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1917



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COMPANION TO THE ALTAR.

THE HISTORY OF THE

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COMPANION TO THE ALTAR,

Adapted to the Office for

THE HOLY COMMUNION,

According to the use of

The Scottish Church,

WITH

A NEW WEEK'S PREPARATION :

To which is now added the

FOURTH BOOK OF THE IMITATION OF CHRIST,

Commonly attributed to

THOMAS À KEMPIS.

Fourth Edition.

ABERDEEN: A. BROWN & CO.

EDINBURGH: R. GRANT & SON; R. LENDRUM & CO.

LONDON: J. MASTERS.

1856.





# Companion to the Altar.

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IN THE NAME OF THE FATHER, AND OF THE SON, AND  
OF THE HOLY GHOST.

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[Bp. Ken.]

**T**HE receiving of the Blessed Sacrament is the most divine and solemn act of our Religion ; and it ought to be the zealous endeavour of every true Christian, by God's assistance, to prepare his soul with the most serious and most devout dispositions he possibly can to approach the Holy Altar ! You are therefore to consider what you are to do, (1) before receiving ; (2) what in the time of receiving ; and, (3) what after receiving.

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[Hele.]

The duties *preparative* to the receiving the Lord's Supper, are

1. Impartial EXAMINATION into the state of our souls, and serious consideration of the nature, end, and dignity of this Holy Sacrament.
2. True REPENTANCE for our former sins, and steadfast purpose to lead a new life.

3. Unfeigned CHARITY ; love and charity towards all mankind.

4. Holy FAITH in God's mercy through Christ, intending thereby not only a firm belief that whatever God has promised to penitent sinners shall be effectually made good to them ; but *also* an assured persuasion that if we come duly prepared to this Holy Sacrament, the gracious promises of God in Scripture concerning His pardoning mercy and grace shall be immediately applied and made good to our persons in particular : and

5. Thankful REMEMBRANCE of Christ's death and of the numerous blessings which He has thereby purchased for us—and RESOLUTION to shew forth our thankfulness by following the blessed steps of His most holy life.

## II.

Besides this, we should endeavour to aim at the best devotion we are able, in order to dispose our souls for worthily receiving the Holy Guest we desire to entertain, for which end it is recommended—

*First* : To think well of the great work we have on hand ; to *consider attentively*, Who it is we are going to receive, and how far we are from deserving such a favour ; and to *implore* with fervour and humility God's grace and mercy. This should be the subject of our prayers for some days beforehand,

and especially the night before Communion and the morning of that day.

*Secondly*: To propose to ourselves a pure intention, viz. *the honour of God*, and *the good of our own souls*; and, in particular, that by worthily receiving Christ in this heavenly Sacrament we may come to a happy union with him; as He says, (St. John vi. 56), "He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in Him."

*Thirdly*: To meditate upon the *sufferings* and *death* of our Lord Jesus Christ: this Sacrament being instituted to this end that we should shew forth the death of Christ until his coming. (1 Cor. xi. 26.)

*Fourthly*: To prepare yourselves by acts and exercises of virtue, especially of *love*, *faith*, and *humility*; of *love* to Him who loved us so much as to give us Himself; of *faith* in His presence in this most Holy Sacrament and Sacrifice; of *humility*, in a deep sentiment of our own unworthiness and sinfulness, joined to a firm trust in His mercies.

### III.

If the Christian be not a weekly communicant (which he should strive by degrees to bring himself to be), he should devote at least some portion of every day during the week prior to the Communion to earnest and devout preparation. Should he be so fortunate as to have opportunity and grace to com-

municate weekly, he should divide his week between thanking God for the past favours received, and preparing himself for a repetition of the same mercy. But inasmuch as the sad decay of primitive practice among us has made the cases of weekly communion bright exceptions rather than the general rule, it is deemed right to subjoin a week's preparation for those who do not communicate so frequently. And let not the Christian in preparing himself try to stimulate in any unnatural manner his feelings of devotion; this produces reaction, and is bad on every account. He should, as has been already said, aim at the best devotion he is able, but all in a calm way. If he is cold, let him pray to God for fervour,—if he is dry and arid, let him entreat the grace of compunction; but even if these be not accorded to him, let him not be distressed too much; above all, let him not abstain from communicating on that account. It may be a temptation of the enemy—it may be part of the punishment of past sin—it may be the sifting of God Himself to see whether He is really loved for His own sake and not for His consolations. If the Christian earnestly and conscientiously devote himself to his preparation, and take care that he does his best, and cast himself unreservedly on the mercies of his Lord, beseeching Him to fill up his shortcomings and pardon his imperfections, all will be well.

## Monday's Preparation.

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SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist as the memorial of the Death and Passion of our Lord Jesus Christ.*

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### Introductory Collect.

O GOD, who in the marvellous Sacrament hast left us a memorial of Thy Cross and Passion, grant us so to reverence the sacred mysteries of Thy Body and Blood that we may ever find within our souls the fruit of Thy redemption, who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

### The Lesson.

THE Passion of our Lord and Saviour JESUS CHRIST is, as it were, the centre of all religion. Round this all heavenly exercises move in a mystic circle; all things before that event foreshewed it; all things since that event look back to it. Nor is this to be wondered at, when the Creator dies for the creature, the Innocent for the guilty—when in its actual accomplishment the whole powers of nature are con-

vulsed, and earth bears its Maker, and trembles before Him, and the Immense One is confined in space, and the Impassible One suffers, and God becomes man and dies—no wonder that all things should fade, and become as nothing in comparison with it.

Jesus Christ our Lord is the Lamb slain from the foundation of the world, because from the very beginning there was no way of obtaining God's mercy but by faith in the coming Redeemer. Hence it was Christ crucified that gave what virtue they possessed to all the ceremonies and sacrifices both of the Law of Nature and of Moses, which were but figures of Him and of His Death; and all the good deeds of the old Patriarchs, Prophets, and Kings, derived all their value from the advent of Him who was the desire of all nations.

We now live under a more glorious dispensation, of which theirs was but the shadow and type; but still the death of our Lord, commemorated according to His dying command, is the centre and highest act of all worship, the very commemoration conveying to us, as it does, all the merits of that Passion of which it is the memorial.

One effect of Communion is the love of the Cross; for as Jesus evidently loved suffering, so should the soul which has received Him. The living bread from heaven is not changed into us, but we are transformed into it, therefore the receiving of it should raise man above his natural inclinations, impressing him with a love of the Cross, and of humiliations, against which he naturally rebels. The actual presence of Jesus in Holy Communion would produce these sentiments in our hearts, if He found us prepared to receive His divine impressions. The soul

which frequently communicates, yet refuses to suffer patiently, does not derive from Communion its full effect, since she does not learn to love what Jesus most loved in this world. We are to judge of the fruit of our communions, not by the spiritual consolation we experience, but by the strength of our resolution to die to self; the more we advance in the perfection of self-denial, the more shall we advance in the love of God and purity of heart.

The lights we receive at Communion are of great importance for the regulation of our conduct. There we learn, First, that the spirit of Christianity is the spirit of the Cross; that the graces which support the Christian flow from the Cross; that the Blessed Eucharist is the bread of the Cross. Secondly, that as Jesus by dying gave proof of the greatness of His love, so should we, by attaching ourselves to the Cross, give Him the only real proof of the sincerity of ours. Thirdly, that as our redemption was wrought by suffering, it is vain to hope for any other way to heaven than the thorny way of the Cross. Those alone who love the Cross can taste the hidden sweetness of the love of God, who pours gall and wormwood into worldly pleasures, and often sheds the dew of comfort on the heaviest inflictions. Why are churches and altars adorned with crosses; why are we signed with the Cross in baptism and in confirmation, if not to teach us that the Christian must be crucified to the world for the love of Him who will give us grace to serve Him by the sacrifice of our natural inclinations, so that we may cheerfully accept as His load whatsoever it may please Him to lay upon us.

Another effect of Communion is to transform us

into Jesus Christ, so that all we are and have may belong to God, that we may live for God and desire only his glory. For the grace received in Communion gradually destroys our natural inclinations, and substitutes for them dispositions more conformable to Jesus Christ. In proportion as we increase in this conformity we become more capable of receiving the impression of the divinity. The presence of Jesus should operate wonders within us: He should reproduce Himself in our hearts, imprinting on them His sentiments, which he assuredly will do if we are well prepared. Perfect union with Christ is the effect of love, and can only be attained by the destruction of self, which is painful to nature, and requires hearty faithfulness to grace given us.

A third effect of Communion is ardent, strong, and devoted love. The Holy Eucharist is an inexhaustible source of grace; we derive from it the life and joy of the Blessed in heaven. What inexpressible peace the presence of God communicates to the soul: in heaven alone that peace shall be without alloy, for the greatest happiness on earth is imperfect. The more a soul enjoys God, the more ardently she sighs for a perfect union with Him, which is not compatible with her present state of being. Still the grace of Communion is not transitory: it is a grace of perseverance and strength which should unite us steadily and permanently to God. After Communion, we should abide in Jesus Christ by the fulfilment of His precepts, and He will abide in us by the overflow of His graces. We who have been nourished by the bread from heaven should relish nought else, and should ever desire that bread. The proper effect of Communion is to increase in us the love of Jesus



Christ, whom we should love with our whole hearts; loving with Himself His Word, His Cross, His Gospel, His heavenly doctrine, and His virtues. This sacred mystery is the fulfilment of all the wonders of the love of Jesus Christ: it is the eternal link between man and God. May Jesus Christ live eternally in our hearts, that by the influence of His Divine Spirit our evil inclinations may be gradually overcome; that He may reign absolutely over us, and that nothing may separate us from His love!

### The Meditation.

[Sutton.]

O Good and gracious Jesu, Thou didst eat the Paschal Lamb in Jerusalem, with Thy dear beloved disciples, and arising from Supper, didst gird Thyself about with a towel, and didst pour water into a basin, and kneeling upon Thy knees, Thou didst meekly wash the feet of Thy disciples, and didst wipe them with a towel.

O most good and gracious Jesu, Thou, before thou shouldst suffer, didst bequeath a most excellent good thing unto Thy children, as a fatherly legacy, leaving for us Thy most sacred Body to be our meat, and Thy most precious Blood to be our drink: there can no wit nor understanding penetrate and thoroughly see the bottomless depth of Thy charity.

O most good and gracious Jesu, Thou, coming to the Garden of Olives, beganst to fear and be heavy, whereupon Thou didst say to Thy disciples, "My soul is sorrowful unto death:" and then divided and sundered from them, Thou settest Thyself upon Thy knees, and falling upon the earth flat on Thy face,

Thou prayedst unto Thy Father, and fully and wholly resignedst and yieldedst Thyself unto Him, saying, "Father, Thy will be done." And at length through a most painful agony, wherewith Thou wert grievously oppressed and afflicted, Thou didst sweat throughout all Thy Body a bloody sweat.

O good and gracious Jesu, Thou, kindled and burning with an ineffable desire to redeem, wentest to meet Thine enemies, and sufferedst Judas the traitor to kiss Thee, Thyself to be taken, and to be bound with all confusion and shame, and most unworthily to be led unto Annas, where Thou sufferedst most meekly to be stricken on Thy most innocent Face.

O good and gracious Jesu, Thou, being fast bound like a notorious malefactor, wast led into the house of Caiaphas the high priest, where the Jews most unjustly accused Thee, most spitefully struck and buffeted Thee, doing to Thee innumerable injuries all the night. Scornfully wast Thou mocked and blindfolded, being bidden to prophesy who strake Thee.

O good and gracious Jesu, Thou in the morning wast brought before Pilate, and with most sweet and pleasant countenance, casting Thine Eyes down, didst stand before him in the judgment hall; and when Thou wast most falsely accused of the Jews, and many a rebuke and reproach given Thee, Thou meekly heldest Thy peace, and madest no answer.

O good and gracious Jesu, Thou wast sent from Pilate to Herod. This Herod, of a very curious and vain mind, coveting to see some miracle at Thy hand, asked and demanded many things of Thee; the Jews cried out against Thee, but Thou, amongst all

these, most wisely heldest Thy peace. For this cause Herod and all his despised Thee. O how immeasurable was this humility and obedience! At the will and pleasure of Thine enemies, Thou wentest forth, Thou returnedst again, suffering them to do with Thee what they would.

O good and gracious Jesu, Thou in the judgment hall, being stripped naked, and without any compassion bound fast to a pillar, wast most cruelly scourged, there was Thy virginal flesh cut with whips and torn with stripes, altogether mangled and deformed with black and blue, and many a wound, so that the streams of Thy most precious Blood ran down on every side upon the earth.

O good and gracious Jesu, after that sore and sharp scourging of Thine, to put Thee unto more shame, Thou wast clothed with a purple garment, vile and torn; they also, making a crown of thorns, painfully pressed the same upon Thy most Holy Head; and while the sharp thorns pricked grievously and wounded sore Thine Head, Thy most pure Blood ran down abundantly over all Thy lovely face and neck; then they putting a reed into Thy right hand, and kneeling down before Thee in scorn, saluted Thee, saying, "All hail, King of the Jews."

O good and gracious Jesu, Thou wast brought forth by Pilate, unto the furious Jews, to be gazed and looked upon, wearing Thy crown of thorns and purple garment; but they cried out with more cruelty to have Thee crucified.

O good and gracious Jesu, Thou wast delivered up unto the will and pleasure of the Jews, who by and by led Thee to be crucified, laying Thy heavy Cross upon Thy sore and bloody Shoulders; thus

didst Thou bear most meekly Thine own Cross, whose great weight pained Thee full sore, and coming unto the placé of Thy suffering, all weary and breathless with pain, for my sake thou didst not refuse to taste wine mingled with gall and myrrh, which was there given unto Thee.

O good and gracious Jesu, when Thou wast stripped naked, then were Thy sore wounds, by the violent plucking off Thy clothes, renewed. O what a bitter and cruel pain didst thou suffer when Thy tender Hands and undefiled Feet were, with blunt and rough nails, fast nailed unto the Cross, and when the joints of Thy limbs were loosed. O with what love and sweetness of charity didst Thou offer Thy Hands and Feet to be bored through. Then out of the Wounds of Thy Hands and Feet, as it had been out of wells, Thy precious Blood plentifully gushed out.

O good and gracious Jesu, Thou, hanging upon the Cross between two thieves, wast assailed with blasphemies, but Thou prayedst unto the Father the while, saying, "Father, forgive them, they know not what they do." Then didst Thou promise Paradise unto the thief, then gavest Thou Thy dearly beloved mother, who pierced with the sword of sorrow, stood by the Cross, unto Thy beloved disciple John; and, after Thou hadst suffered three long hours intolerable pains, and thirsted very vehemently, they gave Thee vinegar to drink, which when Thou hadst tasted, bowing down Thy venerable Head, Thou yieldest up Thy spirit. O what a disease was sin, which nothing could cure but the death of the Physician!

O good and gracious Jesu, O good Shepherd, thus Thou bestowedst Thyself for Thy sheep: the right

side of Thy Body was opened with a spear, out of which flowed both water and blood, mystically resembling the two Sacraments; for us Thou wouldest that Thy loving and tender Heart should be wounded: afterwards Thy immaculate Body was taken down from the cross, Joseph and Nicodemus winding it up in sindon or clean linen, laying it in a new sepulchre. Grant, O Lord, that we may by faith lay up this Thy blessed Body in clean affections, and in the new sepulchre of a devout and religious heart. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

*V.* I said, Lord, have mercy upon us.

*R.* Heal my soul, for I have sinned against Thee.

*V.* Turn Thee, O Lord, at the last.

*R.* And be gracious unto Thy servants.

*V.* Let thy mercy be shewed upon us.

*R.* Like as we do put our trust in Thee.

*V.* Let Thy priests be clothed with righteousness.

*R.* And let Thy saints sing for joy.

*V.* Cleanse me, O Lord, from my secret faults.

*R.* And save Thy servant from presumptuous sins.

*V.* Lord, hear my prayer.

*R.* And let my cry come unto Thee.

[*V.* The Lord be with you.

*R.* And with thy spirit.]

*Let us Pray.*

## Prayers.

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

Burn up with the fire of the Holy Spirit, O Lord, our hearts and reins, that we may serve Thee with a pure body, and please Thee with a clean heart, through Jesus Christ.

Let the Comforter which proceedeth from Thee, O Lord, enlighten our minds, we beseech Thee, and lead us, as Thy Son hath promised, into all truth, through the same, Thy Son, Jesus Christ.

We beseech Thee, let the power of The Holy Spirit be present with us, through Thy mercy to cleanse our hearts, and protect us against all adversities, through Jesus Christ.

God, who didst teach Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through Jesus Christ.

O Lord, we beseech thee, heal and cleanse our consciences, that Thy Son, our Lord Jesus Christ, may, when he cometh, find in us a dwelling place,

prepared for Him, who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end.

We do not presume to come to this Thy Holy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, Whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His most sacred Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

May the Almighty Lord dispose our days and all our actions in His peace! Amen.

## Tuesday's Preparation.

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SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist as the Christian Sacrifice.*

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### Introductory Collect.

O most piteous God, incline Thy merciful ear to our prayers, and enlighten our hearts with the grace of Thy Holy Spirit, that we may worthily approach Thy holy mysteries, and love Thee with an everlasting love, through Jesus Christ.

### The Lesson.

[Bp. Jolly.]

All grace, all virtue spring from the ever full and ever flowing fountain which was opened in His adorable Side, pierced with a spear upon the Cross, whence issued Blood and Water—Water to wash, and Blood to give us life: for His Death, His atoning Blood is our life. This is the sole foundation of man's claim of pardon, grace, and glory, from Adam to the end of the world. Our resort, therefore, must ever be to the sacrifice of the Death of Christ, which was prefigured, for the support of man's hope, by instituted typical sacrifices from the beginning, as we see in



Adam's family; looking forward to it before its actual accomplishment, and now perpetuating the sacrificial remembrance of it in that Divine institution which He Himself ordained, to shew it forth before God and plead its merit, till He shall come again to judge the quick and the dead. Such is the doctrine of man's redemption and salvation by the sacrifice of Christ, and such the means of representing and applying it from the beginning to the end of the Book of God. It shines more and more from its first dawn in the third chapter of Genesis to the end of Malachi. And in the New Testament it breaks out in its meridian light—CHRIST JESUS, Emmanuel, illuminating the whole from first to final day, when He shall be the light and life everlasting—eternal joy taking the place of momentary sorrow.

Meanwhile, following Him, we shall not walk in darkness, but have the light of life. As long as this lower world shall endure, and the time of trial for salvation last—until Death the last enemy be destroyed, He ever lives in his mediatorial capacity, to make intercession for us, and bring us to God. In the highest heavens He presents the substance of this His Body and Blood, once offered and slain upon earth, and which must in heaven remain until the time of the restitution of all things; and His church on earth, by the hands of those whom He commissioned and promised to be with in succession from His Apostles to the end of the world, offers the instituted representatives of them\* in commemorative

\* Bishop Jolly was here using the translation of a word used by the Fathers, which sometimes means that which stands for a thing present, sometimes that which stands for a thing absent.—*See S. Cyril Cat. Oxf. Tr., p. 271.*

sacrifices, to plead the merit and pray for all the benefits of His Death and Passion, pardon for sin, increase of grace, and pledge of glory.

### The Meditation.

O Father of mercies and God of all comfort, how hast Thou loved us! So in truth as to give Thine only begotten Son, once as our ransom, daily as our food; what shall I render unto Thee for so great love? I give Thee that, than which Thou couldst receive nothing of greater dignity, even Thy well-beloved Son, Whom for my salvation Thou hast so lovingly offered up, and so graciously given to be received in this Sacrament which we celebrate in perpetual memory of that benefit.

Whom should I rather offer unto Thee, O Eternal Father, than Thy beloved Son in whom Thou art well pleased? What other Intercessor shall I, guilty, set before Thee, than Him who is the propitiation for my sins? our Advocate, our Great High Priest, sprinkled not with the blood of others, but with his own; a holy sacrifice; the Lamb without spot who did no sin, yet bare the sins of the world, and with His own stripes healed our infirmities.

Behold my hope, my whole trust, CHRIST JESUS, Thy SON, my SAVIOUR: despise not, I beseech Thee, this offering, albeit the vileness of the offerer does merit it. Yet look graciously upon It, I beseech Thee, because infinitely great is the worth of the offered. Look upon the face of Thy CHRIST, who for our salvation having been obedient unto Thee, even

unto death, offered Himself on the Cross as a Sacrifice for us.

Is not He that Innocent One, Thy Son, whom Thou didst deliver up to redeem Thy servant? Remember, O loving Father, that this is He whom, although co-equal with Thyself, Thou didst of Thine own essence beget from eternity. Still thou wouldst that He should take upon him our Flesh, that being partaker of our manhood He might make me partaker of His Godhead. Behold in the Son what may move Thee to compassionate Thy servant: and whilst the Wounds of Thy beloved Son lie open before Thee, let my sins I beseech Thee be covered. And whereas my flesh has provoked Thee to anger, let the Flesh of Thy Son move Thee to pity.

Receive, O Holy Father, Almighty, Everlasting God, this Holy and Spotless Sacrifice of Thy Son, which I, Thine unworthy servant, offer to Thee, together with all His Virtues, Merits, Wounds, Torments, Stripes, Sighs, and Sacred Drops of Bloody Sweat, in the unity of that love wherewith He offered Himself unto Thee upon the Altar of the Cross, to the praise and glory of Thy Name, in thanksgiving for all Thy benefits conferred on me, and on the whole human race: in expiation of all my sins: for the supply of all my shortcomings; for the solace and refreshment of all Thy faithful, who wait for Thee everywhere, through the same, our Lord Jesus Christ, Thy Son.

