to whom with thee and the Holy Spirit, three persons in one blessed Trinity, be all praise and glory, now and for ever. *Amen.*

FOR THE EPISTLE.

ISAIAH 41. 9-13.

THOU whom I have taken hold of from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing,

and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. For I, the LORD thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.

THE GOSPEL. ST. JOHN 7. 31-36.

OF the multitude many believed on him; and they said, When the Christ shall come will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks and teach the Greeks? What is this word that he saith, Ye shall see me and shall not find me: and where I am, ye cannot come?

17 JUNE ALBAN, SOLDIER AND FIRST MARTYR
IN BRITAIN, 303 A.D.

MEMORIAL COLLECT.

O MERCIFUL Saviour, who didst teach us that those who receive thy ministers have the blessing of receiving thee; We thank thee for the example of thy Martyr Saint Alban,

to whom thou didst reveal thyself in days of persecution; and we pray thee that thy Clergy and People may ever be ready to bear witness together unto death; who, with the Father and the Holy Spirit, livest and reignest, one God, world without end. *Amen.*

24 JUNE THE NATIVITY OF SAINT JOHN
THE BAPTIST

THE COLLECT.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Grant to all thy faithful people ever thankfully to receive his witness to the true Light and Saviour of the world, that they may walk in the way that leadeth to eternal life; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 40. 1-11.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jeru-

salem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the LORD's hand double for all her sins. The voice of one that crieth, Prepare ye in the wilderness the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodli-

ness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O thou, that tellest good tidings to Zion, get thee up into the high mountain; O thou, that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL.

ST. LUKE 1. 57-80.

ELISABETH'S time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified

his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing-tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord, the God of Israel"; For he hath visited and wrought

“redemption for his people,” And “hath raised up a horn” of salvation for us In the house of his servant “David”; (As he spake by the mouth of his holy prophets which have been since the world began), “Salvation from our enemies, and from the hand of” all “that hate us”; To shew “mercy towards our fathers,” And “to remember his” holy “covenant”; “The oath” which “he sware unto Abraham” our father, To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear, In holiness and righteousness

before him all our days. Yea and thou, child, shalt be called the prophet of the Most High; For thou shalt go “before the face of the Lord to make ready his ways”; To give knowledge of salvation unto his people In the remission of their sins, Because of the tender mercy of our God, Whereby the day-spring from on high shall visit us, “To shine upon them that sit in darkness and the shadow of death”; To guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

28 JUNE IRENAEUS, BISHOP OF LYONS, AND
DOCTOR, 202 A.D.

THE COLLECT.

O LORD Jesu Christ, who didst enable thy servant Irenaeus, according to the example of thy first Apostles, to have a devout reverence for all thy works, and to love the Faith delivered to thy holy Church; Grant us to hold fast the things which are most precious in thy sight, and to seek above all else the things which make for peace whereby we may edify one another, to thy honour and glory, who with the Father and the Holy Spirit livest and reignest one God, world without end. *Amen.*

THE EPISTLE.

TITUS 3. 8-11.

FAITHFUL is the saying, and concerning these things I will that thou affirm confidently to the end that they which have believed God may be careful to profess honest occupations. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is factious after a first and second admonition avoid, knowing that such an one is perverted, and sinneth, being self-condemned,

THE GOSPEL.

ST. MATTHEW 24. 9-14.

THEN shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall “many stumble,” and shall deliver up one another, and shall hate one another. And many false prophets

shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

29 JUNE SAINT PETER AND SAINT PAUL,
APOSTLES AND MARTYRS

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ, didst give to thine Apostles Saint Peter and Saint Paul many excellent gifts; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 1-8.

I CHARGE thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the

word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the healthful teaching; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that

day: and not only to me, but also to all them that have loved his appearing.

THE GOSPEL.

ST. JOHN 21. 15-22.

SO when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

2 JULY VISITATION OF THE BLESSED VIRGIN MARY

THE COLLECT.

