

uncing of God's anger and judgements against sinners 419\ The Psalter 428\ Forms of Prayer to be used at Sea 619\ The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons 634\ Forms of Prayer for the Anniversary of the day of Accession of the reigning Sovereign 677\ A Table of Kindred and Affinity 688\ Articles of Religion 689\

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\pard\pardefstab720\sa300\ql\qnatural \cf0 THE PREFACE\

It hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either

necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.\ By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge

themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend. In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing

us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.\ Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Public Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubrics: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more

suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear. \ And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of

facious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

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CONCERNING  
THE SERVICE OF THE CHURCH

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service . The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might

continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a Nocturn: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service, was the cause, that to

turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.\ These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.\ Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also



more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy. \ And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use. \ And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop. \ Though it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand. \ And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some

other urgent cause.\ And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.\

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CEREMONIES,\ WHY SOME BE ABOLISHED, AND

SOME RETAINED\ Of such Ceremonies as be used in the

Church, and have had their beginning by the institution of

man, some at the first were of godly intent and purpose

devised, and yet at length turned to vanity and superstition:

some entered into the Church by undiscreet devotion, and

such a zeal as was without knowledge; and for because

they were winked at in the beginning, they grew daily to

more and more abuses, which not only for their

unprofitableness, but also because they have much

blinded the people, and obscured the glory of God, are

worthy to be cut away, and clean rejected: other there be,

which although they have been devised by man, yet it is

thought good to reserve them still, as well for a decent

order in the Church, (for the which they were first devised)

as because they pertain to edification, whereunto all things

done in the Church (as the Apostle teacheth) ought to be

referred.\ And although the keeping or omitting of a

Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, ¶ Let all things be done among you ¶ , saith Saint Paul, ¶ in a seemly and due order: ¶ The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common Order in Christ's Church, except he be lawfully called and authorized thereunto. ¶ And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still. ¶ Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case

concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still. \ But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet

Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting

forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

The Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the Month. And, whereas January, March, May, July, August, October, and December have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing. And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions. And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world

without end. Amen. \f0\i0 \ Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.\

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\pard\pardeftab720\sa300\ql\qnatural \cf0 THE ORDER HOW THE REST OF HOLY\ SCRIPTURE IS APPOINTED TO BE READ\ The Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Kalendar is appointed.\ The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers feasts.\ And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable feasts, which are not in the Kalendar, and the immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.\ If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a

Sunday for which alternative Second Lessons are specially appointed in the Table,) the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.\ Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Kalendar.\ And note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.\ Note also, That upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.\ If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter-day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.\ Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.\

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## THROUGHOUT THE YEAR\

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## LESSONS PROPER FOR SUNDAYS\

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### |MATTINS |EVENSONG

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\f2\i Sundays of Advent \f0\i0 | | The First |Isaiah 1 |Isaiah 2  
 or Isaiah 4, v. 2 Second |--5 |--11, to v. 11 "--24 Third |--25  
 |26 "--28, v. 5 to v. 19 Fourth |--30, to v. 27 |--32 "--33, v. 2  
 to v. 23 | | \f2\i Sundays after \f0\i0 | | \f2\i Christmas \f0\i0 |  
 | The First |--35 |--38 "--40 Second |--42 |--43 "--44 | | \f2\i  
 Sundays after the \f0\i0 | | \f2\i Epiphany \f0\i0 | | The First  
 |--51 |--52, v. 13 & 53 "--54 Second |--55 |--57 "--61 Third  
 |--62 |--65 "--66 Fourth |Job 27 |Job 28 " Job 29 Fifth |Prov.  
 1 |Prov. 3 " Prov. 8 Sixth |--9 |--11 "--15 | | \f2\i  
 Septuagesima \f0\i0 |Gen. 1 & 2, to v. 4 |Gen 2., v. 4 " Job  
 38 2nd Lesson |Rev. 21, to v. 9 |Rev. 21, v. 9 to | | 22, v. 6  
 \f2\i Sexagesima \f0\i0 |Gen. 3 |Gen. 6 " Gen. 8 | | \f2\i  
 Quinquagesima \f0\i0 |--9, to v. 20 |--12 "--13 | | \f2\i  
 Sundays in Lent \f0\i0 | | The First |--19, v. 12 to v. 30 |--22,  
 to v. 20 "--23 Second |--27, to v. 41 |--28 "--32 Third |--37  
 |--39 "--40 Fourth |--42 |--43 "--45 Fifth |Exod. 3 |Exod. 5 "  
 Exod. 6, to v. 14 Sixth |--9 |--10 "--11 | | 2nd Lesson |Matt.  
 26 |Luke 19, v. 28 " Luke 20, v. 9 to | | v. 21 \f2\i Easter-day  
 \f0\i0 |Exod. 12, to v. 29 |Exod. 12, v. 29 " Exod. 14 2nd  
 Lesson |--Rev. 1, v. 10 to |John 29, v. 11 " Rev. 5 | v. 10 |