Moreover, I offer myself and all I have to God, for what other return can I give to Thee, O LORD, for all the benefits which Thou hast done unto men? Do I not owe my life, my body, my soul, my all, to Thee, who hast freely given me all, yea thy very

SON Himself, who for me laid down His Life and Soul?

Truly, O Lord, I owe my whole self to Thee, who, to redeem me, the guilty, didst give Thy guiltless SON. O that I could present my body a living sacrifice, holy, well-pleasing unto God! O that my soul may live unto Thee, and all that is mine may serve Thee! Behold my heart is ready, O GOD, my heart is ready! I beseech Thee, O Lord, who lookest upon the heart rather than the hand, despise not Thou Thy poor servant who hath nought to offer Thee more pleasing than Him in Whom Thou art well pleased; and then bringeth Thee two mites, his soul and his body, which he singly and wholly maketh over to Thy service and all Thy good pleasure.

*Then conclude with the Prayers at pages 14, 15, in Monday's Preparation.*

## Wednesday's Preparation.

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SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist, as that in which the Body and Blood of Christ are verily and indeed taken and received by the faithful.*

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### Introductory Collect.

O Gracious Father, grant us so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His most sacred Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us, through the same, Thy Son, Jesus Christ, our Lord. Amen.

### The Lesson.

[St. Cyril's Catech.]

"I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread, &c." This teaching of the blessed Paul is alone sufficient to give you a full assurance concerning those divine mysteries, which when ye are vouchsafed, ye are of the same Body and Blood with Christ. For he has just distinctly said, that our Lord Jesus Christ the same night on which He was betrayed took bread,

and when He had given thanks, He brake it and said, Take, eat, this is my Body; and having taken the cup and given thanks, He said, Take, drink, this is My Blood. Since, then, He Himself has declared and said of the Bread, this is My Body, who shall dare to doubt any longer? And since He has affirmed and said, This is My Blood, who shall ever hesitate, saying, that this is not His Blood.

He once turned water into wine in Cana of Galilee at His own will, and is it incredible that He should have turned wine into blood? That wonderful task he miraculously wrought when called to an earthly marriage; and He would much rather be acknowledged to have bestowed the fruition of His Body and Blood on the children of the bridechamber.

Therefore, with fullest assurance, let us partake as of the Body and Blood of Christ; for in the figure of bread is given to thee His Body, and in the figure of wine His Blood, that thou, by partaking of the Body and Blood of Christ, mightest be made of the same body and the same blood with Him.

For thus we come to bear Christ in us, because His Body and Blood are diffused through our members; thus it is that, according to the blessed Peter, "We are partakers of His Divine nature."

Christ, on another occasion, discoursing with the Jews, said, Except ye eat my flesh and drink my blood ye have no life in you. They not receiving his saying spiritually, were offended and went backward, supposing that He was wishing them to eat flesh. Even under the Old Testament there was shew-bread, but this, as it belonged to the Old Testament, came to an end; but in the New Testament there is the bread of heaven and the cup of salvation, sanctifying

soul and body; for as the bread has respect to our body, so is the word appropriate to our soul.

Contemplate, therefore, the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ. Though sense suggests this to thee, let faith establish thee; judge not the matter from taste, but from faith be fully assured without misgiving that thou hast been vouchsafed the Body and Blood of Christ \* \* \*

These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sang of old, saying, "and bread which strengtheneth man's heart, and oil to make his face to shine," do thou strengthen thine heart, partaking thereof as spiritual, and make the face of thy soul to shine; and so having it unveiled by a pure conscience, mayest thou behold as in a glass the glory of the Lord and proceed from glory to glory in Christ Jesus our Lord, to whom be honour, and might, and glory, for ever and ever. Amen.

### The Meditation.

[*Bp. Ken.*]

I adore Thee, O blessed Jesus, my Lord, and my God, when I consider what that Sacrament is, to which Thou now invitest me, and of what parts it consists, of an outward and visible sign, and of an inward and spiritual grace: for Thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions, hast ordained outward

and obvious and visible signs, to represent to our minds Thy grace, which is inward and invisible. Thou hast ordained bread and wine which is our corporal food to picture out to our faith the food of our souls.

On the inward part, or thing signified, I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify and which is the inward and invisible grace, even Thy own blessed Body and Blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou whom my soul loveth, how canst Thou give us Thy Flesh to eat? Lord, Thou hast told me that Thy words they are spirit and they are life, and are therefore not carnally to be understood: Lord, I believe, help Thou my unbelief.—(John vi.)

I believe Thy Body and Blood to be as really present in the Holy Sacrament as Thy divine power can make it, though the manner of this mysterious presence I cannot comprehend.

Lord, I believe that the bread that we break, and the cup that we drink, are not bare signs only, but the real communication of Thy Body and Thy Blood, and pledges to assure me of it; and I verily believe that if with due preparation I come to Thy Altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even Thy most blessed Body and Blood; to receive which inestimable blessing, O merciful Lord, do Thou fit and prepare me. Amen, Amen. (1 Cor. x.)

I adore Thee, O blessed Jesus, my Lord and my God, when I consider that this holy Sacrament was



Thy own institution; for it was Thou, Lord, who in the night Thou wast betrayed, didst take bread, and after that the cup, and didst bless them, and give them to Thy disciples. O blessed Saviour, let Thy divinity thus stamped on it strike into my soul an holy awe and reverence in approaching it. O create in me heavenly dispositions to celebrate so heavenly an institution. Amen, Amen.

I adore Thee, O blessed Jesus, my Lord and my God, when I consider for what end Thou didst institute Thy Holy Sacrament, implied in Thy own command, do this in Remembrance of Me.

But what need this command, O gracious Lord? Is it possible for me ever to forget Thee, my Saviour, who hast done so great things for me?

Alas, alas! my own sad experience tells me it is: woe is me, every temptation, every vanity, is apt to make me forget Thee, though Thy own dying words bid me remember Thee.

But O blessed Lord, for Thy infinite mercies' sake, pardon all my stupid forgetfulness and ingratitude hitherto, and do Thou now create in me such a thankful and lively remembrance of Thy dying for me, that may excite me to give up myself entirely to Thee, as Thou didst give up Thyself on the Cross for me. Amen, Amen.

O Thou, my crucified Saviour, glory be to Thee for causing Thy sufferings to be registered in the Gospel: there I have read and remember the works and triumphs of Thy Almighty love, for which I will always adore and praise Thee.

I remember, O gracious Lord, how Thou, who thoughtest it no robbery to be equal with God, wast made in the fashion of frail man (Phil. ii.), of the

vilest and most contemptible of men; for thou tookest on Thee the form of a very servant. I remember how many reproaches, and contradictions, and blasphemies, and persecutions, Thou didst endure from a wicked and perverse generation; and all this to save us sinful men.

O Lord God, I do from henceforth resolve to love my neighbour as myself, and to love him not in word only, but in deed and in truth. (John i. 3.)

I do from my heart forgive all men their trespasses: do thou, Lord, forgive them also.

Behold, Lord, though my failings are many, yet to the utmost of my power I have confessed, and bewailed, and forsaken my transgressions. Behold, Lord, I come at Thy call, and I come weary and heavy laden with the burden of my sins: be it unto me according to Thy word. O Thou that art faithful and just, forgive me my sins and cleanse me from all unrighteousness. Lord, do Thou in no wise cast me from Thee, but heal my backslidings, and love me freely; ease me of my burthen that I may find rest in Thee; and say unto my soul, Be of good cheer, thy sins are forgiven thee. (Matt. xi. 29; 1 John i. 9; John vi. 36; Hos. xiv. 4.)

O Heavenly Father, for Thine own infinite mercies' sake, for Thy truth and promise sake, for all the merits and suffering of the Son of Thy love, in whom Thou art always well pleased, pardon all my sins and failings, and receive me into Thy favour. Amen, O Lord God, Amen, Amen.

*Then conclude with the Prayers at pages 14, 15, in Monday's Preparation.*

## Thursday's Preparation.

---

SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist as the Food of our Souls.*

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### Introductory Collect.

O God, the Father of Heaven, who so lovedst the world as to give Thine only-begotten Son to take upon Him our flesh, and to suffer death upon the Cross, have mercy upon me, that I may receive Him with entire affection, and with the utmost feeling of love; and that I may give up my whole self to Thee, and live not to myself but to Thee, through the same Jesus Christ.

### The Lesson.

[*Bp. Taylor.*]

Whatsoever Christ did at the institution, the same He commanded the Church to do in remembrance and repeated rites; and Himself also does the same thing in heaven for us, making perpetual intercession for His Church, the body of His redeemed ones, by representing to the Father His death and sacrifice. There He sits a High Priest continually, and offers still the same one perfect sacrifice; that is, still represents it as having been once finished and

consummate, in order to perpetual and never-failing events. And this also His ministers do on earth; they offer up the same sacrifice to God, the sacrifice of the Cross, by prayers, and a commemorating rite and representment, according to His holy institution. And as all the effects of grace and the titles of glory were purchased for us on the Cross, and the actual mysteries of redemption perfected on earth, but are applied to us, and made effectual to single persons and communities of men by Christ's intercession in heaven; so also they are promoted by acts of duty and religion here on earth, that we may be "workers together with God" (as St. Paul expresses it), and in virtue of the eternal and all-sufficient sacrifice, may offer up our prayers and our duty; and by representing that sacrifice, may send up, together with our prayers, an instrument of their graciousness and acceptance. The funerals of a deceased friend are not only performed at his first interring, but in the monthly minds and anniversary commemorations; and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial: We "celebrate and exhibit the Lord's death," in sacrament and symbol; and this is that great express, which, when the Church offers to God the Father, it obtains all those blessings which that sacrifice purchased. \* \*

As the ministers of the Sacrament do, in a sacramental manner, present to God the sacrifice of the Cross, by being imitators of Christ's intercession, so the people are sacrificers too in their manner; for besides that by saying Amen, they join in the act of him that ministers, and make it also to be their own, so when they eat and drink the consecrated

and blessed elements worthily, they receive Christ within them, and therefore may also offer Him to God; while, in their sacrifice of obedience and thanksgiving, they present themselves to God with Christ, whom they have spiritually received: that is, themselves with that which will make them gracious and acceptable. The offering their bodies, and souls, and services to God in Him, and by Him, and with Him, who is His Father's well-beloved, and in whom He is well pleased, cannot but be accepted to all the purposes of blessing, grace, and glory. \* \* \*

If we descend to particulars, then and there the Church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity. There all the members of Christ are joined with each other, and all to Christ their head: and we again renew the covenant with God in Jesus Christ, and God seals His part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces, which we then pray for, and exercise, and receive all at once. There our bodies are nourished with the signs, and our souls with the mystery; our bodies receive into them the seed of an immortal nature, and our souls are joined with Him, who is the first fruits of the resurrection, and never can die. And if we desire anything else and need it, here it is to be prayed for, here to be hoped for, here to be received. \* \* \*

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays: everything that puts us from so holy an employment, when we are moved to it, being either a sin or an imperfection, an infirmity or an in-

devotion, and an inactiveness of spirit. All Christian people must attend. They indeed that are in the state of sin must not come so, but yet they must come. First, they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it and then come. They that have variety of secular employment must come, only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace he must needs come, because he is excellently disposed to so holy a feast; but he that is in the infancy of piety had need to come, that so he may grow in grace. The strong must come lest they become weak, and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily: and they that have a less degree of reverence must come often, to have it heightened; that so our souls may be transformed into the similitude and union with Christ, by our perpetual feeding on Him, and conversation, not only in His courts, but in His very heart, and most sacred affections, and incomparable purities.

## The Meditation.

[Sutton.]

I hope, O my soul, thou perceivest well how much more excellent and profitable it is often to receive the most Blessed Body of Christ in the Eucharist, than to abstain from a meat so healthful and nourishing unto life. One thing yet remaineth that thou, thoroughly regarding the unspeakable bounty and favour of so great a King, so cheerfully and so bountifully calling thee to His marriage feast, when He saith, "Take eat, this is My Body:" and again, "Do this in remembrance of Me," shouldst therefore with all speed, and often, repair unto this banquet, lest thou fall into the fault of ingratitude, and be shut out of the kingdom of Heaven if thou absent thyself thinking to excuse it.

This is the marriage feast of the King of Heaven: the banquet is spiritual, whose bread does strengthen man's heart, and whose wine doth inflame the soul with heavenly joy: and the meat thereof is the Flesh of Christ, who says, "My Flesh is meat indeed." This is that healthful food of angels sent down from Heaven, having in it all delight and savoury sweetness. This is that fat bread which giveth pleasures for a king. This is the most plentiful bread of good nourishment above all that the carth yieldeth. This is the bread of the offering of the first fruits. This is the bread signified in the cakes which Abraham did set before the angels, as also in the shew-bread; and this was likewise decyphered in the bread and wine which Melchisedec brought forth. Lastly, this is that bread baked upon the coals, in the strength whereof Elias did walk forty days and forty nights

unto Horeb the Mount of God. This is that Tree of Life planted by Almighty God in the midst of the earthly Paradise, whose fruit being eaten would preserve bodily life. This is that Paschal Lamb without spot, by whose blood stricken between the two posts and the door-cheeks, the children of Israel were in times past delivered from the hand of the angel that smote the Egyptians. This is the food which Manoah offered unto the Lord upon the stone. This is also that honeycomb which Jonathan, dipping the top of his rod therein, did put into his mouth and his eyes were enlightened. This is also that large flowing stream of water which suddenly issued out of the rock after that Moses had stricken it with the rod.

Come freely, therefore, O my soul, to this most sweet banquet of Christ Jesus, wherein is promised unto thee most assured life and salvation. For if the garments of Christ and the napkins brought from Paul did even with the least touch thereof give health, how much more then shall the very Body of Christ, being worthily received, deliver thee from all thine infirmities and wicked affections! If at Christ's only word Lazarus, having been four days in the grave, was raised up from the dead, how much more shall Christ's body being eaten of thee give life unto thee and purge thy conscience, quickening thee from the death of sin. O, therefore, faithful soul, if thou be unclean, come to the fountain of purity: if thou be hungry, come and feed upon the bread of life, which fadeth not and filleth the hungry soul with goodness. Art thou sick? This will be a most sovereign medicine for thine infirmity. Hast thou an issue whereof thou canst not be cured by the physicians? Touch then, in full assurance of faith,



the hem of Christ's garment, even the most blessed Sacrament, and thine issue shall be stayed. If thou feel thyself to be stung by the serpents of perverse temptations, look upon that brazen serpent in which there was no poison, even Christ hanging on the cross. Dost thou make thy moan that thou art blind, weak, and lame, thou must then remember that such are bidden to the supper of the great King, and are compelled to go in. But thou wilt say, I am wavering, alas, and inconstant; yea this Bread doth strengthen the heart of man. Art thou sorrowful and in perplexity? This Wine doth make joyful the inner man. Do many things trouble thee? Cleave fast to Him who calmed the waves of the sea when they were troubled. Goest thou astray from thy Lord and Master, Jesus Christ? Yet mayest thou walk in the strength of this meat, even to the mount of God.

*Then conclude with the Prayers at pages 14, 15, in Monday's Preparation.*

## Friday's Preparation.

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SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist as the strengthening and refreshing of our souls.*

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### Introductory Collect.

O Lord Jesu Christ, God of my heart, crucified for me, I beseech Thee by Thy five most sacred wounds, which for the love of me Thou enduredst, succour all Thy faithful people whom Thou hast redeemed with Thy most precious Blood, deliver us from the pains of hell, and bring us into that Paradise which hath been promised to all that follow Thee, Who, with the Father and the Holy Ghost, livest and reignest, One God, world without end. Amen.

### The Lesson.

The great lover of souls, our most Holy Redeemer, declared that in coming upon earth and assuming human nature, He had no other end in view than to kindle the fire of divine love in the hearts of men. "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke xii. 49.) And

oh! what bright flames of love has he lighted in the souls of many of His servants, principally by the sufferings which He was pleased to endure in His Death, to shew forth the greatness of His love for us! How many blessed souls have so burnt with love for Him, by dwelling in His Wounds, as in furnaces of affection, as not to hesitate to give up to Him themselves and all that they possessed, overcoming every difficulty in the way of the keeping of God's Holy Commandments, for the love of that Saviour, who, being God, was pleased to suffer so much out of love to them. Hence the counsel of the Apostle to those who desire not to fail, but to advance with diligence in the path to Heaven. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds." (Heb. xii. 3.)

The thought of this induced a holy man, at the sight of a representation of Christ crucified, sweetly to say, "Write, O Lord, Thy wounds in my heart, that in them I may read Thy sorrow and love: Thy sorrow, that I may support, for Thy sake, all sorrow: Thy love, that I may despise, for Thy sake, all other love." And this has given courage to many saints, even to the endurance of martyrdom and death. One who was about to undergo a painful surgical operation, and was going to be bound to prevent his struggles, said, "Why be bound, why be fastened down? this is my ligature, even my Lord and Saviour nailed to the Cross for me. He gives me strength to support every pain for Him;" and, so saying, he underwent his pain without a moan.

Who can complain that he suffers wrongfully, when he sees Jesus bruised for our iniquities? Who can refuse to obey, when he beholds Jesus obedient

unto Death? Who can shrink from ignominy, when he witnesses Jesus set at nought, buffeted, spit upon, and nailed to a degraded gibbet? Who can love any other object but Jesus, when he beholds him dying in the midst of such torments and insults, in order to captivate our hearts to love Him. The ignorance of the treasures we possess in Christ crucified, is the ruin of many Christians, and no exercise tends more to their sanctification, and to their advance from grace to grace, so much as constantly to meditate on His pains. Jesus is loved by few, because few "consider" what He endured for them, and they who would learn the divine science of the love of God, must do it at the foot of the Cross.

### The Meditation.

There is nothing sweeter than to think of the Passion of Jesus, because it discovers to us the exceeding greatness of His love, and inspires us with a lively confidence that God will pardon our sins and grant us mercy; for God the Son has satisfied the justice of God the Father. For us has He made over all His merits; and the price at which He has purchased us is worth infinitely more than all the blessings of grace and glory we hope from His goodness. What consolation ought so sweet a thought to diffuse in the soul! what delight to draw waters from the fountains of grace and salvation! Our consciences are oppressed by our sins, but their troubles shall be appeased when we think of the wounds of our Saviour, for it was for our sins He received them.

The remembrance of the Passion of our Lord is

also essential, because, by it we are rendered victorious over our enemies—the devil, the world, and the flesh. The devil tempts us by despair and presumption; despair comes from an ignorance of the mercy of God, and presumption from an ignorance of His justice. The Passion of Jesus discovers to us the bowels of the mercy of God, who delivered His Son to death for the salvation of sinners, and who received His sufferings in payment of their debt: and He makes known His justice, in treating so rigorously His most innocent and most holy Son, covering Him with the shadow of our crimes, and making Him answer for them.

The Passion of Jesus renders us victorious over the world, which tempts us by the love of pleasure and the fear of pain. Who can be in love with pleasure, seeing his Saviour consumed with sufferings? Who will fear afflictions, knowing that He preferred them, for the love of us, to all the delights of Paradise?

The flesh is our most dangerous enemy; it is that which tempts us through love and fear, but the Passion of Jesus gives us a horror for all the pleasures that it loves, and a love for all the evils which it fears. "When I see the Body of my Saviour covered with wounds, I cannot," said a saint, "look at mine without them."

O Saviour of my soul, I am not astonished that I should be strongly tempted, and that I should fall into temptations since I think so seldom of Thy Sacred Passion. I have not dwelt on Thy sufferings, and have turned aside from the sight of Thy wounds. I will henceforth establish my dwelling on Calvary. It is there I would live—it is there I would die. It

is not on Mount Tabor I will fix my tent, but on the Mountain of Sorrows. On that Mount I will say, O, it is good for us to be here! O how profitable and consoling, to behold a God expiring for our love on the Cross!

[*You may here say either the Meditation for Monday, at page 9, "O good and gracious Jesu," or the Commemoration of our Saviour's Passion, at page 62, "O Lord Jesu Christ."*]

*Litany of the Passion of Jesus Christ.*

[*Antiphon.*]

The Lord Jesus Christ humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

O God, the Father of heaven.

O God, the Son, Redeemer of the world.

O God, the Holy Ghost.

Holy Trinity, One God.

Jesus, Eternal Wisdom, who wast born of the Virgin Mary, who wast a sojourner among men, who wast hated without a cause, and who wast vexed with reproaches.

} Have mercy upon us.

Jesus, Who wast transfigured on the Mount before the Father, who as a meek King didst enter Jerusalem, who didst weep for pity, and who wast sold for thirty pieces of silver.

Jesus, Who didst bend to the feet of Thy Disciples, who wast comforted of an Angel, who in agony wast bathed in the Bloody Sweat, and who wast betrayed by Judas with a kiss.

Jesus, Who wast bound by the servants, who wast forsaken by Thy Disciples, who wast brought before Annas and Caiaphas, and who wast struck with the palm of the hand by the servant of the High Priest.

Jesus, who wast accused by false witnesses, who wast judged guilty of death, who wast spit upon in the face, and who wast blindfolded.

Jesus, who wast buffeted, who wast thrice denied of Peter, who wast delivered bound to Pilate, and who wast set at nought by Herod.

Jesus, who wast clad in a white robe, who wast rejected for Barabbas, who wast scourged, and who wast bruised for our iniquities.

Jesus, who wast arrayed in purple, who wast crowned with thorns, who wast smitten with a reed, and who wast of the Jews required to be crucified.

Jesus, who wast condemned to the most shameful of deaths, who wast delivered to the will of the Jews, who wast oppressed with the burden of Thy Cross, and who wast led as a Lamb to the slaughter.