GOD, who didst choose, and by thy grace didst wonderfully sanctify, thy handmaid, blessed Mary the Virgin, to be the Mother of thy Son, our Lord and Saviour Jesus

Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Christ; Vouchsafe, we beseech thee, to grant that we following her example may by thy grace walk worthy of the vocation wherewith thou hast called us, and so attain unto the inheritance of the saints in light; through the same Jesus Christ our Lord. *Amen.*

Or this,

GOD of all grace, to whose honour thy handmaid Blessed Mary, ever-virgin, poured forth, as on this day, her hymn of joy and thankfulness for the holy Incarnation of thy coeternal Word; Give us grace, we humbly pray thee, that we may both follow her glorious example of faith and obedience, and also with her rejoice in the same our Lord and Saviour Jesus Christ; who with thee and the Holy Spirit, liveth and reigneth, one God, blessed for evermore. *Amen.*

THE EPISTLE. 1 ST. JOHN 4. 12-14.

NO man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

THE GOSPEL. ST. LUKE 1. 39-49.

AND Mary arose in those days and went into the hill country with

haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, "My soul" doth magnify "the Lord." And my spirit "hath rejoiced in God my Saviour." For "he hath looked upon the low estate of his handmaid": For behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; And "holy is his name."

15 JULY TRANSLATION OF SWITHUN, B. OF WINCHESTER, AND CONFESSOR, c. 862 A.D.

MEMORIAL COLLECT.

GRANT, O merciful God, that as Saint Swithun served thee and his generation with the devotion of his whole heart: So there may never be lacking in thy Church faithful intercessors, labouring fervently in prayer,

that thy just judgements fall not on us, and that our land may yield her increase; through the merits of thy blessed Son, our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

20 JULY MARGARET, VIRGIN AND MARTYR AT ANTIOCH
IN PISIDIA

MEMORIAL COLLECT.

O ALMIGHTY God, who gavest unto Saint Margaret grace to triumph over all the power of the enemy:

Mercifully grant, that we may trample down all sensual desires, and out of weakness be made strong; through the might of Jesus Christ, our Lord. *Amen.*

22 JULY SAINT MARY MAGDALENE

THE COLLECT.

O ALMIGHTY God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection; Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life, who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 3. 7-11.

WHAT things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found

in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

THE GOSPEL.

ST. JOHN 20. 11-18.

MARY was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken

away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith

unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

25 JULY SAINT JAMES THE APOSTLE

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; So we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 11. 27-12. 2.

IN these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the

elders by the hand of Barnabas and Saul. Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword.

THE GOSPEL.

ST. MATTHEW 20. 20-28.

THEN came to Jesus the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

26 JULY

ANNE, MOTHER TO THE BLESSED VIRGIN MARY

MEMORIAL COLLECT.

ALMIGHTY God, who didst confer such grace on Saint Anne that of her should be born the mother of thine only-begotten Son; Purify and illuminate all parents in thy Church, that they may bring up their children

He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

in the knowledge of thy truth, and dwell with them in honour and in love; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

1 AUGUST DELIVERANCE OF SAINT PETER

LAMMAS DAY

THE COLLECT.

O GOD, who didst cause the blessed Apostle Peter to be loosed from the chains with which the enemy had bound him, and to go away unhurt; Loose us, we beseech thee, from the chains of our sins, and mercifully guard and set us free from all evil; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

FOR THE EPISTLE.

ACTS 12. 1-17.

ABOUT that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through

one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things

unto James, and to the brethren. And he departed, and went to another place.

THE GOSPEL.

ST. MATTHEW 16. 13-19.

WHEN Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

5 AUGUST OSWALD, KING OF NORTHUMBRIA,
AND MARTYR, 642 A.D.

THE COLLECT.

ALMIGHTY God, who once gavest unto King Oswald, with his own hands both to set up the Cross amongst the English, and also to minister unto the needy; Mercifully grant that pure

religion and undefiled, after his example, may never perish out of the land; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end *Amen.*

The Epistle and Gospel as in the Common for Martyrs.

6 AUGUST THE TRANSFIGURATION OF OUR LORD

THE COLLECT.

ALMIGHTY and everlasting God, whose blessed Son was revealed to the three Apostles when he was transfigured on the holy mount, and in the excellent glory spake with Moses and Elijah of his decease which he should accomplish at Jerusalem; Grant to us thy servants that though now we see him not, yet in faith beholding the light of his countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 3. 1-3.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.

THE GOSPEL.

ST. MARK 9. 2-7.

AFTER six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they

were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

7 AUGUST

NAME OF JESUS

THE COLLECT.