\f2|i Sundays after \f0|i0 | | \f2|i Easter \f0|i0 | | The First  
 |Numb. 16, to v. 36 |Numb. 16, v. 36 " Numb. 17, to v. 12  
 2nd Lesson |1 Cor. 15, to v. 29 |John 20, v. 24 | | to v. 30  
 Second |Numb. 20, to v. 14 |Numb. 20, v. 14 "--, v. 10 | | to  
 21, v. 10 Third |--22 |--23 "--24\

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## LESSONS PROPER FOR SUNDAYS\

### |MATTINS |EVENSONG

\f2|i Sundays after \f0|i0 | | \f2|i Easter \f0|i0 | | Fourth |Deut.  
 4, to v. |Deut. 4, v. 23 to or Deut. 5 | 23 | v. 41 Fifth |--6 |--9  
 "--10 | | \f2|i Sunday after \f0|i0 | | \f2|i Ascension-day \f0|i0  
 |--30 |--34 " Joshua 1 | | \f2|i Whitsunday \f0|i0 |--16, to v.  
 18 |Isaiah 11 " Ezek. 36, v. 25 2nd Lesson |Rom. 8, to v.  
 18 |Gal. 5, v. 16 " Acts 18, v. 24 to 19, | | v. 21 \f2|i Trinity  
 Sunday \f0|i0 |Isaiah 6, to v. |Gen. 18 " Gen. 1&2, to v. 4 |  
 11 | 2nd Lesson |Rev. 1, to v. 9 |Eph. 4, to v. 17 " Matt. 3 | |  
 \f2|i Sundays after \f0|i0 | | \f2|i Trinity \f0|i0 | | Second  
 |Judges 4 |Judges 5 " Judges 6, v. 11 Third |1 Sam. 2, to v.  
 |1 Sam. 3 " 1 Sam. 4, to v. 19 | 27 | Fourth |--12 |--13 "  
 Ruth 1 Fifth |--15, to v. 24 |--16 " 1 Sam. 17 Sixth |2 Sam. 1  
 |2 Sam. 12, to v. 24 " 2 Sam. 18 Seventh |1 Chron. 21 |1  
 Chron. 22 " 1 Chron. 28, v. 21 Eighth |--29, v. 9 to |2