Jesus, who wast stripped of Thy garments, who wast fixed with nails to the Cross, who wast

*Have mercy upon us.*

wounded for our iniquities, and who didst entreat the Father for Thine enemies.

Jesus, who wast numbered with the transgressors, who wast blasphemed and mocked on the Cross, who wast reviled by one of the thieves, and who to the repentant thief didst promise Paradise.

Jesus, who didst commend John as a Son to Thy Mother, who didst declare Thyself forsaken of the Father, who in Thy thirst was given gall and vinegar to drink, and who didst bear witness that all things written of Thee were fulfilled.

Jesus who didst commend Thy Spirit into the hands of Thy Father, who wast pierced with a spear, who wast made a propitiation for us, and who wast taken down from the Cross.

Be merciful.

Spare us, O Lord.

Be merciful.

Hear us, O Lord.

From all evil and sin.

From anger, hatred, and malice;

From plague, famine, and war;

From all dangers of mind and body, and from everlasting death.

By Thy most pure Conception;

By Thy wonderful Nativity;

By Thy lowly Circumcision;

By Thy Baptism and holy Fasting, by Thy labours and watchings;

By Thy dolorous Scourging and Crowning, and by Thy Thirst, Tears, and Nakedness.

By Thy precious Death and Cross.

*Have mercy upon us.*

*Good Lord deliver us.*



By Thy glorious Resurrection and Ascension,  
and by the sending of the Holy Spirit the  
Comforter.

In the day of judgment.

We sinners, beseech Thee to hear us, and that  
it may please Thee to spare us, to be gra-  
cious to us, and to lead us to true repentance.

That it may please Thee mercifully to pour into  
our hearts the grace of the Holy Spirit, to  
defend and propagate Thy Holy Church, and  
to preserve and amplify Societies gathered in  
Thy name.

That it may please Thee to grant us true peace,  
humility, and charity, to give us perseverance  
in Thy grace and holy service, to deliver us  
from unclean thoughts, from the temptations  
of the devil, and from everlasting death.

That it may please Thee to unite us to the com-  
pany of Thy Saints.

O Lamb of God, that takest away the sins of the  
world, spare us, O Lord.

O Lamb of God, that takest away the sins of the  
world, hear us, O Lord.

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

O Christ, hear us.

O Christ, graciously hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

*V.* And lead us not into temptation.

*Ry.* But deliver us from evil. Amen.

*V.* We adore and bless Thee, O Christ.

*We beseech thee to hear us.*

*Ry.* Because by the Holy Cross Thou hast redeemed the world.

*V.* Remember, Lord, Thy Compassions.

*Ry.* And Thy loving-kindnesses which have been ever of old.

*V.* Behold my humility and my trouble.

*Ry.* And forgive me all my sins.

*V.* Lord, hear my prayer.

*Ry.* And let my cry come unto Thee.

*Let us pray.*

O God, whose mercies are without number, and the treasure of whose goodness is infinite; we thank Thy most loving majesty for the good things which Thou hast bestowed upon us, always imploring Thy clemency, that Thou, who dost grant our petitions, wilt not forsake us, but dispose us towards Thine everlasting rewards. Through Thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

*Ry.* AMEN.

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### Prayers and Meditations on the Lord's Passion.

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*A Prayer on the several points of the Passion.*

O God, who for the redemption of the world didst vouchsafe to be born, circumcised, rejected of the Jews, betrayed by the traitor Judas with a kiss,

bound and led as an innocent lamb to the sacrifice ; Who wast shamefully exposed in the sight of Annas, Caiaphas, Pilate, and Herod, accused by false witnesses, tormented with scourgings and reproaches, spit upon, crowned with thorns, buffeted, smitten with a reed, blindfolded, stripped, nailed to the Cross, lifted up on the Cross, numbered among the thieves, made to drink vinegar and gall, and wounded with a spear, do Thou, O Lord, by these Thy most holy pains which I Thine unworthy servant call to mind, and by Thy holy Cross and Death, deliver me from the pains of hell, and vouchsafe to lead me whither Thou didst lead the thief who was crucified with Thee ; Who livest and reignest with the Father and the Holy Spirit, now and for ever. Amen.

*Prayers of S. Gregory on the Passion of Christ.*

O Lord Jesu Christ ; I adore Thee, hanging on the Cross and wearing on Thy Head the crown of thorns ; I beseech Thee that, by Thy Cross, I may be delivered from the destroying Angel. Amen.

O Lord Jesu Christ ; I adore Thee, wounded on the Cross and given gall and vinegar to drink ; I beseech Thee that Thy wounds may be the medicine of my soul. Amen.

O Lord Jesu Christ, by that bitterness which Thou didst on the Cross undergo for me a most miserable sinner, and most of all in that hour when Thy most glorious soul departed from Thy blessed Body ; I beseech Thee have mercy on my soul at the

time of its departure, and carry it to life eternal. Amen.

O Lord Jesu Christ, I adore Thee, laid in the sepulchre and embalmed with myrrh and spices; I beseech Thee that Thy Death may be my life. Amen.

O Lord Jesu Christ, I adore Thee, going down into hell and delivering the captives; I beseech Thee, suffer me not to enter there. Amen.

O Lord Jesu Christ, I adore Thee, rising from the dead, ascending into Heaven, and sitting on the right hand of the Father; I beseech Thee that I may have grace to follow Thee thither, and to dwell in Thy presence. Amen.

O Lord Jesu Christ, the good Shepherd, guard Thou the just; justify sinners; have mercy upon all the faithful, and be gracious to me the chief of sinners. Amen. Our Father, &c.

## Saturday's Preparation.

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SUBJECT OF THOUGHT DURING THE DAY.

*The Blessed Eucharist as sealing the pardon of sin.*

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### Introductory Collect.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee, that they whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Christ our Lord. Amen.

### INSTRUCTION.

“To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life,” is what is required of all who would communicate worthily. We must seriously enter into ourselves, and lay bare, one by one, the diseases of our souls how heinous soever they may be. Whosoever believes as a Christian his soul to be immortal, being either entitled to everlasting life through faith and obedience by the gospel of Christ, or liable to eternal woe through disobedience and

misbelief, must be very unwise if he do not frequently examine himself, whether he may reasonably conclude he is in a state of grace and salvation, or of sin, and of death, the wages thereof.

“Before Judgment, examine thyself, and in the day of visitation thou shalt find mercy.” (Eccles. xviii. 20.) To examine, accuse, and condemn ourselves in this life, may, through the merits of Christ, acquit us in the life to come. This is the way both to keep the heart pure and the hands clean; hence comes both the knowledge of ourselves and the fear of God. Hence comes sense of sin, holy compunction, godly sorrow, humiliation, and true repentance in all its branches and worthy fruit. Hence the soul becomes inflamed with the ardent zeal of holy devotion and fervent prayers for pardon and peace, mercy and grace, sanctification and redemption. Hence arise in the heart pious resolves of new obedience, with holy breathings after God and His salvation. Therefore is this duty of self-examination called the storehouse of all Christian virtue.

And because to receive worthily the communion of the Body and Blood of Christ is the chiefest of all Christian performances, and requires the practice of all Christian virtues, therefore after an especial manner is self-examination commanded as a necessary preparation to that Sacramental Feast.

In order to prepare ourselves for this exercise, we should endeavour, in the first place, to recommend the matter earnestly to God, fervently begging His divine grace and assistance, especially if we have been long in any habit of sin.

*A Prayer before Examination.*

[Bp. Ken.]

Hear the voice of my humble petition, O Lord, how I cry unto Thee and lift up my hands towards Thy mercy-seat.

Behold, Lord, now I am about to search into my own heart, but alas, alas! my heart is deceitful and desperately wicked, how can I know it? (Jer. xvii. 9.) Thou, therefore, that searchest the heart and triest the reins, discover to me all the evils and deceits of my own heart, that I may confess, bewail, and forsake them, and obtain mercy; Lord hear me, Lord help me, for the merits of Jesus my Saviour.

Having prayed for God's assistance, doubt not but he will vouchsafe it to you and guide you.

The sum of gospel obedience is expressed in that vow which every true Christian hath made when he was baptised, and by this, as S. Gregory saith, every man may try the truth of his faith in Christ. This baptismal vow is the condition upon which we are admitted into the covenant of grace, and made members of Christ, children of God, and heirs of the kingdom of heaven.

## I.

Have I indeed renounced the devil and all his works? Have I yielded to his suggestions? When? Where? How many times? Have I fought Christ's battles against him? Have I been guilty of any of the devil's own sins, such as pride, envy, leading others into sin? In what instances? Have I been guilty of impatience, anger, gluttony, sloth, avarice? Have I indeed renounced the pomp and vanities of

the world? Have I been guilty of vain glory in any way, especially by love of dress, affectation, superciliousness, love of admiration, or doing any action with the desire of procuring man's esteem? Have I ever valued myself in respect to any advantage I may fancy I possess wealth, cleverness, or the like? Have I been guilty of avarice or of worldliness? In what respect?

Have I indeed renounced the works of the flesh, especially the more subtle sins of this kind, variance, emulation, strifes, sedition?

## II.

Do I firmly believe *all* the articles of the Christian faith? Do I believe all the Creed in the full sense and true meaning thereof? Is mine a real faith, that is, an assent of the mind to the truth of the different articles, *because* revealed by God? Am I ready to suffer for the Catholic Faith? Have I ever been ashamed of my faith? Have I ever indulged a doubting spirit? Have I been guilty of heresy, or wilfully disbelieved any Christian truth? Have I ever exposed myself to this sin, by reading infidel or bad books, or by taking pleasure in the society of those who do not believe the doctrines of the Church? Have I gone to the churches or meetings of those who do not belong to the Church, and joined in their worship? Have I been ignorant of the articles of my belief, or of the things which a Christian in my station should know?



## III.

Have I kept all God's holy will and commandments? Have I been negligent in the worship of God, not adoring Him, or praising Him, or giving Him thanks? Have I prayed as I ought to do? If negligent, how long has this negligence continued? Have I loved anything more than God, or feared any one above Him? Have I been guilty of hypocrisy in God's service? or of forsaking God by having recourse to any superstition, or not trusting in Him? Have I murmured against God, or been incorrigible under His judgments? Have I aided any heresy, schism, or profaneness? Have I presumed on God's mercy? or despaired of it? Have I broken any vow or solemn resolution?

Have I made an idol of any person or thing, by thinking more of it than of God? Have I followed my own inclinations or the wishes of other men rather than God's will? Have I abused or scoffed at holy things? Have I given the honour due to God to any created being? Have I performed the ordinary actions of each day as in the presence of God, begging a blessing on all I do, and seeking His will and not mine own?

Have I taken God's name in vain, by false swearing, or by swearing to do what is wrong, or by breaking a lawful oath? Have I sworn rashly, or cursed myself or others, or tamely heard others blaspheme? Have I in any way dishonoured God? Have I spoken lightly of the Saints, or the Church, or the Divine Service, or the Holy Sacraments, or of Holy Scripture or its contents, or again of sin, Satan, or eternal punishment? Have I talked in an unreal

way about my religious feelings, &c.? Have I deliberately wandered in prayer? Did I check myself as soon as I recollected myself?

Have I misspent the Lord's Day or the Festivals of the Church? Have I been regular in my attendance at Chapel? and devout when there? Have I let my mind wander in prayer during the service? Have I observed the feasts and fasts? Have I done any servile work on Sundays? Have I always received the Blessed Sacrament by a due preparation? Have I run after fine discourses instead of attending to the duty of worshipping God?

Do I love my father and mother (and other near relations) as I ought to do? Have I disobeyed them or my lawful superiors? Have I given them injurious language, or provoked them, or caused them any unnecessary uneasiness! Have I obeyed my spiritual superior? Have I neglected to succour my parents, either as regards body or soul? Have I been unthankful to any one?

[Have I been diligent in procuring that my children should be baptised and truly instructed in the Christian faith and practice? Have I taken heed to give them early impressions of the fear and love of God? Have I neglected to correct them, or done so excessively? Have I kept them from temptation, and from occasion of sin? Have I spoilt them? Have I shown them a bad example? How often? Of what kind?]

Have I desired any one's death from anger or interest? Have I revenged myself on any one, or desired to do so, or given way to any evil temper? Have I provoked any one else? How often? Have I hated or wished harm to any one? Have I refused

to be reconciled to any one else? Have I done anything to shorten my own or any other one's life? Have I desired my own death, or entertained thoughts of killing myself? Have I neglected to give alms according to my ability, or to reclaim sinners when it was in my power? Have I been guilty of spiritual murder, or drawing any one into deadly sin, or have helped others to commit sin? Have I caused others to commit sin by putting them in a passion, or teaching them bad things, or lending them bad books, or laughing at them for being serious? Have I exposed myself to the evident danger of sin? Have I given scandal, that is, led others into sin, by bad talk, or immodesty of dress, or company?

Have I conducted myself with decency, both when with others and when alone, always remembering that I am in the presence of the all-pure God, and that my body is the temple of the Holy Ghost? Have I been guilty of any intemperance in eating, drinking, sleeping, recreation? Have I been guilty of idleness, or drunkenness? Have I made others drunk, or smiled at drunkenness in others? Have I been guilty of any uncleanness of the eye, or of the hand, or of the fancy, or of any lasciviousness, or lust, or fornication, or adultery? Have I taken delight in wicked company, or bad songs, books, stories, or pictures? Have I done anything immodest? Have I frequented wicked societies of any kind to the danger of my chastity? Have I taken care to mortify my curiosity.

Have I been guilty of any injustice, oppression, breach of trust or promise, or any fraud, or theft, or flattery, or dissimulation? How? When? Where? Have I been accessory to any of these sins? Have I unjustly retained that which belonged to others, and

to what prejudice? Have I contracted debts without the intention or the power of paying them, or delayed to pay when I was able, or been lavish in my expenditure? Have I been guilty of usury? Have I caused any damage to my neighbour's house, cattle, or other goods? Have I professed any art or undertaken any business without sufficient skill or knowledge? Have I bought stolen goods? Have I neglected the business for which I am paid? Have I broken my promise in matters of consequence? Have I neglected or delayed, without a good reason, to make satisfaction or restitution when it was in my power? Have I defrauded the revenue or the customs? *For be it remarked, that in all sins of injustice, whereby one has done any wrong to his neighbour, either to his person, goods, or character, one is strictly bound to make full satisfaction and restitution, if possible, otherwise the sin will not be forgiven.*

Have I been guilty of lies? Have I been guilty of wilful exaggeration? Have I entertained a bad opinion of my neighbour without grounds, or judged rashly of his conduct? How often? Have I been guilty of slander or backbiting? Have I said of him anything false or malicious, or published anything that was secret? *One is bound to make restitution.* Have I willingly listened to slander or backbiting? Have I been guilty of tale bearing? Have I been guilty of idle words?

Have I taken great care of my thoughts, especially with regard to the seventh commandment? Have I endeavoured to conquer my lower nature and to mortify the flesh? Have I coveted aught belonging to others? Have I wished others ill for my own or others' sake? Have I been jealous of others for their

success? Am I content with my present lot? Am I diligent in my calling?

*Here also masters and mistresses, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. &c., should examine into the sins peculiar to their state, and how far they have neglected their duties.*

It is a good plan to mark on paper each sin that occurs to us, and then to confess them from that. Indeed it is a salutary practice to note down every night the result of the past day, and to confess them from time to time. When the examination is over, say—

O Lord, I have now before me a sad prospect of my manifold offences, by which I have displeased Thine Infinite Majesty, and which I am assured will appear in judgment against me if I repent not, and my soul be not disposed by a hearty sorrow to receive Thy pardon. But this sorrow, O Lord, this repentance, is Thy free gift, and if it come not from the hands of Thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, upon me, O Father of Mercies, and pour forth into my heart Thy grace, whereby I may sincerely repent of all my sins. Give me a true contrition that I may bewail my past misery and ingratitude, and grieve from my heart for having offended so good a God. Let me not be deluded by a false sorrow, but let it ever be Thy gift coming down from Thee, the Father of Light, that so my repentance may be accompanied with a change of life, and that I may be fully acquitted from the guilt of all my sins, and

once more received into the number of Thy servants through Jesus Christ our Lord. Amen.

Here may follow some penitential ejaculations, with vows of amendment, and exercises of sorrow, and when the penitent finds himself heartily sorry for having offended God, and fully determined for the time to come to amend his life, to avoid sin and what leads to it, he may say,—

I confess to God the Father Almighty, to his only begotten Son Jesus Christ, to God the Holy Ghost, that I have sinned exceedingly by thought, word, and deed, and by omission, through my fault, through my exceeding great fault, especially by (*here he may confess out of the paper the sins which he has committed*). Wherefore I pray God the Father Almighty, His only begotten Son Jesus Christ our Lord, and God the Holy Ghost to have mercy upon me.

May the Almighty God have mercy upon me, and deliver me from all my sins, and bring me into life eternal. Amen.

May the Almighty and Merciful God grant me pardon, absolution, and remission of all my sins. Amen.

After confession, the penitent should make the following acts of shame, &c., in order to deepen the penitence within him.

*Acts of Shame, Abhorrence, and Contrition.*

[*Bp. Ken.*]

O Lord God, I am ashamed, and blush to lift up my face to Thee; for my iniquities are increased over my head, and my trespasses are grown up unto the heavens.—Ezra. ix. 6.

I hate all evil ways, O Lord, but Thy law will I love.—Ps. cxix.

Miserable wretch that I am, that I should begin so early to offend my Creator, and sin so much in so short a time!

Miserable wretch that I am, that ever I should transgress that law of Thine, O God, which is so just, and holy, and good, and perfect, and so condescending to my infirmities; and in keeping of which there are so great, so inconceivable rewards!

O, that with Mary Magdalene I could weep much, and love much, having so much to be forgiven!—Luke vii. 38.

O Gracious Lord, look, look on me as Thou didst on Peter; and let Thy compassionate looks so pierce my heart, that I may weep bitterly for my sins.—Luke xxii. 61.

O Lord God, break this hard heart, for Thou only canst do it, and melt it into tears of contrition! Miserable wretch that I am, that I should sin so much, and yet grieve so little!

Woe is me, miserable wretch, woe is me, that ever I should offend so indulgent, so liberal, so tender a Father! Woe is me, that ever I should repay the infinite love, and the intolerable sufferings of my Saviour for me, with nothing but those sins which occasioned those very sufferings.

Woe is me, that ever I should grieve Thy Holy Spirit, by rejecting many of his good motions, from whom only I derive grace and consolation!

O blessed Spirit, instil true penitent sorrow into my soul; make my head waters, and my eyes fountains of tears; or do Thou supply the want of them with sighs and groans unutterable!—Rom. viii. 26.

O blessed Saviour, how can I ever sufficiently lament the guilt of my sins, which was so great, that nothing but Thy own inestimable blood could expiate!

O Heavenly Father, in the defect of my own tears, I offer Thee the blood of Thy own well-beloved Son; for His sake have mercy upon me. Amen, Amen.

O Lord God, with shame I confess that other lords besides Thee have hitherto had dominion over me.—Isa. xxvi.

I have been in the snare of the devil, and have been led captive by him, and sin hath reigned in my mortal body, and I have obeyed it in the lust thereof; but henceforth I resolve to serve none but Thee, and from this very moment I utterly forsake all my sins, and turn to Thee.—2 Tim. ii., Rom. vi.

O my God, I do from my heart renew my baptismal vow, which, alas! I have hitherto so often violated; I do for ever renounce the devil, and all his works, and all his temptations; I do for ever renounce all the vanities of this wicked world, which may prevent me from Thy service, and all the sinful lusts of the flesh.

O my God, I do steadfastly believe all the articles of the Christian faith, and will keep Thy holy will and commandments, and walk in the same all the days of my life.

All this I am bound to do and believe, and by Thy help so I will; and I heartily thank Thee, O Heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour; and I humbly pray Thee for His sake to give me grace, that I may continue in the same to my life's end.



O my God, I offer Thee my senses and passions, and all my faculties; I offer Thee all my desires, all my designs, all my studies, all my endeavours all the remainder of my life; all that I have, or am, I offer up all entirely to Thy service.

Lord sanctify me wholly, that my whole spirit and soul and body may become Thy temple; O do Thou dwell in me, and be Thou my God, and I will be Thy servant.

O Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that wast slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—  
Rev. vii. 12.

O the depth of the riches of Thy love, blessed Lord! How unutterable is Thy mercy, and Thy love past finding out!

O all the holy angels, behold and wonder! Wretched man hath sinned against God, and God himself has suffered the sinner's punishment. Was there ever sorrow like that which my Lord and my God endured for me? Was there any love like to that love my Lord and my God hath shewed me?

O ye blessed host of heaven, who rejoice at the conversion of one single sinner, adore and praise my crucified Saviour, who died for the sins of the whole world; adore and praise that unknown sorrow, that wonderful love, which you yourselves must needs admire.

O my gracious Lord, my heart is now full of the sense of Thy Love; and what have I to return to Thee but love again?

'Tis all I have to offer Thee; accept it, O merciful Lord, imperfect as it is. And do Thou daily heighten

my sense of Thy love to me, that I may daily heighten my love to Thee.

O Thou infinite lover of souls, with all my heart I love, I praise, I adore Thy love to me; but, alas! I can never do it enough. O do Thou at last, gracious Lord, translate me to Thy kingdom of glory, that there I may love Thee to the uttermost capacity of a creature, and praise Thee to all eternity. Amen, Lord Jesus, Amen, Amen.

## Sunday's Preparation.

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On Sunday morning the first thing you should do is to think of the time of your first communion, or when you were first converted from your sins, if you have had the misfortune to have fallen from the grace of your baptism. Try to bring back the same strong purposes, the same warmth of heart, the same fervour you had at the beginning, when you first communicated. So light your lamp afresh at every communion, that you may not slip back into coldness or gloom. Say again the 84th Psalm, and the Collect, "We do not presume," and then try to bring your mind into that frame which is so especially acceptable to Jesus Christ in those who frequent the blessed sacraments.