O ALMIGHTY God, who hast given unto thy Son Jesus, the Name which is above every name, and hast taught us that there is salvation in none other; Mercifully grant, that, as thy faithful people have comfort and peace in his Name, so they may ever labour to publish it unto all nations; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever. *Amen.*

FOR THE EPISTLE.

ACTS 4. 8-12.

THEN Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all

the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is "the stone which was set at nought of" you "the builders, which was made the head of the corner." And in none other is there salvation: for neither is any other name under heaven, that is given among men, wherein we must be saved.

THE GOSPEL.

ST. MATTHEW 1. 20-23.

BEHOLD, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now

all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the virgin shall be with

child, and shall bring forth a son, And they shall call his name Immanuel"; which is, being interpreted, "God with us."

10 AUGUST LAWRENCE, ARCHDEACON AT ROME,
AND MARTYR, 258 A.D.

THE COLLECT.

O ALMIGHTY God, whose faithful Martyr, Saint Lawrence, was once content to endure most cruel torture; Strengthen our weakness, we humbly beseech thee, that, after his example, we may bear without flinching whatever of sharp pain and anguish at any time may befall us; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 11. 34-40.

WHO through faith quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. And others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, they were

tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

THE GOSPEL.

ST. LUKE 9. 57-62.

AS they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

20 AUGUST BERNARD OF CLAIRVAUX, ABBOT AND
DOCTOR, 1153 A.D.

THE COLLECT.

O GOD, who didst cause Saint Bernard to be a burning and

shining light of lowliness, mercifulness and kindness; Grant, we beseech thee, that we too may be purged from all

care and desire for transitory things, and give up our hearts and minds wholly to thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 4. 11-13.

I HAVE learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

THE GOSPEL. ST. LUKE 10. 38-42.

NOW as they went on their way, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at our Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

24 AUGUST SAINT BARTHOLOMEW THE APOSTLE

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 5. 12-16.

BY the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; inso-much that they even carried

out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

THE GOSPEL.

ST. LUKE 22. 24-30.

AND there arose also a contention among them, which of them is accounted to be greatest. And Jesus said unto them, The kings of the Gentiles have lordship over

them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

28 AUGUST AUGUSTINE, BISHOP OF HIPPO IN AFRICA, CONFESSOR AND DOCTOR, c. 430 A.D.

THE COLLECT.

O GOD, who didst enrich thy holy bishop, Saint Augustine of Hippo, with singular gifts and graces of the Holy Spirit; Leave us not, we beseech thee, in our manifold infirmities, but strengthen us with thy heavenly aid; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 10. 1-11.

BRETHREN, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteous-

ness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that "the man that doeth" the righteousness which is of the law "shall live thereby." But the righteousness which is of faith saith thus, "Say not" in thy heart, "Who shall ascend into heaven?" (that is, to bring Christ down:) or, "Who shall descend into the abyss?" (that is, to bring Christ up from the dead). But what saith it? "The word is nigh thee, in thy mouth, and in thy heart": that is, "the word" of faith, which we preach: because if thou shalt confess "with thy mouth Jesus as Lord," and shalt believe "in thy heart" that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation. For the scripture saith: "Whosoever believeth in him shall not be put to shame."

THE GOSPEL.

ST. LUKE 10. 21, 22.

IN that same hour Jesus rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

29 AUGUST THE BEHEADING OF SAINT JOHN THE BAPTIST

THE COLLECT.

ALMIGHTY God, who didst give grace to thy blessed Son's forerunner, John Baptist, to be faithful unto death; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same Jesus Christ our Lord, who liveth and reigneth with

thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 12. 1-7.

THEREFORE let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the captain and perfecter of our faith, who for the joy

that was set before him endured the cross, despising shame, and "hath sat down at the right hand" of the throne of God. For consider him that hath endured such gainsaying "of sinners against themselves," that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons, "My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth." It is for "chastening" that ye endure; God dealeth with you as with "sons."

THE GOSPEL.

ST. MARK 6. 17-29.

HEROD himself sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and

desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them

that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and

brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb,

31 AUGUST AIDAN, BISHOP OF LINDISFARNE,
AND CONFESSOR, 651 A.D.

THE COLLECT.