Chron. 1 " 1 Kings 3 | 29 | Ninth | 1 Kings 10, to | 1 Kings 11,  
 to v. 15 "--11, v. 26 | 25 | Tenth |--12 |--13 "--17 Eleventh  
 |--18 |--19 "--21 Twelfth |--22, to v. 41 | 2 Kings 2, to v. 16 "  
 2 Kings 4, v. 8 to | | v. 38 Thirteenth | 2 Kings 5 |--6, to v. 32  
 "--7 Fourteenth |--9 |--10, to v. 32 "--13 Fifteenth |--18 |--19  
 "--23, to v. 31 Sixteenth | 2 Chron. 36 | Nehem. 1&2, to v. 9 "  
 Nehem. 8 Seventeenth | Jerem. 5 | Jerem. 22 " Jerem. 35  
 Eighteenth |--36 | Ezek. 2 " Ezek. 13, to v. 17 Nineteenth  
 | Ezek. 14 |--18 "--24, v. 15 Twentieth |--24 |--37 " Daniel 1  
 Twenty-first | Daniel 3 | Daniel 4 "--5 Twenty-second |--6  
 |--7, v. 9 "--12 Twenty-third | Hosea 14 | Joel 2, v. 21 " Joel  
 3, v. 9 Twenty-fourth | Amos 3 | Amos 5 " Amos 9  
 Twenty-fifth | Micah 4&5, to | Micah 6 " Micah 7 | v. 8 |  
 Twenty-sixth | Habak. 2 | Habak. 3 " Zephaniah 3  
 Twenty-seventh | Eccles. 11&12 | Haggai 2, to v. 10 "  
 Malachi 3&4

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Note that the Lessons appointed in the above Table for the  
 Twenty-seventh Sunday after Trinity shall always be read  
 on the Sunday next before Advent.\ LESSONS PROPER  
 FOR HOLY-DAYS\

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|MATTINS |EVENSONG

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\f2\i St Andrew \f0\i0 | | 1st Lesson |Isaiah 54 |Isaiah 65 to

v. 17 2nd Lesson |John 1, v. 35 to v. 43 |John 12, v. 20 to v. 42 | | \f2i St Thomas \f0i0 | | 1st Lesson |Job 42, to v. 7 |Isaiah 35 2nd Lesson |John 20, v. 19 to v. 24 |John 14, v. 8 | | \f2i Nativity of Christ \f0i0 | | 1st Lesson |Isaiah 9, to v. 8 |Isaiah 7, v. 10 to v. 17 2nd Lesson |Luke 2, to v. 15 |Titus 3, v. 4 to v. 9 | | \f2i St Stephen \f0i0 | | 1st Lesson |Gen. 4, to v. 11 |2 Chron. 24, v. 15 to v. 23 2nd Lesson |Acts 6 |Acts 8, to v. 9 | | \f2i St John Evangelist \f0i0 | | 1st Lesson |Exod. 33, v. 9 |Isaiah 6 2nd Lesson |John 13, v. 23 to v. 36 |Rev. 1 | | \f2i Innocents'-day \f0i0 | | 1st Lesson |Jerem. 31, to v. 18 |Baruch 4, v. 21 to v. 31 | | \f2i Circumcision \f0i0 | | 1st Lesson |Gen. 17, v. 9 |Deut. 10, v. 12 2nd Lesson |Rom. 2, v. 17 |Col. 2, v. 8 to v. 18 | | \f2i Epiphany \f0i0 | | 1st Lesson |Isaiah 60 |Isaiah 49, v. 13 to v. 24 2nd Lesson |Luke 3, v. 15 to v. 23 |John 2, to v. 12 | | \f2i Conversion of St Paul \f0i0 | | 1st Lesson |Isaiah 49, to v. 13 |Jerem. 1, to v. 11 2nd Lesson |Gal. 1, v. 11 |Acts 26, to v. 21 | | \f2i Purification of the \f0i0 | | \f2i Virgin Mary \f0i0 | | 1st Lesson |Exod. 13, to v. 17 |Haggai 2, to v. 10 | | \f2i St Matthias \f0i0 | | 1st Lesson |1 Sam. 2, v. 27 to v. 36 |Isaiah 22, v. 15 | | \f2i Annunciation of our \f0i0 | | \f2i Lady \f0i0 | | 1st Lesson |Gen. 3, to v. 16 |Isaiah 52, v. 7 to v. 13 | | \f2i Ash Wednesday \f0i0 | | 1st Lesson |Isaiah 58, to v. 13 |Jonah 3 2nd Lesson |Mark 2, v. 13 to v. 23 |Heb. 12, v. 3 to v. 18 \ \pard\pardefstab720\sa140\ql\qnatural \cf0 \ \pard\pardefstab720\sa300\ql\qnatural \cf0 LESSONS  
PROPER FOR HOLY-DAYS\