Try to forget self, and to think only of What you are going to receive. The temper of mind which our Lord loves most is that which empties itself of itself. Let your meditation be of this kind.

"Lord, I come to Thee. I come not trusting in mine own righteousness. I come with nothing of my own. I am blind, lame, deaf, dumb, naked, and barren, yet I am coming to Thee. I want sight, soundness, hearing, voice, clothing, fruitfulness in well-doing. I want these of Thee. Thus I come emptied of all things, begging Thee to fill me with Thy plenteousness." Try to be like the holy angels who have no will of their own, but the will of God is to them as their will. Converse with your Lord, and

make use of short aspirations to Him, in verses from the Gospels and Psalms. You cannot do better than use the following :—Psalms xciii., The Lord is king, and hath put on glorious apparel ; Ps. c., O be joyful ; lxiii., O God, Thou art my God ; lxvii., God be merciful unto us ; cxlviii., O praise the Lord of heaven ; cxlix., O sing unto the Lord a new song ; and cl., O praise God in His Holiness. You may also repeat the hymn for the Holy Communion at the end of the new version of the Psalms, or this :—

Sing, O tongue, the Body broken,  
 Given to be the Spirit's food,  
 And the Word Almighty spoken,  
 What hath turned the wine to blood  
 Of our King the awful token  
 And celestial brotherhood.

'Tis His word to our receiving.  
 Makes the bread His flesh to be ;  
 And the wine our souls relieving,  
 Blood that flow'd upon the Tree ;  
 Tho' not seeing, yet believing,  
 Take we the great mystery.

To our smitten Rock thus fleeing,  
 Drink we the new covenant,  
 Which to ancient types agreeing,  
 To the latest time is sent ;  
 Still believing, though not seeing,  
 Take we this dread Sacrament.

Now all might and adoration,  
 To the Holy Trinity,  
 Honour, worship, salutation,  
 And immortal glory be ;  
 Co-eternal Three in station,  
 And in power co-equal Three.

AMEN.

## Devotions at the time of Celebration.

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If the Holy Eucharist be celebrated as a service by itself, it is well that the pious communicant should come to church at least a quarter of an hour before the service begins. By this means he will be able to gather in his wandering thoughts, and fix them on the great work he is about to undertake. On entering the church he should humble himself in the presence of GOD, in whose house he is, and open his heart to the sweet voice of his SAVIOUR, who calls him to celebrate the memorial of His death, and to unite himself to Him for ever. Let him choose some place where he is least likely to be disturbed by the people as they come in, and humbly kneeling down let him for a time shut out the world.

He may then use the following exercises of devotion, suited to the approaching mysteries :—

### Direction of the Intention.

[*In Sutton.*]

ALMIGHTY and Eternal GOD, behold I, an unworthy sinner, do come to the most Holy Sacrament of the Body and Blood of Thy only SON, our LORD JESUS CHRIST. I come, as the sick man to the Physician, as the unclean to the Fountain of mercy, as the blind to the Light of eternal brightness, as the poor beggar to

the King of glory, as the naked to the Lord of heaven and earth. I beseech the abundance of Thy pity so to heal mine infirmity, to wash my foulness, to enlighten my blindness, to enrich my poverty, to clothe my nakedness, that I may receive the BREAD OF ANGELS, THE KING OF KINGS AND LORD OF LORDS, with such respect and reverence, with such contrition and fear, with such faith and purity, with such a purpose and humility, as may profit my soul.

O LORD and FATHER, give to me, I beseech Thee, an unworthy sinner, not only to receive the Sacrament, but also the virtue of the Sacrament. O most gentle GOD, grant me to receive the Body and Blood of Thy only-begotten SON, that I may be incorporated into His mystical body, and be accounted as a member of the same. O most loving FATHER, grant me to receive Thy dearly-beloved SON, and that Him whom I now receive, as it were covered with a veil, I may one day behold face to face in glory, who liveth and reigneth, &c.

### Remembrance of the Passion.

[From St. Ambrose's Commemoration of our Saviour's Passion, in  
Sherlock, P. C.]

O LORD JESU CHRIST, the Son of the living God, the Creator and Redeemer of all mankind, we give THEE thanks, unworthy though they be, yet desire that they may be devout and acceptable unto THEE, who for us miserable sinners camest down from Heaven and tookest flesh of the blessed Virgin Mary. THY Passion approaching, THOU vouchsafedst to be very heavy and exceeding sorrowful; to pray not

only with bended knees, but thrice to fall upon Thy FACE; to be in a bitter agony, and to sweat drops of blood; to be betrayed by Judas with a deceitful kiss; to be apprehended by the Jews and bound as a thief; to be left desolate and alone, for all Thy disciples forsook THEE and fled; to be led to Annas the High Priest first, and there to be buffeted; to be sent by him bound to Caiaphas, and there to be many ways derided; to be brought before the Council of the Jews, and there to be falsely accused and condemned; to have Thy Face polluted with spittings; to be provoked by manifold reproaches; to be scorned and blasphemed, and again smitten on the Face and buffeted; to be delivered bound unto Pilate, and before him vehemently accused unto death, and by him to be sent to Herod, and there to be calumniated and set at nought by him and his men of war; to be arrayed in white and sent back to Pilate; by his command to be bound to a pillar and cruelly scourged unto Blood; to be by him condemned and delivered up to the soldiers to be crucified; by whom Thou wast mocked with a purple garment, and pierced with a crown of thorns, derided with a reed instead of a regal sceptre, and with bowing knees, named in contempt, "THE KING OF THE JEWS;" again a third time soiled with spittle, and buffeted, and beaten with a reed on THY HEAD; laden with the weight of THY Cross, and led away to the place of THY PASSION; there again stripped naked of THY garment, and proffered to drink gall mingled with myrrh. At last THOU wast extended on the Cross, THY HANDS and FEET transfixed with nails, crucified between thieves, numbered amongst transgressors, blasphemed both by them that stood by, and them

that passed by, and in the extremity of THY sufferings criedst out, "My God, my God, why hast Thou forsaken me?" Thy HEAD bowed down, THOU didst give up the Ghost; and Thy SIDE was pierced by a soldier, whence issued Blood and Water. Taken down from the Cross, THOU wast buried by Joseph; the third day THOU didst rise again, and appearedst to Thy disciples; the fortieth day THOU ascendedst into Heaven; and sitting on the Right Hand of GOD the FATHER, THOU didst send down the HOLY GHOST. THOU shalt come again to render unto all men according to the deeds done in the body. O BLESSED LORD JESU, for these and all Thy other mercies, I give THEE hearty thanks, and adore THEE, in union with the thanksgiving and worship of all Thy Church, both in Heaven and in Earth.

### Exercise of Faith.

[*Bp. Ken.*]

I BELIEVE, O crucified LORD, that "the bread which we break" in the celebration of the holy mysteries, is the communication of THY Body, and the "cup of blessing which we bless," is the communication of THY Blood; and that THOU dost as effectually and really convey THY Body and Blood to our souls by the bread and wine, as THOU didst Thy Holy Spirit by Thy Breath to Thy disciples; for which all love, all glory be to Thee.

Lord, what need I labour in vain to search out the manner of Thy mysterious presence in the Sacrament, when my love assures me THOU art there. All the faithful who approach THEE with prepared hearts,



they well know THOU art there ; they feel the virtue of divine love going out of THEE, to heal their infirmities, and to inflame their affections ; for which all love, all glory be to Thee.

O Holy JESU, when at Thy altar I see the bread broken and the wine poured out, O teach me to discern THY Body there ; O let those sacred and significant actions create in me a most lively remembrance of THY sufferings, how Thy most blessed Body was scourged, and wounded, and bruised, and tormented ; how THY most precious Blood was shed for my sins ; and set all my powers on work to love THEE, and to celebrate Thy love in thus dying for me.

### Exercise of Godly Fear.

O GRACIOUS LORD JESU CHRIST, I a sinner not trusting in mine own righteousness, but in Thine infinite mercy, yet fear and tremble to approach Thy table. For I have a soul and body soiled with many sins, a heart and tongue ill guarded. Wherefore O benignant Deity, O awful Majesty, I, wretched that I am, helpless in myself, return to THEE the fountain of mercy, hasten to Thee to be healed, shelter myself under Thy protection, and hope to find a Saviour in Thee whom I dare not meet as my Judge. To THEE LORD I show my wounds, to THEE I expose my shame. I know the sins I dread are great and many, but I trust in THY mercies, of which there is no limit. Look upon me with the eyes of Thy mercies, O Lord JESUS CHRIST, King everlasting, GOD and man, crucified for man. Hear me who hope in THEE, and have mercy upon me, THOU who never ceasest to be

the fountain of mercy. Remember **THY** creature whom Thou hast redeemed with Thy Blood, and let not this Sacrament, which I desire to receive for **THY** honour and my good, be perverted by my sins to my destruction.

### Exercise of Contrition.

[*Imitation of Christ.*]

**WHAT** can I do with my sins O **LORD**, but humbly confess them, and bewail them, and unceasingly entreat **THY** favour and propitiation? I beseech **THEE**, hear me graciously when I stand before **THEE**, my **GOD**. All my sins are very displeasing to me, I will never commit them any more; but for them I do grieve, and will grieve as long as I live, and am resolved to become penitent, and according to the utmost of my power to make restitution. Forgive me, O God, forgive me my sins for the sake of Thy Holy Name, save Thou my soul which Thou hast redeemed with Thy most precious Blood. Behold I commit myself unto Thy mercy; I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

### Exercise of Divine Love.

[*St. Anselm.*]

O **LORD JESU CHRIST**, my redeemer, my salvation, my consolation, my life, I praise **THEE**, I give **THEE** thanks. **THY** goodness made me; **THY** mercy cleansed me from original sin; **THY** presence has hitherto en-

dured me though stained with fresh soils since that washing, nay, has sustained and waited for me. O LORD GOD, my Creator and Helper, who hast borne with me and nourished me, I thirst for THEE, I hunger after THEE, I sigh for THEE, I covet THEE. Most merciful, most gracious, most kind, I desire THEE, I seek THEE, I hope to behold THEE. My soul refuses to be comforted, save by THEE, my joy.

Come to me, O LORD; appear to me and I shall be comforted; shew the light of THY countenance, and I shall be saved; shew forth THY favour, and my joy shall be full; reveal Thy glory, and my happiness shall be perfect. "My soul thirsteth for THEE, my flesh also longeth after THEE," when wilt Thou come to my comfort? O that I may at last see the joy which I desire! O that I may at last be filled, when His glory whom I hunger after shall be revealed! O that I may at last be satisfied with the plenteousness of HIS HOUSE WHOM I sigh for! O that Thou wouldest give me to drink of THY pleasures which I thirst for!

### Humble Prayer for the Grace of God.

[*Alp. Laud.*]

ALMIGHTY GOD, and most merciful FATHER, give me, I beseech Thee, that grace that I may examine the inmost of my heart, and my most secret thoughts how I stand before THEE. LORD I confess all my sins, and my unworthiness to present myself at Thine altar. But Thou canst forgive sin, and give repentance; do both, gracious Father, and then behold I am clean to come unto Thee. Lord make me a worthy

receiver of that for which I come—Christ and remission of sin in Christ; and that for His own mercy's sake and Thine. O Lord God hear my prayers; I come to Thee in a steadfast faith; yet for the clearness of my faith, Lord enlighten it; for the strength of my faith, Lord increase it, and behold I quarrel not with the words of Thy Son, my Saviour's blessed institution. I know His words are no gross unnatural conceit, but they are life, and spirit, and supernatural. While the world disputes, I believe. He hath promised me, if I come worthily, that I shall receive His most precious Body and Blood with all the benefits of the Passion. If I can receive it and retain it, (Lord make me able, make me worthy), I know that I can no more die eternally than that That Body and Blood can die and be shed again. My Saviour is willing in this tender of them both to me. Lord, so wash and cleanse my soul, that I may now and all times else, come prepared by hearty prayers and devotions, and be made worthy by Thy grace of this infinite blessing, the pledge and earnest of eternal life, in the merits of the same JESUS CHRIST who gave His Body and Blood for me. Amen.\*

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\* These Prayers may be used at other times during the Preparation, especially if the Morning Service immediately precede the Celebration.

*If the Holy Eucharist be celebrated after the rest of the Service, the pious Communicant will do well to attend to the following directions. While the non-communicants are withdrawing, and before the Exhortation commences, you may occupy yourself with some of these devotions.*

O Eternal Father, who so lovedst the world as to give Thy only-begotten Son for our redemption; what shall I render unto Thee for this Thy gift, and for all Thy love?

O with how many sighs and with what earnest wishes was He desired by all nations; till at length He was sent by Thee, and took upon Him the form of a servant, and, clothed in the mortal garment of our flesh, shrouded the majesty of the God-head; and came forth of the Virgin's womb into the world, and, being made obedient to Thee, even unto death, redeemed us from eternal death.

Behold, O Lord, I desire to call to mind this work of Thy immeasurable love, to Thy glory and in memory of Thy Son. Do Thou, O Lord, I pray Thee, possess and govern my heart by Thy grace, that I may perform this act piously, religiously, and becomingly, so that this my service may be well pleasing to Thee, and profitable to my soul.

*If there be time, use some or all of the following:—*

O Lord Jesus Christ, what great things hast Thou done, and what didst Thou suffer, out of the power of Thy boundless love towards me! But what return have I made? or what return shall I make?

I am sorry from the bottom of my heart that I have ever offended Thee, who hast so greatly loved me.

I believe in Thee with a lively faith, O Eternal Truth! because Thou art Thyself God and Man, my Lord and Saviour.

I hope in Thee, O Lord, O only Hope, and true salvation of my soul!

I love Thee also above all things with my whole heart, at least I desire so to love Thee, O my sovereign Good; O may the burning power of Thy love absorb me, that nothing may ever separate me from the love of Christ Jesus, my Saviour! For whom have I in Heaven but Thee, and there is none upon Earth that I desire in comparison of Thee.

*The Exhortation.*

Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of That Bread and drink of That Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive That Holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily; for then we are

*Directions.*

*During the longer Exhortation, "Dearly beloved in the Lord," you cannot do better than think of the preparation you yourself have made this time for the blessed Sacrament, and pray God to accept it, in spite of the imperfections of which you now become more sensible, as you draw nearer to His Altar.*

*Here say secretly,—*  
May it be according to this word to me, and to every soul here present.

*The Exhortation.*

guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of Those Holy Mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, Who did humble Himself even to the death upon the Cross,

*Devotions.*

Suffer us not, O God, to draw these judgments upon ourselves, by going presumptuously to Thy holy Table.

I am, indeed, a miserable sinner! God be merciful to me!

I believe: Lord increase my faith.

Blessed be the glorious Trinity for our redemption.

In these Thy sufferings, O Jesus, I see the punishment due to sinners.



*The Exhortation.*

for us miserable sinners, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us, He hath instituted and ordained Holy Mysteries, as pledges of his love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

*Devotions.*

Blessed be Thy holy name for this instance of Thy love and concern for sinners, lest they should forget themselves and Thee!

May I never forget this valuable blessing! May I never neglect this way of preserving the remembrance of it!

*The Exhortation.**Devotions.*

¶ *Then the Presbyter, or Deacon, shall say,*

[*While the Churchwardens, &c., are preparing to collect the offerings of the people, say,*]

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

“O God, who by Thine Eternal Word has made and sustainest all creatures; we give Thee hearty thanks for all the good things with which Thou suppliest us, out of which we now beg to offer unto Thee an acknowledgment of Thy bounty towards us, not indeed as we ought, but as we are able; and do Thou, O gracious Lord, vouchsafe to accept of our offering, for the sake and through the merits of Thy Son, our Saviour, Jesus Christ. Amen.”

In process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the

May we, O God, this day make an acceptable offering unto Thee, and do Thou have respect unto it as Thou hadst unto that of Thy righteous servant Abel.

*The Exhortation.*

Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, He had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart, ye shall take My offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty, Every man shall give as he is able, according to the blessing of the Lord our God which He hath given you. *Deut. xvi. 16, 17.*

Give unto the Lord the glory due unto His Name: bring an offering, and come into His courts. *Ps. xcvi. 8.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

*Devotions.*

Behold, my Lord and Creator, I submit each and all my desires to the disposal of Thy will and Thine eternal Providence, do with me as seemeth good to Thee, in life and in death, and after death, as in time so in eternity.

O Lord, may I ever recollect that Thou hast given me what Thou hast done, not that I may shut it up for my destruction, but that I may pour it forth for my salvation.

I desire to praise Thee, O Good Jesu, do Thou supply for me what is wanting in me.

Magnify the power of Thy grace, O God, upon us, in freeing our souls from the *love of riches*— That we may have the

*The Exhortation.**Devotions.*

through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matt.* vi. 19, 20.

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. *Matt.* vi. 21.

JESUS sat over against the treasury, and beheld how the people cast money into it; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abun-

greatest part of our treasure in heaven; and that our hearts may be there also.

Grant, O God, that we may never build our hopes of salvation upon an *outward* profession only, without a life of *holiness* and *good works*.

Grant, O God, that we may ever remember that Thou weighest, not the property, but the conscience of those that offer, and considrest, not the smallness of the sum of the oblation, but what the store is whence it cometh.

*The Exhortation.**Devotions.*

dance; but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? *1 Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor.* ix. 13, 14.

Shall the *soldier*, the *husbandman*, and *shepherd*, all have their wages, and Thy *Ministers* only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me, and to all Christians, a better mind, I beseech Thee.

May the good Spirit of God bless the heavenly *seed* sown by His Ministers, that both *they* and *we* may reap the fruit of their labour!

Since Thou, O Jesus, hast ordained this, far be it from me to *envy* or *deprive* Thy servants of the right which Thou hast given them.

It will be our own fault if we reap not a plentiful crop.

*The Exhortation.**Devotions.*

He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy: —that they do good, that they be rich in good works, ready to distribute, willing to communicate;

“Let us proportion our alms to our ability, lest we provoke God to proportion His blessings to our alms.” — *Bishop Beveridge.*

There is nothing, O God, which we can give to Thy ministers, equal to the blessings which we receive from them, who *minister* unto us the means of *grace* and *salvation*.

Bless God, ye that have riches, if He has given you *grace* and *power* to give them with a liberal hand, and cheerful heart, without which they will be the occasion of certain ruin.

*The Exhortation.**Devotions.*

laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not, for with such sacrifices God is well pleased. *Heb.* xiii. 16.

My God, we have nothing but what is Thine; and yet Thou makest Thyself a *debtor* to us, for what we give to Thy *poor*, and to Thy ministers.—How great is this goodness!

May our prayers and our alms go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

*[If the devotions of the people be appropriated as alms for the poor, you may say,*

*[Bp. Ken.]*

O CRUCIFIED LOVE, whenever I see Thee in any of Thy poor members, hungry, or naked, or in distress, O let the remembrance of Thy love, in dying for me, engage me to contribute all I can to Thy relief; O may I ever be liberal in my alms to Thee, who wert so liberal of Thine inestimable Blood for me.

*If they be for the maintenance of the public worship, you may say,*

*[Bp. Ken.]*

O MY God, for Thy love's sake let me ever honour and love the ministers of Thy love, "the ambassadors Thou dost send in Thy

stead to beseech us sinners to be reconciled unto Thee;” to offer Thine enemies conditions of love, of love eternal; O may I ever hear them attentively, practise their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their censures.

*If the Offertory be for any special purpose, the devout communicant may adapt one of these Forms to the occasion.]*

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a basin provided for that purpose. And when all have offered, he shall reverently bring the said basin, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table, saying,*

BLESSED be Thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own do we give unto Thee. *Amen.*

*Directions and Devotions.*

¶ *And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table: and shall say,*

*While the Presbyter is offering up the bread and wine for the Sacrament, you may pray for him, and say, "The Lord hear thee in the day of trouble.*



*Directions and Devotions.*

The Name of the God of Jacob defend thee. Send thee help from the sanctuary! and strengthen thee out of Sion. Remember all thy offerings, and accept thy burnt sacrifice. (Ps. xx. 1—3.)

*Or this:*

“May the Lord receive this sacrifice at thy hands to the praise and glory of His Sacred Name, and to our well-doing, and to that of His Holy Church.”

The Lord be with you.

*Answer.* — And with thy spirit.

*Presbyter.* — Lift up your hearts.

*Answer.* — We lift them up unto the Lord.

*Presbyter.* — Let us give thanks unto our Lord God.

At this salutation, pray that our Lord may always be with you, with His ministers, and all His people, to direct and assist them with His grace.

When the Presbyter says this, we must take heed that we banish all earthly cares and thoughts, by a vigorous act of the will, embodied in our answer “we lift them up unto the Lord,” ever,

*Directions and Devotions.*

*Answer.*—It is meet and right so to do. however, remembering that this same is the gift of God, for which we are warned to thank Him in the next words of the

*Presbyter.*—It is very meet, right, and our bounden duty that we should, at all times, and in all places, give thanks unto Thee, O Lord,\* (Holy Father) Almighty, Everlasting God. Presbyter, "Let us give thanks," &c.

\* *These words Holy Father, must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with angels, and archangels, &c.

[*When there is a proper preface, form in your mind an image of the subject of the Festival; for instance, our Blessed Lord in the manger at Bethlehem, or bursting from the Tomb, or going up into Heaven in the sight of His disciples, &c. &c.*]

## PROPER PREFACES.

Upon *Christmas-day*, and seven days after.

BECAUSE Thou didst give Jesus Christ, Thine only Son, to be born (\* as on this day) for us, Who, by the operation of the Holy Ghost, was made very

\* *During the seven days after Christmas, say, as at this time.*

Man of the substance of the blessed Virgin Mary, His Mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

Upon *Easter-day*, and seven days after.