ALMIGHTY God, who, of old, sentest Saint Aidan to preach unto the English thy saving Word; Grant unto all ministers of thy Word and Sacraments such simplicity of

purpose, gentleness, and love for the souls of men, that they may truly follow him, even as he followed Christ; through the same thy Son, our only Mediator and Redeemer. *Amen.*

The Epistle and Gospel as in the Common for Confessors and Doctors.

1 SEPTEMBER GILES, ABBOT IN PROVENCE,
PATRON OF HOSPITALS, c. 712 A.D.

MEMORIAL COLLECT.

TEACH us, O Lord God Almighty, after the example of Saint Giles, the power of gentleness; that we may

never fail the weak and them that are ready to halt; through him, who cometh to be our Judge, Jesus Christ our Lord. *Amen.*

8 SEPTEMBER NATIVITY OF THE BLESSED VIRGIN MARY

THE COLLECT.

OALMIGHTY God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord; Vouchsafe, we beseech thee, to hallow our bodies in chastity and our souls in humility and love; through the same thy Son, our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

GENESIS 3. 9-15.

THE LORD God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest

to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, cursed art thou from among all cattle, and from among every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy

seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

THE GOSPEL.

ST. LUKE II. 27, 28.

IT came to pass, as Jesus said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

13 SEPTEMBER CYPRIAN, BISHOP OF CARTHAGE,
AND MARTYR, 258 A.D.

THE COLLECT.

O GOD, who didst give grace to thy Bishop Cyprian to consecrate all his powers to the service of thy Church in Africa, and to build and guard it in troublous times; Grant to all those who bear rule in thy house to think ever of its glory, its purity, and its beauty, and to welcome death with thanksgiving whensoever thou shalt send it; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL.

ST. MATTHEW 10. 34-39.

JESUS said to his disciples, Think not that I came to send peace on the earth: I came not to send peace, but a sword! For I came to set a man at variance "against his father, and the daughter against her mother, and the daughter in law against her mother in law": and "a man's foes shall be they of his own household." He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

THE EPISTLE.

ROMANS 8. 35-39.

WHO shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, "For thy sake we are killed all the day long; We were accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us.

14 SEPTEMBER

HOLY CROSS DAY

THE COLLECT.

O GOD, who to enlighten the darkness of the world didst vouchsafe to give thy Son the Saviour of the world to be lifted up on the Holy Cross; Illuminate, we beseech thee, our hearts and minds that we, who on earth acknowledge the mystery of the Cross of Christ, may be freed from the bonds of our sins, and attain unto the fulness of eternal life, through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 2. 5-11.

HAVE this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be tenaciously held to be on an equality with God, but made himself of no account, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted him, and gave unto him the name which is above every

16 SEPTEMBER NINIAN, BISHOP IN GALLOWAY, c. 430 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, whose faithful servant, Saint Ninian, is still commemorated in many a place amongst the Scots; Mercifully grant that the people of Scotland may never

name; that in the name of Jesus "every knee should bow," of things in heaven and things on earth, and things under the earth; and that "every tongue should confess" that "Jesus Christ is Lord," to the glory "of God" the Father.

THE GOSPEL.

ST. JOHN 12. 31-36.

JESUS answered and said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

cease to obey the Gospel of Christ, which he first taught them; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

19 SEPTEMBER THEODORE OF TARSUS, ARCHBISHOP OF CANTERBURY, CONFESSOR AND DOCTOR, 690 A.D.

THE COLLECT.

O ALMIGHTY God, who didst give to Theodore of Tarsus, the first Archbishop whom all the English Church obeyed, such grace and wisdom that he was able to bring union where there had been disunion, and order where there had been confusion; Grant that we may ever thankfully preserve that order, and labour in like unity of purpose for the welfare of thy Church, and the glory of thy holy Name; through Jesus Christ our Lord, who liveth and reigneth ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 15. 1-7.

WE that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me." For whatsoever things were

written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God.

THE GOSPEL.

ST. LUKE 12. 40-44.

BE ye also ready: for in an hour that ye think not the Son of man cometh. And Peter said, Lord, speakest thou this parable unto us, or even unto all. And the Lord said, Who then is the faithful steward, the wise man, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath.

21 SEPTEMBER SAINT MATTHEW THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to

forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

SAINT MATTHEW THE APOSTLE

THE EPISTLE.

2 CORINTHIANS 4. 1-6.

THEREFORE seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give

29 SEPTEMBER SAINT MICHAEL AND ALL ANGELS

THE COLLECT.