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

Upon *Ascension-day*, and seven days after.

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

Upon *Whitsunday*, and six days after.

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down (\* as on this day) from heaven, \* *During the six days after Whitsunday, say,* with a sudden great sound, as it *as at this time.* had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving

them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son, Jesus Christ. Therefore with angels, &c.

Upon the Feast of *Trinity* only.

WHO art One God, One Lord; not One Only Person but Three Persons in One Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which Prefaces, shall follow immediately this Doxology.*

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy Glorious Name, evermore praising Thee, and saying,

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

Join yourselves by an act of faith with the Holy Angels and Blessed Saints, who are always employed in praising and blessing God. St. Chrysostom says that the orders of Angels are ever present at the celebration of this Holy Sacrament. "Consider, O Man, near whom thou standest in these terrible mysteries, with whom thou art about to worship God, with cherubim and seraphim and all the heavenly powers."

[Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself, and for all present.]

The good Lord pardon me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed according to the purification of the Sanctuary!—Chron. xxx. 18, 19.

[During the prayer of consecration, place before the eyes of your soul, your adorable Saviour elevated upon the Cross for you; picture to yourself that mystery of agony and of love.]

¶ Then the Presbyter, standing at such a part of the Holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth:—

ALL glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thy only Son Jesus Christ to suffer death upon the Cross for our redemption; Who (by His own Oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His Holy Gospel command us to continue, a perpetual Memorial of that His precious death and Sacrifice, until His coming again: For in the night that He was betrayed, (a) He took bread, and when He had Given Thanks, (b) He brake It, and gave It to His disciples, saying, Take, eat, (c) THIS IS MY BODY, Which is Given for you: DO This in Remembrance of

(a) Here the Presbyter is to take the paten in his hands.

(b) And here to break the bread.

(c) And here to lay his hands upon all the bread.

Me. Likewise after supper, (d) He took the cup; and when He had Given Thanks, He gave It to them, saying, Drink ye all of This, for (e) THIS IS MY BLOOD of the New Testament, Which is shed for you and for many, for the remission of sins: DO This, as oft as ye shall drink It in remembrance of Me.

(d) *Here he is to take the cup into his hand.*

(e) *And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be Consecrated.*

Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly-beloved Son our Saviour Jesus Christ, we Thy humble servants do Celebrate and Make here before Thy Divine Majesty, with These Thy Holy Gifts, WHICH WE NOW OFFER UNTO THEE, the Memorial Thy Son hath commanded us to Make: Having in Remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

*The Oblation.*

And we most humbly beseech Thee, O merciful Father, to hear us, and of Thy almighty goodness, vouchsafe to Bless and Sanctify with Thy Word and Holy Spirit, These Thy Gifts and Creatures of Bread and Wine, that They may become the Body and Blood of Thy most dearly-beloved Son.

*The Invocation.*

And we earnestly desire Thy Fatherly goodness mercifully to Accept this our Sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that, by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all

Thy whole Church may obtain remission of our sins, and all other benefits of His passion

And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, beseeching Thee that whosoever shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.

*Amen.*

Let us pray for the whole state of  
Christ's Church.

ALMIGHTY and ever-living God, Who, by Thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks, for all men; We humbly beseech Thee, most mercifully to Accept our alms and Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess Thy Holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech Thee also to save and de-

fend all Christian Kings, Princes, and Governors, and especially Thy servant *Victoria* our Queen, that under her we may be godly and quietly governed : and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments ; and to all Thy people give Thy heavenly grace, that, with meek heart and due reverence, they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness, all the days of their life. And we commend especially to Thy merciful goodness the congregation, which is here assembled in Thy Name, to Celebrate the Commemoration of the most precious Death and Sacrifice of Thy Son and our Saviour Jesus Christ. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations : most humbly beseeching Thee, to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resur-



rection, we, and all they who are of the mystical body of Thy Son, may be set on His right Hand, and hear That His most joyful Voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then the Presbyter shall say to them that come to receive the holy Communion, this invitation.*

*Devotions.*

<p>Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following</p>	<p>I do sincerely repent, and I am sorry for my sins.</p> <p>I forgive, as I hope to be forgiven.</p>
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*Devotions.*

the commandments of God, and walking from henceforth in His holy ways; Draw near and take This Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

This I purpose by the grace of God to do.

May it be to mine, and to the comfort of every soul here present.

¶ *Then shall this general confession be made by the people along with the Presbyter; he first kneeling down.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty; provoking most justly Thy wrath and indignation against us. We do earnestly repent, and

As you kneel down say, "JESU, my God, my Master, have mercy upon Thy miserable servant;" or this: "O Sweet JESU I love Thee, and I grieve for those sins whereby I have offended Thee."

are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee, in newness of life; to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and turning himself to the people, pronounce the Absolution, as followeth:—*

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

[*After the Absolution, bow down your head and say softly in your heart, "Lord let this pardon pronounced by Thy Minister fall upon my soul and seal thereunto the forgiveness of my sins."*]

¶ *Then shall the Presbyter  
also say,*

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

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. *Matt.* xi. 28.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. *John* iii. 16.

Hear also what St. Paul saith.

During the "*comfortable words*" dispose your soul into a frame of deep and heartfelt gratitude to God, and say,

[*Imitation of Christ.*]

O sweet and loving word in the ear of a sinner, that Thou my Lord God shouldest invite the poor and needy to the participation of Thy most Holy Body and Blood. But who am I, Lord, that I should presume to approach unto Thee?

[*Imitation of Christ.*]

I bless Thee, O Heavenly Father, Father of my Lord Jesus Christ, for that Thou hast vouchsafed to remember me a poor creature. I will always bless and glorify Thee, with Thy only-begotten Son, and the Holy Ghost the comforter, for ever and ever.

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for sins. 1 *John* ii. 1, 2.

[*Imitation of Christ.*]

Behold in Thee is all whatsoever I can or ought to desire: and Thou art my Salvation and my Redemption, my Hope and my Strength, my Honour and Glory.

[*Imitation of Christ.*]

I confess, O Lord, mine own unworthiness, I acknowledge Thy goodness, I praise Thy tender mercy, and give Thee thanks for this Thy transcendent love.

*During the Collect of humble access, make in your heart an exercise of abasement, call to mind your own vileness, and cast yourself in spirit at the Feet of your adorable Saviour and Redeemer.*

¶ *Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble access to the holy Communion, as followeth.*

We do not presume to come to this Thy Holy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, Whose property is always to have mercy. Grant us,

therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His most sacred Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

[*When the Collect of humble access is over, until your turn for going up to the altar comes, you may use some of these Psalms.*]

Psalm lxxxiv. O how amiable are thy dwellings.

Psalm lxxxv. Lord, thou art become gracious unto thy land.

Psalm lxxxvi. Bow down thine ear, O Lord, and hear me.

Psalm cxvi. I am well pleased.

Psalm cxxx. Out of the deep have I called.

*Or these Prayers.*

O most merciful Father, accept the prayers and intercessions of thy Priest in our behalf, and remember that most holy Sacrifice which Thy beloved Son offered to Thee during His whole life, at the Last Supper, and on the Cross for me, for—[*Here name any for whom you are especially bound to pray*—and all for whom He vouchsafed to die.

Look upon the face of Thy Christ, even Thy most dearly beloved Son, in whom Thou art well pleased, and by that eternal love wherewith Thou so lovedst us, by the infinite merits of the same Thy Only begotten, by His Incarnation, Advent, Nativity, Circumcision, Tears, Labours, Passion, and Death, by the infinite Love wherewith He did, said, and suffered so much for me;

Remember and have mercy upon all Thy whole Church.—[*Here name those that you are accustomed or desired to make mention of*—Also, O merciful Father, lead back those that are gone astray, convert the unbelieving, destroy heresies, increase our faith, lay bare the subtleties of the enemy, overcome the hardened and impenitent.

On all these whom we have mentioned, have mercy, O thou Father of mercies, even as Thou knowest and willest, granting them Thy grace in their respective states and conditions, perfectly to please, love, and glorify Thee with the Same, Thy beloved Son, and the Holy Ghost, now, and ever, and for endless ages. *Amen.*

[*If you are delayed you may add to your devotions, Psalms xxiii., xxxiv., xlii., xliii., xlvi., lxii. ci., cxi., cxvii., cxli., cxlv.*]

[*Immediately before leaving the place where you have been kneeling in order to approach the altar, say,*]

O GOD, Who hast left us in this Wonderful Sacrament a perpetual memorial of Thy Cross and Passion: grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy Body and Blood; that in our souls we may ever feel the fruit of Thy Redemption; who, with the Father and the Holy Ghost, livest and reignest ever one God, world without end. AMEN.

[*For a Penitent.*]

O HOLY, crucified Jesus, I humbly beg, by that sacred shedding of Thy most precious Blood, give unto Thy Servant to shed plenteous tears from a broken heart and contrite spirit, when I approach Thine Altar, to partake of this Heavenly Sacrifice, worthy of all reverence, and the most loving devotion, which Thou, O Lord God, didst institute, and command to be received, in commemoration of Thine infinite love in dying for us, and to repair our manifold infirmities, and daily failings.

[*Otherwise this.*]

In the Spirit of lowliness and with a broken heart receive me, O Lord; and may the sacrifice which I this day offer unto Thee, be pleasing in Thy sight, O Lord.

Come, Holy Jesus, come and take possession of my soul; purify it with Thy precious Body and Blood; empty it of all filthiness both of the flesh and spirit, that it being fitted for Thy habitation, it may please Thee to abide with me for ever.

Come, O Lord, and do not tarry; fill my hungry soul with Thy good things, and give it to drink of the chalice of Thy graciousness.

Bread of Heaven, cure the palate of my heart, that I may relish the sweetness of Thy love. Heal all my infirmity that I may love no beauty but Thine.

O sweet manna, suited to every taste, strengthen me this day and moisten the dryness of my soul.

¶ *Then shall the Bishop, if he be present, or else the Presbyter that Celebrateth, first receive the Communion in both Kinds himself, and next deliver It to other Bishops, Presbyters, and Deacons (if there be any present), and after to the people in due order, all humbly kneeling. And when he receiveth himself or delivereth the Sacrament of the Body of Christ to others, he shall say,*

The Body of our Lord Jesus Christ, Which was given for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say,*  
Amen.

¶ *And the Presbyter or Minister that receiveth the Cup himself, or delivereth It to others, shall say this benediction,*

The blood of our Lord Jesus Christ, Which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say,*  
Amen.

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Presbyter is to Consecrate more, according to the form before prescribed, beginning at the words, All glory be to Thee, &c., and ending with the words, that They may become the Body and Blood of Thy most dearly beloved Son.*



*While kneeling at the Altar do not attempt any long prayer, but repeat short ejaculations, as "Lord, I am not worthy that Thou shouldest come under my roof;" "Lamb of God, that takest away the sins of the world," &c.; "Even so, Come Lord Jesus."*

*When the Priest has said, "The Body of our Lord Jesus Christ," &c.; answer heartily, Amen, and receive the Sacrament in the palm of your right hand crossed over the left, reverently raising it to your mouth so as not to let a single Crumb fall to the ground. Women should have their handkerchiefs in their hands.*

*When you have received the Bread of Life, lift up your heart in thanks to God, and say, "Body of Christ save me."*

*It is well to come to Church, having some particular favour to ask of God (such as the overcoming of some particular sin, the acquirement of some one Christian grace), and if you do so, this is the fitting time to prefer it.*

*When the Cup of Blessing is brought to you, say, "What shall I give unto the Lord for all He hath done unto me, I will receive the Cup of salvation, and call upon the name of the Lord." When the Priest says, "The Blood of our Lord," &c., answer, "Amen;" and say, "Soul of Christ, sanctify me;" "Blood of Christ, transport me;" "Water from the side of Christ, cleanse me."*

*Return to your place in thoughtfulness, saying, "My soul doth magnify the Lord, for he hath filled the hungry with good things;" or this, "May this blessed Sacrament which I have now received, seal to my soul both pardon and peace, and now being made holy, may I sin no more."*

*When you have returned to your place, kneel down reverently to thank God, until all the rest have communicated, saying—*

We give thanks to Thee, O Lord our God, that Thou hast made us partakers of Thy holy, unspotted, immortal, and heavenly Mysteries, which Thou hast bestowed upon us for the benefit, justification, and salvation of our souls and bodies; and we pray and beseech Thee, O Lord, Who art Good, and a lover of men, to grant that the Communion of the Holy Body and Precious Blood of thy Only begotten Son, may be to us, for Faith that shall not be ashamed, for Love without dissimulation, for the fulness of Piety, for the averting of whatever is contrary to us, for a provi-

sion in the way to Eternal Life, and for an acceptable Defence at the dreadful Tribunal of Thy Christ; through Whom, and with Whom, to Thee be Glory and Power, together with Thy most Holy, Good, and Life-giving Spirit. Amen.

Let my soul, O Lord, feel the sweetness of Thy presence. May it taste how gracious Thou art, O Lord, that it may be satisfied with Thy love, and seek nothing but Thee wherein to rejoice, for Thou art the joy of my heart, and my God, and my portion for ever.

Thou art the Physician of my soul, who hast healed our sickness with Thy stripes. I am that sick soul whom Thou camest from Heaven to heal; heal my soul therefore, for I have sinned against Thee.

Thou art the good Shepherd, who hast laid down Thy life for Thy sheep. Behold, I am that sheep which was lost, and yet Thou deignest to feed me with Thy Body and Blood; take me now on Thy shoulders. What wilt Thou deny me, who hast given me Thyself? Be Thou my Shepherd, and I shall lack nothing in the green pasture wherein Thou feedest me, until I am brought to the pastures of eternal life.

O true Light, which enlightenest every man that cometh into the world, enlighten mine eyes, that I may sleep not in death.

O Fire, continually burning, and never failing! Behold, how lukewarm and cold I am; inflame my reins and my heart, that they may be on fire with the love of Thee. For Thou camest to send fire on the earth, and what wilt Thou, if it be already kindled.

O King of Heaven and earth, rich in pity! Behold me poor and needy; Thou knowest what I most require; Thou alone art able to enrich and assist me; help me, O God, and, out of the treasure of Thy goodness, succour my needy soul.

O my Lord and my God! Behold I am Thy servant; give me understanding and excite my affection, that I may know and do Thy will.

Thou art the Lamb of God, the Lamb without spot, Who takest away the sins of the world; take away from me whatever hurts me, and displeases Thee; and give me what Thou knowest to be pleasing to Thee, and profitable to me.

Thou art my love and all my joy. Thou art my God and my All. Thou art the portion of mine inheritance, and of my cup: Thou art He, who shall maintain my lot.

O my God and my All! may the sweet and burning power of Thy love, I beseech Thee, absorb my soul, that I may die to the world for the love of Thee, who hast vouchsafed to die upon the Cross for the love of me.

Pierce, O most gracious Lord Jesus, the inward parts of my soul with the sweet and healthful wound of Thy love—even true calm and blessed charity, that my heart may languish and melt for the very love and desire of Thee. May it hanker after Thee, and seek Thy courts. May it long to depart and to be with Thee. Vouchsafe that my soul may hunger after Thee, the Bread of Angels, the Refreshment of Holy souls, our daily supersubstantial Bread that possesseth all sweetness—Thee, whom the angels desire to look on, may my soul ever hunger after, and may it be filled with the sweetness of Thy savour. Ever may it thirst after Thee the Well of Life, of Knowledge, and Wisdom, the flood of delight of the plenteousness of God's House. Ever may it come near Thee, seek Thee, aim at Thee, find Thee, reach Thee, meditate on Thee, speak of Thee, and do all things to the praise and glory of Thy name, with lowliness and discernment, with love and pleasure, with care and pure affection, with continuance unto the end; and be Thou ever my hope, my whole confidence, my riches, my joy, my delight, my pleasure, my happiness, my rest and peace, my sweet savour, my bliss, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, my all. Amen.

O Lord Jesus Christ, I humbly beseech Thine unspeakable mercy, that this Sacrament of Thy Body and Blood, which I unworthy have received, may be for the cleansing my faults, the strengthening of my weakness, my protection against the ills of life, my confirmation in grace, the obtaining of my pardon, the medicine of my life, the remembrance of Thy Passion, my support in weakness, my provision for the way of my pilgrimage. May it lead me as I go, restore me as I wander, receive me as I return, hold me up when I stumble, raise me when I fall, lead me to glory when I persevere. O most mighty God, may the blessed presence of Thy Body and Blood so change my heart that I may relish no joy but Thee, love no other beauty, seek no other love, desire no other consolation, admit no other bliss, value no other, fear no other but Thee, Who livest and reignest with the Father, and the Holy Ghost, ever one God, world without end.

*If there be time you will do well to use the following Psalms :—*

xxxiv., ciii., cxiii., cxiv., cxv., cxviii., cxli., cl., or the *Hymn of the Three Children*, O all ye works of the Lord; and the *Song of Simeon*, Lord, now lettest Thou Thy servant depart in peace.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth That Which remaineth of the Consecrated Elements, and then say,*

Having now received the precious Body and Blood of Christ, let us give thanks to our Lord God, Who hath graciously vouchsafed to admit us to the participation of His Holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of thanksgiving as followeth:—*

ALMIGHTY and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received These holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us, and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of His most precious death and passion. We now most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as Thou hast commanded us to walk in,

through Jesus Christ our Lord ; to Whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung Gloria in excelsis, as followeth :—*

GLORY be to God in the highest, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty ; and to Thee, O God the Only begotten Son, Jesu Christ : and to Thee, O God the Holy Ghost.

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

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

¶ *Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



*When the Blessing is over, remain some time on your knees,  
and say,*

O GOD, great and wonderful, look down upon Thy servants, who bow down their Heads unto Thee; stretch forth Thy Invisible right Hand, full of Blessings, and bless Thy people. Have mercy upon us, strengthen us by Thy Divine Power, and take away from us every evil and sinful work of fleshly lust. Enlighten the eyes of our minds against the darkness of sin that surrounds us: and unite us to the most blessed assembly of those who have pleased Thee, that we may continually glorify Thee, for ever the Only Living and True God; for to Thee and with Thee, to the Father and to the most Holy Spirit, belongs all praise, honour, power, adoration, and thanksgiving, now and for ever, world without end. Amen.

O most merciful Lord, who hast not disdained that we miserable sinners should even in this House stand in Thy presence to glorify and confess Thee; pardon me the faults of which I have been guilty even in this very time of prayer, whether through busy thoughts or wandering of the mind after vain desires, that the enemy boast not against me, seeing that not even at the very time of thanksgiving, confession, and communion, have I been duly watchful against sin. Amen.

Woe is me wretched, who am so negligent in the praise of my God: lo! my Lord suffered most bitterly for me during the whole night, and had no rest, and cannot I watch with Him one hour?

[*Sherlock.*]

GRANT Holy Jesus, that as I have now received in faith Thy precious Body and Blood, veiled under the form of Bread and Wine, I may hereafter behold Thy Blessed Face revealed in Heaven, to eat and drink with Thy Holy Angels and Saints in their mansions of bliss; where they are satisfied with the fulness of the most ravishing delights in the Beatifical Vision of the Thrice-Blessed Trinity, Father, Son, and Holy Ghost; of Whom, and through Whom, and in Whom are all things, and to Whom be all the glory for ever. Amen.

Joy with peace, amendment of life, time and opportunity for true repentance, grace, and the consolation of the Holy Ghost, may the Almighty and Merciful God grant me. Amen.

*After Communion, spend some time in prayer suitable to the occasion. It would be very sinful to turn your back upon these sacred mysteries as some do, and to think no more of what you have been doing. You are therefore recommended, 1st, to cast yourself at the feet of Jesus, to adore Him and give Him thanks for His late condescension; 2dly, to offer yourself unreservedly, both soul and body to His perfect service, praying for conformity to His Will; 3dly, to occupy yourself in prayer for whatsoever you stand in need of, either as to soul or as to body, either for yourself or those you love, this being a very favourable time for such supplications.*

## Prayers after Communion.

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I RETURN Thee hearty thanks, O eternal Father, for having, out of Thy pure mercy, without any desert of mine, been pleased to feed my soul with the precious Body and Blood of Thine only Son; and beseech Thee, that this holy Communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from my bad habits; remove from me all concupiscence; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; prudently moderate my inclinations, both carnal and spiritual; closely unite me to Thee, the only true God, and finally settle me in an unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet, where Thou, with the Son and the Holy Ghost, art unto all Thy saints true light, eternal fulness, everlasting joy, and perfect happiness! through the same Jesus Christ our Lord. Amen.



## In Act of Praise and Adoration.

I PRAISE and glorify Thy blessed name, O my God, for the many favours Thou hast now bestowed on me; and for all the blessings wherewith Thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from Thee! Alas! was not I most miserably blind to expect content and happiness, when, by my folly, neglect, and indevotion, I removed myself at a distance from Thee? But such was Thy goodness, as to withdraw me from the precipice whither I was running: enlightening me with Thy ray, and, by the inspirations of Thy grace, inviting me to return. Thou hast pardoned all my sins; and, to crown all these favours, Thou hast now come to visit me, that Thou mightest for ever abide in me, and I in Thee. O my God, be Thou for ever blessed for all these infinite mercies. Bless the Lord, O my soul, and all that is within me praise and magnify His holy name. Bless the Lord, and forget not all His benefits. He hath forgiven thee all thy sins, and healed all thine infirmities. He hath saved thee from death, and crowned thee with mercy and loving-kindness. He hath satisfied thy mouth with good things, and replenished thee with all the blessings thou couldest desire. Let Thy grace, then, O Lord, be ever at hand to assist me; for the experience of my own weakness makes me fearful; and if Thou support me not, I shall fall again. Be Thou, therefore, my shield and defence. Grant me a firm and constant faith; and strengthen it not only with respect to this mystery, but to all other Christian

truths and principles of eternal life; that, by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created; as it is by such a faith those who, for my example, are gone before me, subdued kingdoms, wrought righteousness, and obtained promises.

### Of Hope.

I ADORE Thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels, and saints, who without ceasing, praise and cry out before Thee, "Holy Holy, Holy, Lord God of Sabaoth." Is it possible Thou shouldest condescend to visit the most unworthy of all Thy servants, and to desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain Thee, how much less this habitation, which I have prepared for Thy reception? But Thy goodness, O great God, knoweth well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendour of Thy glory, and condescend to our weak capacity, that so Thou mayest communicate Thyself to us the more freely. This Thou didst not only at the time of Thy adorable Incarnation, when Thou madest Thyself like to us, the more forcibly to attract our love to Thee, but also when Thou didst institute this mystery, wherein Thou gavest Thyself to us for the food and nourishment of our souls, the more closely to unite us to Thyself, and make us aspire to that celestial banquet which Thou hast prepared for the

blessed in heaven. O God, grant me the grace, so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labour incessantly to prepare myself, till I am happily admitted amongst Thy guests. Henceforth, by Thy grace, I resolve to renounce all whatsoever my irregular and corrupt affections incline me to; for they often press me to forsake the way of Thy commandments, and put me in danger of forfeiting my title to eternal happiness: behold, I now desire to wean my heart from them entirely, that I may place my whole love and confidence in Thee alone. For this end, I am firmly resolved to watch over all my actions, to fly from sin; and avoid whatever may be displeasing to Thee. I will labour to work out my salvation by observing Thy precepts, and as I have resolved, so I hope to be faithful to Thee; but this resolution I acknowledge myself unable to perform, without the help of Thy grace, which I most humbly implore. O good Jesu save me: lead me by the way of Thy commandments, in which I now begin to walk. Incline my heart to love Thy divine truths; turn away mine eyes from beholding vanity; quicken and strengthen me in the paths of virtue and good works, and draw me so powerfully to Thyself, that I may follow Thee as far as heaven, where Thou livest and reignest for all eternity.

### Of Love.

O MY GOD, what return can I make for so signal a favour, or what shall I do to acknowledge it as much

as it deserves? Is it possible I should not continually love Thee after such manifest proofs of Thy love? Thou hast loved me so as to lay down Thy life for my sake, and shall I not make so small a return to such boundless love, as to live only for Thee? Thou hast communicated Thyself entirely to me, and shall not I from henceforth remain wholly Thine? Permit me not, O God, to be ungrateful, or insensible of Thy love and my own salvation; I protest, therefore, in Thy presenee, that I will for the future be faithful to Thee, and try never to depart from Thee by the least disobedience to Thy law. I will never forget Thy bounty, nor the favour Thou hast done me, in admitting me to partake of Thy merey. I will love Thee with my whole heart, for Thou, O Lord art my strength, my support, my refuge, and deliverer, nay, my God, and my all. What is there in heaven or on earth that I should love in comparison with Thee, the God of my heart, the inheritance and only happiness I pretend to!

### An Oblation.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to Thee? I have nothing worthy of Thee, and if I had, I have nothing but that which is Thine on several accounts: yet such is Thy goodness, as to be content to accept from us that which is already Thine. Wherefore, behold, I here offer to Thee my body and soul, which are both now sanetified by the honour of Thy divine presence; I consecrate them to Thee for ever, since Thou hast chosen them for Thy

temple; my body to be continually employed in Thy service, and never more to become an instrument of sin; my soul to know Thee, to love Thee, and be evermore faithful to Thee. Bless, O Lord, the offering I here make Thee. Permit not my body to be any more defiled with evil, nor my soul by a will to commit any mortal sin: for as I am now resolved to serve Thee with body and soul, I will take pains to correct their evil inclinations. I will renounce my wonted pleasures, my delights, my passions, my lust, my anger, my pride, my self-love, my own will, and lastly, whatever else may offend Thee.

### I Prayer for Perseverance.

PRESERVE, O Lord, for ever in my soul, the holy resolutions wherewith Thou hast now inspired me, and grant me grace faithfully to perform the same. Without Thy aid I can do nothing; I therefore earnestly crave Thy assistance, to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy; have compassion on mine infirmity; and strengthen me daily with Thy grace.

### The Conclusion.

SOUL of CHRIST, sanctify me; Body of Christ, save me; Blood of Christ, transport me; Water from the Side of Christ, wash me; Passion of Christ, console me.

Hear me, O good Jesu; hide me within Thy

Wounds, and there protect me from the cruel enemy. Let nothing separate me from Thee. Call me at the hour of my death, and bid me come to Thee, that, with Thy saints, I may praise Thee for ever and ever. Amen.

I humbly beseech Thee, O most gracious Lord Jesu, that Thy Passion may be ~~strength~~<sup>unto</sup> me, whereby I may be ~~guarded~~, protected, and defended. *virtue* May Thy Sacred Wounds be my meat and drink, whereby I may be nourished, refreshed, and comforted. May the sprinkling of Thy Blood be the washing away of all my sins. May Thy Death be my eternal glory, now, and for ever. Amen. *fe*

And now I return to my duties in the world, let it not be without Thee, Who art my comfort and the ultimate happiness of my soul. To Thy love and protection I recommend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into Thyself. May I be wholly employed in Thee and for Thee: and may Thy love be the end of all my thoughts, words, and actions, Who livest and reignest for ever and ever. Amen.

Soul of Xt hallow me  
 Body of Xt save me  
 Blood of Xt refresh me  
 Water from the sides of Xt  
 wash me  
 Passion of Xt strengthen me.  
 O good Jesu hear me  
 Within thy wounds hide me  
 From the malicious enemy  
 defend me

Suffer me not to be  
 parted from thee  
 In the hour of my death  
 call me  
 And bid me come to thee  
 That with thy saints  
 I may praise thee  
 For ever & ever. †

## Imitation of Christ.

—●—  
CONCERNING THE SACRAMENT.  
—

A Devout Exhortation to the Holy Communion.

THE VOICE OF CHRIST.

“COME unto Me all ye that labour and are heavy laden, and I will refresh you,”\* saith the Lord.

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

“Take ye and eat; this is My Body which is given for you: ‡ Do this in remembrance of Me.” §

“He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him.”

“The words which I have spoken unto you are Spirit and Life.” ||

### CHAP. I.

With how great Reverence Christ ought to be received.

THE VOICE OF THE DISCIPLE.

THESE are Thy words, O Christ the everlasting Truth, though not uttered all at one time, nor written in one and the self-same place.

\* Matt. xi. 28.

† John vi. 51.

‡ Matt. xxvi. 26

§ 1 Cor. xi. 24.

|| John vi. 56, 63.

Because therefore they are Thine and true, they are all thankfully and faithfully to be received by me.

They are Thine, and Thou hast pronounced them: and they are mine also, because Thou hast spoken them for my salvation.

I cheerfully receive them from Thy mouth, that they may be the more deeply implanted in my heart.

They arouse me, those most gracious words, so full of sweetness and of love; but mine own offences do dishearten me, and an impure conscience driveth me back from the receiving of so great Mysteries.

The sweetness of Thy words doth encourage me, but the multitude of my sins weigheth me down.

II. Thou commandest me to come confidently unto Thee, if I would have part with Thee; and to receive the food of immortality, if I desire to obtain everlasting life and glory.

“Come unto Me (sayest Thou), all ye that labour and are heavy laden, and I will refresh you.”\*

O sweet and loving word in the ear of a sinner, that Thou, my Lord God, shouldest invite the poor and needy to the participation of Thy most holy Body and Blood!

But who am I, Lord, that I should presume to approach unto Thee?

Behold the Heaven of Heavens cannot contain Thee, and Thou sayest, “Come ye all unto Me.”

III. What meaneth this so gracious a condescension and this so loving invitation?

How shall I dare to come, who know not any good in myself, whereupon I may presume?

\* Matt. xi. 28.



How shall I bring Thee into my house, I that have so often offended Thy most benign countenance?

Angels and Archangels stand in awe of Thee, holy and righteous men do fear Thee, and sayest Thou, "Come ye all unto me"?

Unless Thou, O Lord, didst say this, who would believe it to be true?

And unless Thou didst command it, who could attempt to draw near [unto Thee]?

Behold, Noah that just man laboured a hundred years in the making of the Ark,\* that he might be saved with a few; and how can I in one hour's space prepare myself to receive with reverence the Maker of the world?

IV. Moses, Thy great servant, and Thine especial friend, made an ark of incorruptible wood, which also he covered over with the finest gold, wherein to lay up the tables of the law;† and I a corrupted creature, how shall I dare so unconcernedly to receive the Maker of the law, and the Giver of life?

Solomon, the wisest of the kings of Israel, bestowed seven years in building a magnificent Temple to the praise of Thy Name.‡

He also celebrated the feast of dedication thereof eight days together; he offered a thousand peace-offerings, and he solemnly set the Ark of the Covenant in the place prepared for it with the sound of trumpets and great joy.§

And I the most miserable and poorest of men, how shall I bring Thee into my house, I that can scarce spend one half hour in true devotion? And

\* Gen. vi. 3.

† Exod. xxv. 10—16.

‡ 1 King vi. 31.

§ 2 Kings viii.

would that I could even once spend something like one half hour in worthy and due manner!

V. O my God, how earnestly did they study and endeavour to please Thee!

Alas, how little is that which I do! how short a time do I spend, when I am preparing myself to receive the Communion!

Seldom am I wholly collected; very seldom indeed am I cleansed from all distraction.

And yet surely in the life-giving presence of Thy Godhead no unbecoming thought ought to intrude itself, nor should any creature occupy my heart; for it is not an Angel, but the Lord of the Angels, Whom I am about to entertain.

VI. And yet very great is the difference between the Ark of the Covenant with its relicks, and Thy most pure Body with its unspeakable virtues; between those legal sacrifices, figures of things to come, and the True Sacrifice of Thy Body, the fulfilment of all ancient sacrifices.

Why therefore am I not more ardent and zealous in seeking Thine adorable Presence?

Why do I not prepare myself with greater solicitude to receive Thy holy things? whereas those holy ancient patriarchs and prophets, yea kings also and princes, with the whole people, shewed such an affectionateness of devotion to Thy divine service.

VII. The most devout king David danced before the Ark of God with all his might,\* calling to mind the benefits bestowed in time past upon his forefathers. He made instruments of sundry kinds, he published psalms, and appointed them to be sung

\* 2 Samuel vi. 14.

with joy; he also oftentimes himself sung to the harp, being inspired with the grace of the Holy Ghost. He taught the people of Israel to praise God with their whole hearts, and with voices full of harmony to bless and praise Him every day.

If so great devotion was then used, and such celebrating of divine praise was kept up before the ark of the testament; what reverence and devotion ought now to be preserved by me and all Christian people, during the ministration of the Sacrament, in receiving the most precious Body and Blood of Christ.

VIII. Many run to divers places to visit the memorials of Saints departed, are full of admiration at hearing of their deeds, behold with awe the spacious buildings of their temples, and find their affections moved by whatever is connected with their memory.

But behold, Thou art Thyself here present with me on Thine Altar, my God, Saint of saints, Creator of men, and Lord of the Angels.

Oftentimes in looking after such [memorials] people are moved by curiosity, and the novelty of fresh sights, whilst little or no fruit of amendment is carried home; particularly when they go from place to place with such levity [as they do], without a true penitent heart.

But here, in this holy Sacrament, Thou art wholly present, my God, The man Christ JESUS: here, to all worthy and devout receivers, is granted an abundant fruit of eternal salvation.

There is here to attract men nothing that savours of levity, of curiosity, or of sensuality; nothing but firm faith, devout hope, and sincere charity.

IX. O God, the invisible Creator of the world,

how wonderfully dost Thou deal with us! how sweetly and graciously dost Thou dispose of all things with Thine elect, to whom Thou offerest Thyself to be received in this Sacrament!

For this verily exceedeth all understanding. This specially draweth the hearts of the devout, and inflameth their affections.

For even Thy true faithful ones, who dispose their whole life to amendment, by this most precious Sacrament oftentimes gain much of the grace of devotion, and love of virtue.

X. O the admirable and hidden grace of this Sacrament, which only the faithful ones of Christ do know; but the unbelieving and such as are slaves to sin, cannot have experience thereof!

In this Sacrament spiritual grace is conferred, and strength which was lost is restored in the soul, and the beauty which by sin had been disfigured again returneth.

This grace is sometimes so great, that out of the fulness of devotion here given, not the mind only, but the weak body also, feeleth great increase of strength bestowed on it.

XI. Nevertheless, our coldness and negligence is much to be bewailed and pitied, that we are not drawn with greater affection to receive Christ, in Whom doth consist all the hope of those that are to be saved, and all their merit.

For He Himself is our sanctification and redemption; He himself is the comfort of those who are here but travellers, and the everlasting fruition of Saints.

It is therefore much to be lamented that many do so little consider this salutary Mystery, which causeth joy in Heaven, and preserveth the whole world.

Alas, for the blindness and hardness of man's heart, that doth not more deeply weigh so unspeakable a gift; but rather cometh by the daily use thereof to regard it little or nothing!

XII. For if this most holy Sacrament were to be celebrated in one place only, and consecrated by one only priest in the world; with how great desires dost thou think would men be affected to that place, and toward such a priest of God, that they might be witnesses of the celebration of these divine Mysteries?

But now many are made priests, and in many places Christ is offered; that the grace and love of God to man may appear so much the greater, the more widely this sacred communion is spread over the world.

Thanks be unto Thee, O merciful JESU, Thou eternal Shepherd, that Thou hast vouchsafed to refresh us who are poor and in a state of banishment, with Thy precious Body and Blood, and to invite us to the receiving of these Mysteries with the words even of Thine own mouth, saying, "Come unto me all ye that labour and are heavy laden, and I will refresh you."

## CHAP. II.

That the great Goodness and Love of God is exhibited to Man in his Sacrament.

## THE VOICE OF THE DISCIPLE.

IN confidence of Thy goodness and great mercy, O Lord, I draw near, as a sick person to the Healer, as one hungry and thirsty to the Fountain of Life, a needy wretch to the King of Heaven, a servant unto his Lord, a creature to the Creator, a desolate soul to my own tender Comforter.

But whence is this to me, that Thou vouchsafest to come unto me? \* What am I, that Thou shouldest grant Thine own self unto me?

How dare a sinner appear before Thee? and how is it that Thou dost vouchsafe to come unto a sinner?

Thou knowest Thy servant, Thou art aware that he hath in him no good thing, for which Thou shouldest grant him this favour.

I confess therefore mine own unworthiness, I acknowledge Thy goodness, I praise Thy tender mercy, and give Thee thanks for this Thy transcendent love.

For Thou doest this for Thine own sake, not for any merits of mine; to the end that Thy goodness may be better known unto me, Thy love more abundantly poured down, and Thy gracious humility the more eminently set forth.

Since therefore it is Thy pleasure, and Thou hast commanded that it should be so, this Thy condescen-

\* Luke i. 43.

sion is also dearly pleasing unto me, and O that my iniquity may be no hindrance herein!

II. O most sweet and most benign JESU, how great reverence and thanksgiving, together with perpetual praise, is due unto Thee for the receiving of Thy sacred Body and Blood, whose preciousness no mortal man is able to express!

But on what shall my thoughts dwell at this Communion, in thus approaching unto my Lord, whom I am not able duly to honour, and yet whom I cannot but desire devoutly to receive?

What can I think on better, and more profitable, than utterly to humble myself before Thee, and to exalt Thine infinite goodness above me?

I praise Thee, my God, and will exalt Thee for ever. I do despise myself, and cast myself down before Thee, into the deep of mine own unworthiness.

Behold, Thou art the Holy of Holies, and I the scum of sinners.

Behold, Thou inclinest Thyself unto me, who am not worthy so much as to look up unto Thee!

Behold, Thou comest unto me; it is Thy will to be with me; Thou invitest me to Thy banquet.

Thou art willing to give me heavenly food and bread of Angels to eat,\* which is indeed no other than Thyself, the Living Bread, which camest down from Heaven, and givest life unto the world.

IV. Behold, from whence doth this love proceed! what a gracious condescension of Thine shineth forth herein! how great thanks and praises are due unto Thee for these benefits!

O how great and profitable was Thy counsel when

\* Ps. lxxviii. 25; John vi. 33.

Thou didst ordain it! how sweet and pleasant the banquet, when Thou gavest Thyself to be our food!

O how admirable is this Thy working, O Lord, how mighty is Thy power, how unspeakable Thy truth!

For Thou didst speak the word and all things were made; \* and this was done which Thou Thyself commandedst.

V. A matter of great admiration, worthy of all faith, and surpassing man's understanding, that Thou my Lord God, True God and Man, shouldst offer Thyself wholly to us in a little Bread and Wine, and therein become our inexhaustible support.

Thou, who art the Lord of the universe, and standest in need of none, † art pleased to dwell in us by means of this Thy Sacrament.

Do Thou preserve my heart and body undefiled, that with a cheerful and pure conscience I may be able often ‡ [to celebrate, and] to receive to my everlasting health, those Mysteries, which Thou didst specially ordain and institute for Thine own honour, and for a never-ceasing memorial of Thyself.

VI. Rejoice, O my soul, and give thanks unto God, for so noble a gift, and so precious a consolation, left unto thee in this vale of tears.

For as often as thou callest to mind this Mystery, and receivest the Body of Christ, so often dost thou go over the work of thy redemption, and art made partaker of all the merits of Christ.

For the love of Christ is never diminished, and the greatness of His propitiation is never exhausted.

\* Gen. i.; Ps. cxlviii. † 5. Psalm xvi. 2.

‡ The parts between these brackets [ ] not to be used save by a priest.



Therefore thou oughtest to dispose Thyself hereunto by a constant fresh renewing of thy mind, and to weigh with attentive consideration the great Mystery of salvation.

So great, so new, and so joyful ought it to seem unto thee, when thou [celebratest or] partakest in these holy Mysteries, as if on this same day Christ first descending into the womb of the Virgin were become man, or hanging on the Cross did [this day] suffer and die for the salvation of mankind.

### CHAP. III.

That it is profitable to communicate often.

#### THE VOICE OF THE DISCIPLE.

BEHOLD, O Lord, I come unto Thee, that I may be comforted in Thy gift, and be delighted in Thy holy banquet, which Thou, O God, hast in Thy goodness prepared for the poor.\*

Behold in Thee is all whatsoever I can or ought to desire; and Thou art my Salvation and my Redemption, my Hope and my Strength, my Honour and Glory.

Make therefore this day the soul of Thy servant joyful; † for unto Thee, O Lord JESU, have I lifted up my soul.

I do long to receive Thee now with devotion and reverence. I desire to bring Thee into my house, that with Zaccheus I may obtain to be blessed by

\* Psalm lxxviii. 10.

† Psalm lxxxvi. 4.

Thee, and to be numbered amongst the children of Abraham.

My soul thirsteth to receive Thy Body and Blood, my heart longeth to be united with Thee.

II. Give Thyself to Me, and it sufficeth; for besides Thee no comfort is available.

Without Thee I cannot be; without Thy visitation I cannot endure to live.

And therefore I must needs often draw near unto Thee, and receive Thee for the medicine of my soul: lest haply I faint in the way, if I be deprived of the heavenly food.

For so, most merciful JESUS, Thou once didst say, preaching to the people, and curing divers diseases, "I will not send them home fasting, lest they faint in the way." \*

Deal Thou therefore in like manner now with me, who hast vouchsafed to leave Thyself in the Sacrament for the comfort of the faithful.

For Thou art the sweet refection of the soul; and he that eateth Thee worthily, shall be partaker and heir of everlasting glory.

It is necessary for me, who so often fall into error and sin, who so quickly wax dull and faint, that by frequent prayer and confession, and receiving of Thy Holy Body and Blood, I renew, cleanse and inflame myself, lest haply, by long abstaining, I fall away from my holy purposes.

III. For the imaginations of man are prone unto evil from his youth,† and unless some divine remedy help him, he quickly falleth away to worse things.

\* Matt. xv. 32; Mark viii. 3.

† Gen. viii. 21.

This Holy Communion therefore draweth back from evil and strengtheneth in good.

For if I be now so often negligent and cold when I communicate [or celebrate]; what would become of me if I received not this remedy, and sought not after so great a help?

Although every day I be not fit, nor well prepared to celebrate; I will endeavour notwithstanding at due times to receive the divine Mysteries, and to be partaker of so great a Grace.

For this is the one chief consolation of faithful souls, so long as they are absent from Thee in this mortal body; that being mindful of their God, they often receive their Beloved, with devout mind.

IV. O the wonderful condescension of Thy tender mercy toward us, that Thou O Lord God, the Creator and Giver of life to all Spirits, dost vouchsafe to come unto a poor soul, and with Thy whole Deity and Humanity to replenish the hunger thereof!

O happy minds and blessed souls, who have the privilege of receiving Thee, their Lord God, with devout affection, and in so receiving Thee are permitted to be full of spiritual joy!

O how great a Lord do they entertain! how beloved a Guest do they harbour! how delightful a Companion do they receive! how faithful a Friend do they welcome! how lovely and noble a Spouse do they embrace! even Him who is to be loved above all things that can be desired!

O Thou the most sweet, most beloved, let heaven and earth and all their ornaments be silent in Thy presence; for what praise and beauty soever they have, it is received from Thy bounteous condescension,

and shall never equal the grace and beauty of Thy Name, whose wisdom is beyond all numbers.\*

#### CHAP. IV.

That many benefits are bestowed upon them that communicate devoutly.