OVERLASTING God, who hast ordained and constituted the services of

the light of the knowledge of the glory of God in the face of Jesus Christ.

THE GOSPEL.

ST. MATTHEW 9. 9-13.

AND as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, "I desire mercy, and not sacrifice": for I came not to call the righteous, but sinners.

Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy

SAINT MICHAEL AND ALL ANGELS

THE GOSPEL.

ST. MATTHEW 18. 1-10.

appointment they may succour and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

FOR THE EPISTLE.

REVELATION 5. 11-14.

AND I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was "ten thousand times ten thousand, and thousands of thousands," saying with a great voice, Worthy is "the Lamb that hath been slain" to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, I heard saying, Unto him that "sitteth on the throne," and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

IN that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it

from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee

30 SEPTEMBER JEROME AT BETHLEHEM, PRESBYTER, CONFESSOR AND DOCTOR, 420 A.D.

THE COLLECT.

O ALMIGHTY God, who didst endue thy servant Jerome with singular gifts of learning: So illumine with thy Holy Spirit the hearts and minds of all scholars, that they may use their knowledge wisely and in charity; to the honour of thy Name, and the benefit of thy Church; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 16. 25-27.

NOW to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now

to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever. *Amen.*

THE GOSPEL.

ST. JOHN 15. 8-12.

HEREIN is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you.

1 OCTOBER REMIGIUS, BISHOP OF RHEIMS, AND CONFESSOR, c. 532 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who by the ministry of Remigius didst bring a multitude of the nation of the Franks, on one day, to the saving laver of regeneration; Mercifully grant to all that are baptized, that as they

have put on Christ, so they may ever feel on their lives the claim of the new obedience; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

4 OCTOBER FRANCIS OF ASSISI, c. 1226 A.D.

THE COLLECT.

O GOD, who didst use the worthy deeds of thy blessed servant Francis as a means whereby to make thy Church again the mother of children; Grant that we like him may set little prize by earthly things, and attain unto a portion of those good things which thou givest in heaven; through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 4. 7-11.

BELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved,

if God so loved us, we also ought to love one another.

THE GOSPEL.

ST. MATTHEW 6. 25-30.

JESUS said to his disciples, Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one span unto his term of life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

6 OCTOBER FAITH, VIRGIN AND MARTYR AT AGEN
IN AQUITAINE, *c.* 304 A.D.

MEMORIAL COLLECT.

O GOD, in whose strength Saint Faith on this day laid down her life, in simple trust and marvellous constancy; Mercifully grant, that as she was true to her name, so we may

be ever constant in our Christian profession; through the might of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

9 OCTOBER DENYS OF PARIS, BISHOP AND MARTYR, *c.* 286 A.D.

MEMORIAL COLLECT.

BE mindful, O Lord, we beseech thee, of the pleasant land of France, and turn the heart of the people back again; that they, remembering Saint Denys, thy martyr,

and all other thy faithful servants that came after, may once more acknowledge thee, the true God, and Jesus Christ whom thou hast sent; through the same thy Son, our only Mediator and Redeemer. *Amen.*

13 OCTOBER TRANSLATION OF SAINT EDWARD
THE CONFESSOR

THE COLLECT.

O GOD, who once didst move King Edward the Confessor to build an house for the honour of thy Majesty, and didst knit the hearts of the English unto him in true affection; Mercifully grant to our King and Queen, that as they received the crown within the church of his sepulchre, so they may ever live in thy true fear, and possess the love of their people; through him, who came not to be ministered unto, but to serve, even our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 2. 15-17.

LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever.

THE GOSPEL.

ST. MATTHEW 24. 42-47.

JESUS said to his disciples, Watch therefore: for ye know not on what day your Lord cometh. But know this,

that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who

then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath.

17 OCTOBER ETHELDREDA, QUEEN, ABBESS OF ELY, 679 A.D.

MEMORIAL COLLECT.

O ALMIGHTY God, who didst give to Etheldreda the Queen exceeding devotion to thy service, so that she forsook her royal state, and dwelt apart for the kingdom of heaven's sake; Grant unto thy people,

amid all the pleasures and abundance of this life, to hear thy voice still, and ever to seek first thy kingdom; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

18 OCTOBER SAINT LUKE THE EVANGELIST

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 9-18.