##### THE VOICE OF THE DISCIPLE.

O LORD, my God, do Thou prevent Thy servant with the blessings of Thy sweetness, † that I may approach worthily and devoutly to Thy glorious Sacrament.

Stir up my heart unto Thee, and deliver me from all dullness. Visit me with Thy salvation, ‡ that I may taste in spirit Thy sweetness, which plentifully lieth hid in this Sacrament as in a fountain.

I. Enlighten also mine eyes to behold so great a Mystery, and strengthen me with undoubting faith to believe it.

For it is Thy work, and no human power; Thy sacred institution, not man's invention.

For of himself no man is able to comprehend and understand these things, which transcend even the exquisite skill of Angels.

What portion then of so high and sacred a Mystery shall I, unworthy sinner, dust and ashes, be able to search out and comprehend?

II. O Lord, in the simplicity of my heart, with a good and firm faith, and at Thy commandment, I

\* Psalm cxlvii. 5.

† Psalm xxi. 3.

‡ Psalm cxi. 4.

draw near unto Thee with hope and reverence; and I do truly believe that Thou art here present in this Sacrament, both God and Man.

Thy will is, that I should receive Thee, and that I should unite myself unto Thee in charity.

Wherefore I implore Thy mercy, and do crave Thy special Grace, to the end that I may wholly be dissolved and overflow with love unto Thee, and never hereafter suffer any external consolation to enter in.

For this most high and precious Sacrament is the health both of soul and body, the medicine for all spiritual langour; hereby my vices are cured, my passions bridled, my temptations overcome or at least weakened; greater grace is infused, virtue begun is increased, faith is confirmed, hope strengthened, and love inflamed and enlarged.

III. For Thou hast bestowed, and still oftentimes dost bestow many benefits in this Sacrament upon Thy beloved ones that communicate devoutly, O my God, the Protector of my soul, the Strengtheners of human frailty, and the Giver of all inward comfort.

Thou impartest unto them much comfort against sundry tribulations; and liftest them up from the depth of their own dejected state, to hope in Thy protection; and dost inwardly recreate and enlighten them with new Grace, so that they who at first and before Communion felt themselves full of anxiety and heartlessness, afterwards, being refreshed with heavenly meat and drink, do find in themselves a change for the better.

And in such a way of dispensation Thou dealst with Thine elect, that they may truly acknowledge,

and clearly prove, how great their own infirmity is, and what goodness and grace they obtain from Thee.

For they of themselves are cold, dull, undevout; but by Thee they are made fervent, cheerful, and full of devotion.

For who is there, that approaching humbly unto the fountain of sweetness, doth not carry away from thence at least some little sweetness?

Or who, standing by a great fire, receiveth not some small heat thereby?

And Thou art a fountain always full and overflowing, a fire ever burning and never decaying.\*

IV. Wherefore if I am not permitted to draw out of the full fountain itself, nor to drink my fill, I will notwithstanding set my lips to the mouth of this Heavenly conduit, that I may receive from thence at least some small drop to refresh my thirst, that so I may not be wholly dried up.

And though I cannot as yet be altogether Heavenly, nor so inflamed as the Cherubim and Seraphim, yet notwithstanding I will endeavour to apply myself earnestly to devotion, and prepare my heart to obtain if it be but some small spark of divine fire, by the humble receiving of this life-giving Sacrament.

And whatsoever is hereunto wanting in me, O Merciful JESU, most Holy Saviour, do Thou bountifully and graciously supply for me, Thou who hast vouchsafed to call us all unto Thee, saying, "Come unto Me, all ye that labour and are heavy laden, and I will refresh you." †

V. I indeed labour in the sweat of my brows, ‡ I

\* Isaiah xii. 3; Lev. vi. 13.

† Matt. xi. 28.

‡ Gen. iii. 19.

am vexed with grief of heart, I am burdened with sins, I am troubled with temptations, I am entangled and oppressed with many evil passions; and there is none to help me, none to deliver and save me, but Thou O Lord God my Saviour, to whom I commit myself, and all that is mine, that thou mayest keep watch over me, and bring me safe to life everlasting.

Receive me for the honour and glory of Thy Name, Thou who hast prepared Thy Body and Blood to be my meat and drink.

Grant, O Lord God, my Saviour, that by frequenting Thy Mysteries, the zeal of my devotion may grow and increase.

## CHAP. V.

Of the Dignity of this Sacrament, and of the Ministerial Function.

### THE VOICE OF THE BELOVED.

IF thou hadst Angelical purity\* and the sanctity of St. John Baptist, thou wouldst not be worthy (either) to receive (or to administer) this Sacrament.

For it is not within the compass of the deserts of men, that man should (consecrate and administer the Sacrament of Christ, and) receive for food the bread of Angels.†

Grand is this Mystery; and great is the dignity of the Priests, to whom is granted that which is not permitted to Angels.

For none but Priests rightly ordained in the

\* Matt. xviii. 10      † Psalm lxxviii. 25.

Church, have power to celebrate [this Sacrament], and to consecrate the Body of Christ.

The Priest is indeed the minister of God, using the Word of God, by God's command and appointment: but God is there the principal Author, and invisible Worker; to whom is subject all that He shall please, and all that He commandeth doth obey.\*

II. Thou oughtest therefore more to believe God Almighty in this most excellent Sacrament, than thine own sense, or any visible sign.

And therefore thou art to approach this holy work with fear and reverence.

(Consider attentively with Thyself,† and see what that is, whereof the ministry is delivered unto thee by the laying on of the Bishop's hand.

Behold, thou art made a Priest, and consecrated to celebrate [the Lord's Sacraments]; take heed now that thou offer [the Christian] Sacrifice to God faithfully and devoutly, and at fit opportunities, and conduct thyself so as thou mayest be without reproof.

Thou hast not lightened thy burden, but art now bound with a straiter band of discipline, and art obliged to a more perfect degree of sanctity.

A Priest ought to be adorned with all graces, and to give example of good life to others.

His life and conversation ‡ should not be in the popular and common ways of mankind, but with the Angels in Heaven, or with perfect men on earth.

III. A Priest clad in sacred garments is Christ's Deputy, that with all supplication and humility he may beseech God for himself and for the whole people.§

\* Gen. i.; Ps. xlix. 7; Rom. ix. 20. † 1 Tim. iv. 16.

‡ Phil. iii. 20.

§ Heb. v. 3.



Neither ought he to cease from prayer and holy oblation, till he prevail to obtain grace and mercy.

When a Priest doth celebrate [the Holy Eucharist], he honoureth God, he rejoiceth the Angels, he edifieth the Church, he helpeth the living, and he commemorateth the departed, and maketh himself partaker of all good things.)

## CHAP. VI.

An Enquiry concerning [Spiritual] Exercise before  
Communion.

### THE VOICE OF THE DISCIPLE.

WHEN I weigh Thy worthiness, O Lord, and mine own vileness, I tremble exceedingly, and am confounded within myself.

For if I come not unto Thee, I fly from life, and if I unworthily intrude myself, I incur Thy displeasure.

What therefore shall I do, O my God, my Helper and my Counsellor in all necessity?

II. Teach Thou me the right way, appoint me some brief exercise, suitable to this Holy Communion.

For it is good for me to know how I should reverently and religiously prepare my heart for Thee, for the profitable receiving of Thy Sacrament, or (it may be also for the celebrating of so great and divine a Sacrifice.)

## CHAP. VII.

Of thoroughly searching our own Conscience, and of holy purposes of Amendment.

## THE VOICE OF THE BELOVED.

(ABOVE all things, God's Priest ought to come to celebrate, and to receive this Sacrament with very great humility of heart, and with reverential supplication, with a full faith, and a dutiful regard for God's honour.)

Examine diligently thy conscience, and to the utmost of thy power purify and cleanse it with true contrition and humble confession ; so as there may be nothing in thee, that may be burdensome unto thee, or that may breed in thee remorse of conscience, and hinder thy free access [to the throne of Grace.]

Be grieved at the recollection of all thy sins in general, and in particular bewail and lament thy daily transgressions.

And if thou hast time, confess unto God in the secret of thine heart all the miserable evils of thy disordered passions.

II. Lament thou and grieve, that thou art yet so carnal and worldly, so unmortified in thy passions, so full of the motions of concupiscence :

So unwatchful over thy outward senses, so often entangled with many vain fancies :

So much inclined to outward things, so negligent in things inward and spiritual :

So prone to laughter and unbridled mirth, so indisposed to tears and compunction :

So prompt to ease and pleasures of the flesh, so dull to strictness of life and zeal :

So curious to hear news and see beautiful sights, so slack to embrace what is humble and low :

So covetous of abundance, so niggardly in giving, so fast in keeping :

So inconsiderate in speech, so reluctant to keep silence :

So uncomposed in manners, so fretful in action :

So eager about food, so deaf to the word of God :

In such a hurry to rest, so slow to labour :

So wakeful after gossiping tales, so drowsy at the sacred Services :

So hasty to arrive at the end thereof, so inclined to be wandering and inattentive :

So negligent in the prayers, (so lukewarm in celebrating) [the holy Eucharist,] so dry and heartless in receiving It :

So quickly distracted, so seldom wholly gathered into thyself :

So suddenly moved to anger, so apt to take displeasure against another :

So ready to judge, so severe to reprove :

So joyful in prosperity, so weak in adversity :

So often making many good resolutions, and yet bringing them at last to so poor effect.

III. These and other thy defects being confessed and bewailed with sorrow and great displeasure at thine own infirmity, make thou a firm resolution always to be amending thy life, and to be endeavouring still after a farther progress in holiness.

Then with full resignation and with thy whole will, do thou to the honour of My Name, offer up thyself a perpetual whole burnt-offering on the altar

of thy heart, faithfully committing thy body and soul unto Me.

And then thou mayest be accounted worthy to draw near (to celebrate this Eucharistical Sacrifice unto God, and) to receive profitably the Sacrament of My Body and Blood.

IV. For man hath no oblation more worthy, nor any greater for the destroying of sin, than to offer himself unto God purely and wholly, in the holy Communion of the Body and Blood of Christ.

And when a man shall have done what lieth in him, and shall be truly penitent, how often soever he shall come to Me for pardon and grace, "As I live," saith the Lord, "Who will not the death of a sinner, but rather that he be converted and live,\* I will not remember his sins any more, but they shall all be forgiven him."

## CHAP. VIII.

Of the Oblation of Christ on the Cross, and of Resignation of ourselves.

### THE VOICE OF THE BELOVED.

OF My own will did I offer up Myself unto God the Father for thy sins.† My Hands being stretched forth on the Cross, and My Body laid bare, so that nothing remained in Me that was not wholly turned into a sacrifice for the appeasing of the divine Majesty.

In like manner oughtest thou also to offer thyself

\* Ezek. xviii. 22, 23.

† Isaiah liii. 5; Heb. ix. 28.

willingly unto Me every day in the Holy Communion, as a pure and sacred oblation, with all thy strength and affections, and to the utmost reach of thy inward faculties.

What do I require of thee more, than that thou study to resign thyself entirely unto Me?

Whatsoever thou givest besides thyself, is of no value in My sight, for I seek not thy gifts, but thee.\*

II. As it would not suffice thee to have all things whatsoever, besides Me; so neither can it please Me, whatsoever thou givest, if thou offer not thyself.

Offer up thyself unto Me, and give thyself wholly for God, and thy offering shall be acceptable.

Behold I offered up Myself wholly unto My Father for thee, and gave My whole Body and Blood for thy food, that I might be wholly thine, and that thou mightest continue Mine to the end.

But if thou abidest in thyself, and dost not offer thyself up freely unto My will, thy oblation is not entire, neither will there be perfect union between us.

Therefore a free offering up of thyself into the hands of God ought to go before all thine actions, if thou desire to obtain liberty and grace.

For this cause so few become inwardly free and illuminated, because they are loath wholly to deny themselves.

My sentence standeth sure, "Unless a man forsake all, he cannot be My disciple." † If thou therefore desire to be My disciple, offer up thyself unto Me with thy whole affections.

\* Prov. xxiii. 26.

† Luke xiv. 33.

## CHAP. IX.

That we ought to offer up ourselves and all that is ours unto God, and to pray for all.

## THE VOICE OF THE DISCIPLE.

THINE, O Lord, are all things that are in heaven, and that are in earth.\*

I desire to offer up myself unto Thee, as a free oblation, and to continue Thine for ever.

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

Receive Thou me, with this holy Oblation of Thy precious Body : which [offering] I make to Thee this day in the presence of Angels invisibly attending ; and may this be for my good (and the good of all Thy people).

II. I offer unto Thee, O Lord, all my sins and offences, which I have committed before Thee, and Thy holy Angels, from the day wherein I first could sin, to this hour, upon Thy merciful Altar, that Thou mayest consume and burn them all with the fire of Thy love, and wash out all the stains of my sins, and cleanse my conscience from all offences, and restore to me again Thy Grace which I lost by sin, forgiving me all my offences, and receiving me mercifully to the kiss of peace.

III. What can I do with my sins, † but humbly confess and bewail them, and unceasingly entreat Thy favour and propitiation ?

\* Psalm xxiv. 1.

† Psalm xxxii. 5.

I beseech Thee, hear me graciously, when I stand before Thee my God.

All my sins are very displeasing unto me, I will never commit them any more; but for them I do grieve, and will grieve as long as I live, and am resolved to repent, and according to the utmost of my power to make restitution.

Forgive me, O God, forgive me my sins for the sake of Thy Holy Name; save Thou my soul which Thou hast redeemed with Thy most precious Blood.

Behold I commit myself unto Thy mercy, I resign myself into Thy hands.

Deal with me according to Thy goodness, not according to my wickedness and iniquity.

IV. I offer up also unto Thee all whatsoever is good in me, although it be very small and imperfect, that Thou mayest amend and sanctify it, that Thou mayest make it grateful and acceptable unto Thee, and always perfect it more and more; and bring me also, who am a slothful and unprofitable poor creature, to a good and blessed end.

V. I offer up also unto Thee all the pious desires of devout persons, the necessities of parents, friends, brethren, sisters, and of all those that are dear unto me, and that have done good either to myself or to others for Thy love.

Also [I commend unto Thee, all] that have desired and begged of me to pray for them and all theirs.

Grant that all may receive the help of Thy grace, the aid of Thy consolation, protection from dangers, deliverance from pain; and that being freed from all evils, they may with joy return abundant thanksgivings unto Thee.

VI. I offer up also unto Thee my prayers and intercessions for those especially who have in anything wronged, grieved, or slandered me, or have done me any damage or displeasure.

I pray for all those also, whom I have at any time vexed, troubled, grieved, and scandalised by words or deeds, knowingly or in ignorance; that it may please Thee to forgive us all our sins and offences, one against another.

Take away from our hearts, O Lord, all suspiciousness, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave Thy mercy, give grace unto them that stand in need thereof, and make us such as that we may be counted worthy to enjoy Thy Grace, and go forward to life eternal. Amen.

## CHAP. X.

That the Holy Communion is not lightly to be forborne.

### THE VOICE OF THE BELOVED.

THOU oughtest often to have recourse to the Fountain of grace and of divine mercy, to the Fountain of goodness and of all purity; that thou mayest be healed of thy sins and passions, and be made more strong and vigilant against all the temptations and deceits of the devil.

The Enemy knowing what exceeding great profit and restorative aid comes by the Holy Communion,



endeavoureth by all means and occasions to withdraw and hinder faithful and devout persons from partaking therein.

II. Thus it is that some persons when they are preparing to fit themselves for Holy Communion, suffer from the insinuations of Satan worse than before.

That wicked spirit himself (as it is written in Job) cometh amongst the sons of God,\* to trouble them according to his accustomed malice, or to render them over fearful and perplexed; that so he may diminish their affections, or by direct assaults take away their faith, to the end he may prevail on them if possible either altogether to forbear communicating, or at least to come with lukewarmness.

But there is no heed at all to be taken of these his crafty and fanciful suggestions, be they never so filthy and hidcous, but all such vain imaginations are to be turned back upon his own head.

Thou must despise and laugh to scorn the miserable wretch, nor dare to omit the Holy Communion on account of his assaults or for the troubles which he raiseth within thee.

III. Oftentimes also an over-great solicitude for the obtaining a certain degree of devotion, and a kind of anxiety about the confession of sins, hindereth thee.

Follow herein the counsel of the wise, † and lay aside all anxiety and scrupulousness; for it hinders the Grace of God, and overthrows the devotion of the mind.

Do not omit the Holy Communion for every small vexation and trouble, but rather proceed at once to

\* Job. i. 6.

† Prov. xiii.

confess thy sins, and cheerfully forgive others whatever offences they have done against thee.

And if thou hast offended any, humbly crave pardon, and God will readily forgive thee.\*

IV. What availeth it to delay long the confession of thy sins, or to defer the Holy Communion?

Make thyself thoroughly clean as soon as possible, spit out the poison with all speed, make haste to apply this sovereign Remedy, and thou shalt find it to be better with thee, than if thou long defer it.

If thou omit It to-day for one cause, perhaps tomorrow another of greater force may occur to thee; and so thou mayest be hindered a long time from Communion, and grow more and more unfit.

As quickly as ever thou canst, shake off from thyself all present heaviness and sloth, for it is of no use to continue long in disquietness, or to be going on long with a disturbed [conscience,] and so for everyday impediments to sequester thyself from Divine service.

Yea, it is very hurtful to defer the Communion long, for this usually brings on a heavy [spiritual] drowsiness.

Alas! some lukewarm undisciplined persons do willingly delay confession, and defer the Holy Communion, lest they should be engaged to keep a stricter watch over themselves.

V. O how poor and mean is their love, how weak their devotion, who so easily put off the Holy Communion!

How happy is he, and how acceptable to God, who who so ordereth his life, and in such purity keepeth

\* Matt. vi. 14.

his conscience, that he is prepared and well-disposed to communicate even every day, if it were in his power, and might be done without [others taking] notice!

If a person do sometimes abstain out of humility, or by reason of some lawful cause preventing him, he is to be commended so far as arises from a feeling of reverence.

But if a spiritual drowsiness have crept over him, he must stir himself up, and do what lieth in him; and the Lord will assist his desire, for the good will he hath thereto, which is what God doth chiefly respect.

VI. But when any lawful hindrance doth happen, he will yet always have a good will, and a pious intention to communicate, and so shall he not lose the fruit of the Sacrament.

For any devout person may every day and every hour profitably and without let, draw near to Christ in spiritual Communion.

And yet on certain days, and at times appointed, he ought to receive Sacramentally, with affectionate reverence, the body and blood of his Redeemer, and rather seek the honour and glory of God, than his own comfort.\*

For he communicateth mystically, and is invisibly refreshed, as often as he devoutly calleth to mind the mystery of the Incarnation and the Passion of Christ, and is inflamed with the love of Him.

VII. He that prepareth not himself, except only when a festival draweth near, or when custom compelleth him thereunto, shall too often be unprepared.

\* 1 Cor. 11.

Blessed is he that offereth up himself as a whole burnt offering to the Lord, as often as he doth (administer or) receive the Holy Communion.

Be not too slow nor yet hurried in celebrating [the mysticall Service], but keep the good accustomed manner of those with whom thou livest.

Thou oughtest not to be tedious and so troublesome to others, but to observe the received custom, according to the appointment of our fathers; and rather to yield thyself up to the edification of others, than to thine own devotion or feelings.

## CHAP. XI.

That the Body and Blood of Christ and the Holy Scriptures are most necessary unto a faithful Soul.

### THE VOICE OF THE DISCIPLE.

O BLESSED LORD JESUS, how great is the blessedness of a devout soul that feasteth with Thee in Thy banquet; where there is set no other food to be eaten but Thyself, the only Beloved, and most to be desired above all the desires of the heart!

And verily it would be a sweet thing unto me in Thy presence to pour out tears from the very bottom of my heart, and with grateful Magdalene to wash Thy feet with tears.\*

But where now is that devotion? where that plentiful effusion of holy tears?

Surely in the sight of Thee and Thy holy Angels,

\* Luke vii. 38.

my whole heart ought to be inflamed, and even to weep for joy.

For in this Sacrament I have Thee truly present, though hidden under another representation.

II. For to behold Thee in Thine own, Thy divine brightness, mine eyes would not be able to endure, nor could even the whole world stand in the splendour of the glory of Thy Majesty.

Herein then dost Thou have regard to my weakness, that Thou dost veil Thyself under this outward Sacramental sign.

Him I do really possess and adore whom the Angels adore in Heaven; but I, for the present and in the meantime, by faith, they, by sight, and without a veil.

I ought to be content with the light of true faith, and to walk therein, until the day of everlasting brightness shall dawn, and the shadows of figures shall pass away.

But when that which is perfect is come, the use of Sacraments shall cease; \* because the Blessed, in their Heavenly Glory, need not any Sacramental remedy.

For they rejoice without end in the presence of God, beholding His glory face to face: and being transformed from glory to glory into the image of the incomprehensible Deity, they taste the WORD of God made flesh, as He was from the beginning, and as He abideth for ever.

III. Whilst I am mindful of these wonderful things, it becometh tedious unto me, even all spiritual comfort whatsoever; because as long as I behold not

\* 1 Cor. xiii. 10.

my Lord openly in His own glory, I make no account at all of whatsoever I see or hear in this world.

Thou art witness unto me, O God, that nothing can comfort me, no creature can give me rest, but Thou my God, whom I long to contemplate everlastingly.

But this is not possible so long as I linger in this mortality.

Therefore I must frame myself to much patience; and submit myself to Thee in all my desires.

For even Thy Saints, O Lord, who now rejoice with Thee in the kingdom of Heaven, whilst they lived, waited in faith and great patience for the coming of Thy glory.\* What they believed, I believe also; what they hoped for, I hope for; whither they are arrived, I trust I shall come by Thy grace.

In the meantime I will walk in faith, strengthened by the examples of the Saints.

I have also holy books for my comfort and for the glass of my life, and above all these, [I have] Thy most Holy Body and Blood for a singular remedy and refuge.

IV. For I perceive two things to be very particularly necessary for me in this life, without which this miserable life would be unsupportable unto me.

Whilst I am detained in the prison of my body, I acknowledge myself to stand in need of two things, namely, food and light.

Unto me then, thus weak and helpless, Thou hast given Thy sacred Body, for the refreshment both of my soul and body;† and Thy word Thou hast set as a light unto my feet.‡

\* Heb. x. 35, 36; xi.

† John iv. 51.

‡ Psalm cxix. 105.

Without these two I should not well be able to live; for the word of God is the light of my soul, and Thy Sacrament the bread of life.

These also may be called the two tables, set on the one side and on the other, in the treasury and jewel-house of the Holy Church.\*

One table is that of the Sacred Altar, having the holy bread, that is, the precious Body of Christ; the other is that of the Divine Law, containing holy doctrine, teaching men the right faith, and steadily conducting them forward even to that within the veil, where is the Holy of Holies.

Thanks be unto Thee, O Lord JESU, Thou Light of everlasting light, for that table of holy doctrine which Thou hast prepared for us by Thy servants the Prophets and Apostles and other teachers.

V. Thanks be unto Thee, O Thou Creator and Redeemer of mankind, who to manifest Thy love to the whole world, hast prepared a great supper, † wherein Thou hast set before us to be eaten, not the typical lamb, but Thine own most sacred Body and Blood, ‡ rejoicing all the faithful with this holy banquet, and replenishing them to the full with the Cup of Salvation, § in which are all the delights of Paradise; and the holy Angels do feast with us, but yet with a more happy sweetness.

(VI. O how great and honourable is the office of God's Priests, to whom it is given with sacred words to consecrate [the Sacrament of] the LORD of Glory; with their lips to bless, with their hands to hold, with

\* Psalm xxiii. 5; Heb. ix. 2; xiii. 10.

† Luke xiv. 16.

‡ John vi. 53—56.

§ Psalm xxiii. 5; Wisl. xvi. 20, 21.

their own mouth to receive, and also to administer to others!

O how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted that heart, where the Author of purity so often entereth!

Nothing but what is holy, no word but what is good and profitable, ought to proceed from the mouth of him who so often receiveth the Sacrament of Christ.

VII. Simple and chaste ought to be the eyes that are wont to behold the Body of Christ; the hands should be pure and lifted up to Heaven, that use to touch the Creator of Heaven and earth.

Unto the Priests especially it is said in the Law, "Be ye holy, for that I the LORD your God am holy."\*

VIII. O Almighty God, do Thou assist us with Thy grace, that we who have undertaken the office of the Priesthood, may be able to serve Thee worthily and devoutly, in all purity, and with a good conscience.

And if we live not in so great innocency as we ought to do, grant to us at the least worthily to lament the sins which we have committed; and in the spirit of humility, and with the full purpose of a good will, to serve Thee more earnestly for the time to come.)

\* Levit. xix. 2; xx. 26.



## CHAP. XII.

That he who is about to Communicate with Christ ought to prepare himself with great diligence.

## THE VOICE OF THE BELOVED.

I AM the Lover of purity and the giver of all sanctity.

I seek a pure heart, and there is the place of My rest.\*

Make ready for me a large upper room furnished,† and I will keep the Passover at thy house with My Disciples.

If thou wilt have Me come unto thee, and remain with thee; purge out the old leaven,‡ and make clean the habitation of thy heart.

Shut out the whole world,§ and all the throng of sins: sit thou as it were a sparrow alone upon the house-top, and think over thy transgressions in the bitterness of thy soul.

For every one that loveth will prepare the best and fairest place for his beloved; for herein is known the affection of him that entertaineth his beloved.

II. Know thou notwithstanding, that the merit of no action of thine is able to make this preparation sufficient, although thou shouldest prepare thyself a whole year together, and have nothing else in thy mind.

But it is out of My mere grace and favour that thou art permitted to come to My table; as if a

\* Psalm xxiv. 4; Matt. v. 8.

† Mark xiv. 14, 15; Luke xxii. 11, 12.

‡ 1 Cor. v. 7. § Exod. xxiv. 18.

beggar were invited to a rich man's dinner, and he hath no other return to make to him for his benefits, but to humble himself and give him thanks.

Do what lieth in thee, and do it diligently; not for custom, not for necessity; but with fear and reverence and affection, receive the Body and Blood of thy beloved Lord God, when He vouchsafeth to come unto thee.

I am He that have called thee, I have commanded it to be done, I will supply what is wanting in thee; come thou and receive Me.

III. When I bestow on thee the grace of Devotion, give thanks to thy God; [for it is given thee,] not because thou art worthy, but because I have had mercy on thee.

If thou have it not, but rather dost feel thyself dry, be instant in prayer, sigh and knock, and give not over until thou art meet to receive some crumb or drop of saving Grace.

Thou hast need of Me, I have no need of thee.

Neither comest thou to sanctify Me, but I come to sanctify and make thee better.

Thou comest that thou mayest be sanctified by Me, and united unto Me, that thou mayest receive new grace, and be stirred up anew to amendment of life.

Neglect not this grace, but prepare thy heart with all diligence, and receive thy Beloved into thy soul.

IV. But thou oughtest not only to prepare thyself to devotion before Communion, but carefully also to preserve thyself therein, after thou hast received the Sacrament.

Nor is the careful guard of thyself afterwards less required than devout preparation before.

For a good guard afterwards is the best preparation again for the obtaining greater grace.

For if a person gives himself up at once too much to outward consolations, he is rendered thereby greatly indisposed [to devotion].

Beware of much talk,\* remain in some secret place, and enjoy thy God; for thou hast Him, Whom all the world cannot take from thee.

I am He, to Whom thou oughtest wholly to give up thyself, that so thou mayest now live the rest of thy time, not in thyself, but in Me, free from all anxiety.

### CHAP. XIII.

That the devout Soul ought with the whole heart to seek union with Christ in the Sacrament.

#### THE VOICE OF THE DISCIPLE.

How shall I obtain this favour, O Lord, to find Thee alone and by Thyself, to open unto Thee my whole heart, and to enjoy Thee even as my soul desireth? so that henceforth none may look upon me, nor any creature move me, or have regard to me, but that Thou alone mayest speak unto me, and I to Thee, as the beloved is wont to speak to his beloved, and a friend to banquet with his friend.†

This I beg, this I long for, that I may be wholly united unto Thee, and may withdraw my heart from all created things, and may learn more and more by means of Sacred Communion, and the often

\* Prov. x. 19.

† Exod. xxiii. 11; Cant. viii. 2.

celebrating thereof, to relish things Heavenly and eternal.

Ah! Lord God, when shall I be wholly united to Thee, and absorbed by Thee, and become altogether forgetful of myself?

“Thou in me, and I in Thee;”\* so also grant that we may both continue together in one.

II. Verily, Thou art my beloved, the choicest among thousands,† in whom my soul is well pleased to dwell all the days of his life.

Verily, Thou art my peace-maker, in whom is highest peace and true rest, out of whom is labour and sorrow and infinite misery.

Verily, Thou art a God that hidest Thyself,‡ and Thy counsel is not with the wicked, but Thy speech is with the humble and simple of heart.§

O how sweet is Thy Spirit, O Lord, who to the end Thou mightest shew forth Thy sweetness toward Thy children, dost vouchsafe to feed them with the bread which is full of all sweetness, even that which cometh down from heaven. ||

Surely there is no other nation so great,¶ that hath gods so nigh unto them, as Thou our God art present to all Thy faithful ones, unto whom for their daily comfort, and for the raising up of their hearts to Heaven, Thou bestowest Thyself to be eaten and enjoyed.

III. For what other nation is there of such high renown, as the Christian people?

Or what creature under Heaven is there so beloved, as the devout soul, into which God himself entereth, to nourish it with His glorious flesh?

\* John xv. 4.      † Cant. v. 10.      ‡ Isaiah xlv. 15.

§ Prov. iii. 34.      || Wisd. xvi. 20, 21.      ¶ Deut. iv. 7.

O unspeakable grace! O admirable condescension! O unmeasurable love specially bestowed on man!

But what return shall I make to the Lord for this grace,\* for charity so unparalleled?

There is nothing else that I am able to present more acceptable, than to offer my heart wholly to my God, and to unite it most inwardly unto Him.

Then shall all my inward parts rejoice, when my soul shall be perfectly united unto God.

Then will He say unto me, "If thou art willing to be with Me, I am willing to be with thee."

And I will answer Him, "Vouchsafe, O Lord, to remain with me, for I will gladly be with Thee."

"This is my whole desire, that my heart be united unto Thee."

#### CHAP. XIV.

Of the fervent Desire of some devout Persons to receive the  
Body and Blood of Christ.

##### THE VOICE OF THE DISCIPLE.

O HOW great is the abundance of Thy sweetness, O Lord, which Thou hast laid up for them that fear Thee.†

When I call to mind some devout persons, who approach to Thy Sacrament, O Lord, with the greatest devotion and affection, I am oftentimes confounded and blush within myself, that I come with such luke-

\* Psalm cxvi. 12.

† Psalm xxxi. 19.

warmness, yea coldness, to Thy Altar and the Table of sacred Communion.

[I grieve to think] that I remain so dry, and without hearty affection [to Thee]; that I am not wholly inflamed in Thy presence, O my God, nor so earnestly drawn and affected as many devout persons have been, who out of a vehement desire of the Holy Communion, and a feeling affection of heart, could not restrain themselves from tears; but [as it were] with the mouth of their hearts and bodies alike, they from their inmost vitals panted after Thee, O God, the Fountain of life, not being otherwise able to allay or satisfy their hunger, but by receiving Thy Body with all delight and spiritual eagerness.

II. O the truly ardent faith of those persons! amounting to a probable evidence of Thy sacred presence.

For they truly know their Lord in the breaking of bread,\* whose heart within them is so vehemently burning, whilst Thou, O blessed JESU, dost walk and converse with them.

Such affectionateness and devotion as this, love and fervency so vehement, are [too] often far from me.

Be Thou favourable unto me, O merciful JESU, sweet and gracious [Lord], and grant to me, Thy poor needy creature, sometimes at least in this Holy Communion to feel if it be but a small portion of Thy hearty affectionate love, that my Faith may become more strong, my Hope in Thy goodness may be increased, and that Charity once perfectly kindled within me, after the tasting of this Heavenly Manna, may never decay.

\* Luke xxiv. 32, 35.

III. But Thy mercy is able to grant me the Grace which I long for, and in the day when it shall please Thee to visit me most mercifully with the Spirit of fervour.

For although I burn not with such vehement desire as those who are so specially devoted to Thee, yet notwithstanding by Thy grace I have a desire for this great inflamed desire, praying and longing that I may participate with all such Thy fervent lovers, and be numbered among them in their holy company.

## CHAP. XV.

That the Grace of Devotion is obtained by Humility and Denial of Ourselves.

### THE VOICE OF THE BELOVED.

THOU oughtest to seek the grace of Devotion instantly, to ask it earnestly, to wait for it with patience and confidence, to receive it with gratefulness, to keep it humbly, to work with it diligently, and to commit the term and manner of this heavenly visitation to God, until it shall please Him to come unto thee.

Thou oughtest especially to humble thyself, when thou feelest inwardly little or no devotion; and yet not to be too much dejected, nor to grieve inordinately.

God often giveth in one short moment, that which He for a long time denied: He giveth sometimes in the end, that which in the beginning of thy prayer He deferred to grant.

II. If Grace should be always presently given,

and should be at hand ever with a wish, weak man could not well bear it.

Therefore the grace of Devotion is to be waited for with good hope and humble patience.

Nevertheless, do thou impute it to thyself, and to thine own sins, when this grace is not given thee, or when it is secretly taken away.

It is sometimes but a small matter that hindereth and hideth Grace from us; at least if any thing can be called small, and not rather a weighty matter which obstructeth so great a good.

And if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire.

III. For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest not this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine will.

Whosoever therefore, with a single heart lifts up his intention to God, and keeps himself clear of all inordinate liking or disliking of any created thing, he shall be the most fit to receive Grace, and meet for the gift of true Devotion.

For the Lord bestoweth His blessings there, where He findeth the vessels empty.

And the more perfectly a person forsaketh these low things, and the more he dieth to himself by contempt of himself, so much the more speedily Grace shall come, and shall enter in the more plentifully, and shall lift up the free heart higher and higher.

IV. Then shall he see, and flow together, and



wonder, and his heart shall be enlarged\* within him, because the hand of the Lord is with him, and he hath put himself wholly into His hand, even for ever and ever.

Behold, thus shall the man be blessed, who seeketh God with his whole heart, and receiveth not his soul in vain.

This man, in receiving the holy Eucharist, obtaineth the great favour of Divine Union; for that he looketh not to his own devotion and comfort, but above all devotion and comfort to the honour and glory of God.

## CHAP. XVI.

That we ought to lay open our Necessities to Christ, and to crave His Grace.

### THE VOICE OF THE DISCIPLE.

O THOU most sweet and loving Lord, Whom I now desire to receive with all devotion, Thou knowest my infirmities, and the necessities which I endure; in how many sins and evils I am involved; how often I am weighed down, tempted, disturbed, and defiled [by them].

Unto Thee I come for remedy, I entreat of Thee consolation and support.

I speak to Thee Who knowest all things, to whom all my inward thoughts are open, and who alone canst perfectly comfort and help me.

Thou knowest what good things I stand in most need of, and how poor I am in all virtue.

\* Isaiah lx. 5.

II. Behold, I stand before Thee poor and naked, calling for grace, and imploring mercy.

Refresh Thy hungry supplicant, inflame my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy presence.

Do Thou for me turn all earthly things into bitterness, all things grievous and contrary into [occasions for] patience, all low and created things into contempt and oblivion [before me].

Lift up my heart to Thee in heaven, and do not send me away to wander over the earth.

Be Thou alone sweet unto me from henceforth for evermore; for Thou alone art my meat and drink, my love and my joy, my sweetness and all my good.

III. O that with Thy Presence Thou wouldest wholly inflame, burn, and conform me unto Thyself: that I might be made one Spirit with Thee,\* by the grace of inward Union, and by the meltings of ardent love!

Suffer me not to go away from Thee hungry and dry, but deal mercifully with me, as oftentimes Thou hast dealt wonderfully with Thy Saints.

What marvel is it if I should be wholly inflamed by Thee, and from myself fail and come to nothing: since Thou art Fire alway burning and never decaying, Love purifying the heart, and enlightening the understanding.

\* 1 Cor. vi. 17.

## CHAP. XVII.

Of fervent Love, and vehement Desire to receive Christ.

## THE VOICE OF THE DISCIPLE.

WITH deep devotion and ardent love, with all affection and fervour of heart, I desire to receive Thee, O Lord, as many Saints and devout persons have desired Thee, when they were partakers of Thy Holy Communion; who in holiness of life were to Thee most pleasing, and who in devotion also were most fervent.

O my God, everlasting Love, my whole Good, Happiness which can never have an end, I desire to receive Thee with the most earnest affection, and the most suitable awe and reverence, that any of the Saints ever had, or could feel toward Thee.

II. And although I be unworthy to entertain all those feelings of devotion, nevertheless I offer unto Thee the whole affection of my heart, as if I were the only one who had all those most pleasing, most ardent longings [after Thee.]

Yea, and all that a dutiful mind can conceive and desire, I do, with the deepest reverence and most inward affection, offer and present unto Thee.

I desire to reserve nothing to myself, but freely and most cheerfully to sacrifice unto Thee myself and all that is mine.

O Lord my God, my Creator and my Redeemer, I do desire to receive Thee this day, with such affection, reverence, praise, and honour, with such gratitude, worthiness, and love, with such faith, hope, and

purity, as Thy most holy Mother, the glorious Virgin Mary, received and desired Thee, when to the Angel who declared unto her glad tidings of the mystery of the Incarnation, she humbly and devoutly answered, "Behold the handmaid of the Lord, let it be done unto me according to Thy word."\*

III. And as Thy blessed forerunner, the most excellent among the Saints, John Baptist, rejoicing in Thy Presence, leaped for joy of the Holy Ghost, whilst he was yet shut up in his mother's womb; † and afterwards seeing JESUS walking among men, humbled himself very greatly, and said with devout affection, "The friend of the bridegroom that standeth and heareth him, rejoiceth greatly because of the voice of the bridegroom;" ‡ in like manner I also wish to be inflamed with great and holy desires, and to offer myself up to Thee from my whole heart.

Wherefore also I offer and present unto Thee the triumphant joys, the ardent affections, the mental ecstasies, the supernatural illuminations and celestial visions of all devout hearts, with all the virtues and praises celebrated and to be celebrated by all creatures in Heaven, and in earth, for myself, and for all such as are commended to me in prayer; that by all Thou mayest worthily be praised and for ever glorified.

IV. Receive, O Lord my God, my wishes and desires of giving Thee infinite praise, and blessing that hath no bounds, which according to the measure of Thine ineffable greatness, are most justly due unto Thee.

These praises I render unto Thee, and long to

\* Luke i. 38.

† Luke i. 44.

‡ John iii. 29.

render them every day and every moment. And with all entreaty and affectionateness I do invite and beseech all Heavenly spirits, and all Thy faithful servants, to render with me thanks and praises unto Thee.

V. Let all people, nations, and languages praise Thee,\* and magnify Thy holy and most delicious Name with highest exultation and ardent devotion.

And let all who reverently and devoutly celebrate Thy most high Sacrament, and receive it with full faith, be accounted worthy to find grace and mercy at Thy hands, and pray with humble supplication in behalf of me a sinner.

And when they shall have attained to their desired devotion, and joyful Union [with Thee], and shall have departed from Thy Holy Heavenly Table, well comforted and marvellously refreshed, O let them vouchsafe to remember my poor soul.

## CHAP. XVIII.

That a Man should not be a curious searcher into the Holy Sacrament, but an humble follower of Christ, submitting his sense to Divine Faith.

### THE VOICE OF THE BELOVED.

THOU oughtest to beware of curious and unprofitable searching into this most profound Sacrament, if thou wilt not be plunged into the depths of doubt.

“He that is a searcher of [My] Majesty, shall be

\* Psalm cxvii.

overpowered by the glory [of it];" \* God is able to work more than man can understand.

A dutiful and humble enquiry after the Truth is allowable, provided we be always ready to be taught, and study to walk according to the sound opinions of the Fathers.

II. It is a blessed simplicity when a man leaves the difficult ways of questions and disputings, and goes on forward in the plain and firm path of God's commandments.

Many have lost devotion, whilst they sought to search into things too high.

Faith is required at thy hands, and a sincere life; not height of understanding, nor deep enquiry into the mysteries of God.

If thou dost not understand, nor conceive these things that are beneath thee, how shalt thou be able to comprehend those which are above thee?

Submit thyself unto God, and humble thy sense to Faith, and the light of knowledge shall be given thee, in such degree as shall be profitable and necessary for thee.

III. Some are grievously tempted about faith and the Holy Sacrament; but this is not to be imputed to themselves, but rather to the Enemy.

Be not thou anxious herein; do not dispute with thine own thoughts, nor give any answer to doubts suggested by the devil; but trust the words of God, trust His Saints and Prophets, and the wicked enemy will flee from thee.

It oftentimes is very profitable to the servant of God to endure such things.

\* Prov. xxv. 27, Lat. vers.

For the devil tempts not unbelievers and sinners whom he has already secure possession of; but faithful and religious devout persons he in various ways tempts and vexes.

IV. Go forward therefore with simple and undoubting faith, and with the reverence of a supplicant approach thou this Holy Sacrament; and whatsoever thou art not able to understand, commit securely to Almighty God.

God deceiveth thee not; he is deceived that trusteth too much to himself.

God walketh with the simple,\* revealeth Himself to the humble, giveth understanding to the little ones, openeth the sense to pure minds, and hideth Grace from the curious and proud.

Human reason is feeble and may be deceived, but true faith cannot be deceived.

V. All reason and natural search ought to follow Faith, not to go before it, nor to break in upon it.

For Faith and Love do here speedily take the lead, and work in hidden ways, in this holy, most supremely excellent Sacrament.

God, who is eternal and incomprehensible, and of infinite power, doeth things great and unsearchable in Heaven and in earth, and there is no tracing out of His marvellous works.

If the works of God were such, as that they might be easily comprehended by human reason, they could not be justly called marvellous or unspeakable.

\* Psalm xix. 7; cxix. 130; Matt. xi. 29.







Take from us O Lord all our iniquities,  
that with pure minds we may enter into the  
holy of holies. (Lit. Sarum)

In an humble spirit & contrite heart may  
we be accepted of thee O Lord; & so let our  
sacrifice be made in thy sight, that it may  
be accepted of thee this day, & may please  
thee O Lord God. (Lit. Sarum)

We thy servants O Lord bow down our necks  
before thy holy altar, awaiting thy rich mercies.  
Send forth upon us O Lord, thine abundant  
benediction, & hallow our souls & bodies &  
spirits, that we may be made worthy com-  
municants of thy holy mysteries unto remis-  
sion of sins & eternal life. (Lit. S. James)

Cleanse us O Lord from our secret faults  
& mercifully absolve us from our presumptuous  
sins, that we may receive thy holy things with  
a pure mind. (Sac. S. Leo)

4  
May the communion of thy sacrament O Lord  
both purify & make us one.

May our path to thee, I pray, be safe, straight-  
forward, & perfect to the end, failing not  
either amid prosperity or adversity. (S. Thomas Ep.)