DO thy diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest; and the books, especially the parch-

ments. Alexander the copper-smith did me much evil: "the Lord will render" to him "according to his works": of whom be thou ware also; for he greatly withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out "of the mouth of the lion." The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

THE GOSPEL. ST. LUKE 10. 1-7.

THE Lord appointed seventy others, and sent them two

and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

25 OCTOBER CRISPIN AND CRISPINIAN, MARTYRS
AT SOISSONS, c. 285 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as the brothers Crispin and Crispinian, working at their craft, made the preaching of the Word without charge; So we, having

our feet shod with the preparation of the gospel of peace, may be ready to every good work; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

2 THESSALONIANS 3. 7-13.

YOURSELVES know, brethren, how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an example unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in

28 OCTOBER SAINT SIMON AND SAINT JUDE,
APOSTLES

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing.

THE GOSPEL.

ST. JOHN 12. 24-26.

JESUS said unto his disciples, Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

THE EPISTLE.

ROMANS 8. 28-39.

WE know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he

also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God "that justifieth; who is he that shall condemn?" It is Christ Jesus that died, yea rather, that was raised from the dead, who is "at the right hand of God," who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, "For thy sake we are killed all the day long; We were accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord.

THE GOSPEL.

ST. JOHN 15. 17-27.

THESE things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both

seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, "They hated me without a cause." But when the Comforter is come, whom I will

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

1 NOVEMBER

ALL SAINTS' DAY

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 7. 2-12.

AND I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to

whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till "we shall have sealed" the servants of our God "on their foreheads." And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Of the tribe of Judah were sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin were sealed twelve thousand.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which "sitteth on the throne," and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

THE GOSPEL. ST. MATTHEW 5. 1-12.

JESUS, seeing the multitudes, went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying, "Blessed are the poor" in spirit: for theirs is the kingdom of heaven. Blessed are "they that mourn": for they "shall be comforted." Blessed are "the meek": for they "shall inherit the earth." Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are "the pure in heart": for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

2 NOVEMBER COMMEMORATION OF ALL SOULS

THE COLLECT.

O ALMIGHTY Lord, the God of the spirits of all flesh, who by the mouth of Saint Paul hast taught us that we should not sorrow, as they who have no hope, for them that fall asleep in Christ; Fulfil, we beseech thee, the purpose of thy love in those that are at rest, that the good work which thou hast begun in them may be perfected unto the day of Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

Or this,

WE commend into thy hands of mercy, most merciful Father, the souls of all the faithful departed, beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that when the judgement shall come, which thou hast committed to thy well-beloved Son, both they and we may be found acceptable in thy sight; Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. *Amen.*

THE EPISTLE.

I CORINTHIANS 15. 20-26.

NOW hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own

order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath "put" all "his enemies under his feet." The last enemy that shall be abolished is death.

Or,

I THESSALONIANS 4. 13-18.

WE would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort ye one another with these words.

THE GOSPEL.

ST. JOHN 11. 21-27.

MARTHA said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now

I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

6 NOVEMBER LEONARD AT LIMOGES, CONFESSOR, *c.* 559 A.D.

MEMORIAL COLLECT.

ALmighty God, whose blessed Son alone maketh thy people free; Mercifully grant, that as Saint Leonard escaped from the corruption

8 NOVEMBER SAINTS, MARTYRS AND DOCTORS OF THE CHURCH OF ENGLAND

THE COLLECT.

WE yield thee devout praise to-day, O God, for the great things thou hast wrought for us through our fathers, the saints, martyrs and scholars of the English Church, who by their labours, witness and sufferings, not only in this land but throughout the world, have shewn Faith in Christ to be a motive of irresistible force, and Faith in Christ an instrument of inexhaustible strength; Enable us, we beseech thee, to hand on to our children that which we have

Before the final blessing.

OETERNAL Lord God, who holdest all souls in life; We beseech thee to shed forth upon thy whole Church in Paradise, and on earth, the bright beams of thy light and heavenly comfort; and grant that we, following the good examples of those who have served thee here and are at rest, may with them at length enter into thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

which is in the world; so we may be delivered from the fetters of sin by the same gospel which he believed; through our Lord and Saviour Jesus Christ. *Amen.*

thus received; and as we bear on our brows the sign of Christ, born, crucified, risen and ascended, do thou in thy mercy grant that we may evermore confess that Faith and live it; through the same thy Son Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS I. 3-14.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual

blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the

praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

THE GOSPEL.

ST. MATTHEW 9. 35-38.

JESUS went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, "as sheep not having a shepherd." Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

11 NOVEMBER MARTIN, BISHOP OF TOURS, AND CONFESSOR, *c.* 397 A.D.

THE COLLECT.

OGOD, who didst teach thy servant Saint Martin to follow thee as a boy, and to serve thee unweariedly through length of days: Grant to thy pastors to be like him in discerning the tokens of thy

presence, in shewing zeal for thy glory and gentleness towards those who have gone astray, that they may draw the nations closer to thyself, who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

THE EPISTLE.

ISAIAH 61. 10, 11.

I WILL greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

THE GOSPEL.

ST. MATTHEW 25. 31-40.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd

16 NOVEMBER QUEEN MARGARET OF SCOTLAND, 1093 A.D.

THE COLLECT.

O GOD, who didst call thy servant Queen Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst endue her with zeal for thy Church and charity towards thy people; Mercifully grant that we who commemorate her example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

FOR THE EPISTLE.

PROVERBS 31. 10-31.

A VIRTUOUS woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and their task to her

maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandise is profitable: her lamp goeth not out by night. She layeth her hands to the distaff, and her palms hold the spindle. She spreadeth out her palm to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. Her husband is known in the gates, when he sitteth among the elders of the land. Strength and dignity are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children

17 Nov. HUGH, B. OF LINCOLN, AND CONFESSOR, 1200 A.D.

MEMORIAL COLLECT.

O MERCIFUL Father, who didst endow thy servant Hugh of Lincoln with a wise and cheerful boldness, and didst teach him how to commend the discipline of holy life to kings and princes; Give us grace not

18 NOVEMBER HILDA, ABBESS OF WHITBY, 680 A.D.

MEMORIAL COLLECT.

O GOD, the author of all virtues, who didst inspire the Abbess Hilda with devotion of soul and strength of purpose, to direct as a wise mother the hearts and minds of those committed to her charge, in study of the Scriptures and in all

rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

THE GOSPEL.

ST. MATTHEW 13. 44-46.

JESUS said to his disciples, The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

only to be bold, but to have just cause for boldness, even the fear and love of thyself alone. Grant this, O Father, for the sake of thy dear Son, our Lord and Saviour, Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

simplicity and purity of life; Help us, we beseech thee, ever steadfastly to direct our life and conduct according to the rule of thy holy commandments; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

20 NOVEMBER EDMUND, KING OF EAST ANGLIA,
AND MARTYR, 870 A.D.

MEMORIAL COLLECT.

GRANT, we beseech thee, Almighty God, that as King Edmund, refusing to deny the Faith, was content to be the mark for the

sharp arrows; So we may patiently suffer adversities; that we may reign with Him, who suffered for us, even thy Son, our Saviour Jesus Christ. *Amen.*

22 NOVEMBER CECILIA, VIRGIN AND MARTYR
AT ROME, 230 A.D.

MEMORIAL COLLECT.

ALmighty God, from whom only cometh the skill to handle the organ, and the voice of melody; Mercifully grant that as we, this day, remember Saint Cecilia, so we may

ever render unto thee each gift of music, and the power of song; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

23 NOVEMBER CLEMENT, BISHOP OF ROME,
AND MARTYR, 100 A.D.

THE COLLECT.

OLORD, who in every age dost lead the meek of the earth to be followers of the Lamb of God; Raise up to us teachers like to thy servant Clement, whose name is in the book of life; and grant, that seeking thy

glory alone, they may by their writings edify thy Church; and do thou open to us the healing fountains of repentance, peace, and love; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 2. 11-13.

FAITHFUL is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

THE GOSPEL.

ST. MATTHEW 11. 28-30.

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and "ye shall find rest unto your souls." For my yoke is easy, and my burden is light.

25 NOVEMBER CATHERINE, VIRGIN AND MARTYR
AT ALEXANDRIA

MEMORIAL COLLECT.

GRANT, O Lord, that as Saint Catherine esteemed the reproach of Christ greater riches than the treasures of Egypt; So we may ever

hold human learning, apart from thee, as nothing worth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

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