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## MATTINS | EVENSONG

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\f2\i Monday before Easter \f0\i0 | | 1st Lesson |Lam. 1, to v. 15 |Lam. 2, v. 13 2nd Lesson |John 14, to v. 15 |John 14, v. 15 | | \f2\i Tuesday before Easter \f0\i0 | | 1st Lesson |Lam. 3, to v. 34 |Lam. 3, v. 34 2nd Lesson |John 15, to v. 14 |John 15, v. 14 | | \f2\i Wednesday before Easter \f0\i0 | | 1st Lesson |Lam. 4, to v. 21 |Dan. 9, v. 20 2nd Lesson |John 16, to v. 16 |John 16, v. 16 | | \f2\i Thursday before Easter \f0\i0 | | 1st Lesson |Hosea 13, to v. 15 |Hosea 14 2nd Lesson |John 17 |John 13, to v. 36 | | \f2\i Good Friday \f0\i0 | | 1st Lesson |Gen. 22, to v. 20 |Isaiah 52, v. 13 & 53 2nd Lesson |John 18 |1 Peter 2 | | \f2\i Easter Even \f0\i0 | | 1st Lesson |Zech. 9 |Hosea 5, v. 8 to 6, v. 4 2nd Lesson |Luke 23, v. 50 |Romans 6, to v. 14 | | \f2\i Monday in Easter-week \f0\i0 | | 1st Lesson |Exod. 15, to v. 22 |Cant. 2, v. 10 2nd Lesson |Luke 24, to v. 13 |Matt. 28, to v. 10 | | \f2\i Tuesday in Easter-week \f0\i0 | | 1st Lesson |2 Kings 13, v. 14 to v. 22 |Ezek. 37, to v. 15 2nd Lesson |John 21, to v. 15 |John 21, v. 15 | | \f2\i St Mark \f0\i0 | | 1st Lesson |Isaiah 62, v. 6 |Ezek. 1, to v. 15 | | \f2\i St Philip and St James \f0\i0 | | 1st Lesson |Isaiah 61 | 2nd Lesson | |John 1, v. 43 | | | \f2\i Ascension-day \f0\i0 | | 1st Lesson |Dan. 7, v. 9 to v. 15 |2 Kings 2, to v. 16 2nd Lesson |Luke 24, v. 44 |Hebrews 4 | | \f2\i Monday in Whitsun-week \f0\i0 | | 1st

Lesson |Gen. 11, to v. 10 |Num. 11, v. 16 to v. 31 2nd  
 Lesson |1 Cor. 12, to v. 14 |1 Cor. 12, v. 27 & 13 | | \f2i  
 Tuesday in Whitsun-week \f0i0 | | 1st Lesson |Joel 2, v. 21  
 |Micah 4, to v. 8 2nd Lesson |1 Thess. 5, v. 12 to v. 24 |1  
 John 4, to v. 14\ \pard\pardefstab720\sa140\ql\qnatural \cf0 \  
 \pard\pardefstab720\sa300\ql\qnatural \cf0 LESSONS  
 PROPER FOR HOLY-DAYS\

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## |MATTINS |EVENSONG

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\f2i St Barnabas \f0i0 | | 1st Lesson |Deut. 33, to v. 12  
 |Nahum 1 2nd Lesson |Acts 4, v. 31 |Acts 14, v. 8 | | \f2i St  
 John Baptist \f0i0 | | 1st Lesson |Mal. 3, to v. 7 |Malachi 4  
 2nd Lesson |Matt. 3 |Matt. 14, to v. 13 | | \f2i St Peter \f0i0  
 | | 1st Lesson |Ezek. 3, v. 4 to v. 15 |Zech. 3 2nd Lesson  
 |John 21, v. 15 to v. 23 |Acts 4, v. 8 to v. 23 | | \f2i St  
 James \f0i0 | | 1st Lesson |2 Kings 1, to v. 16 |Jer. 26, v. 8  
 to v. 16 2nd Lesson |Luke 9, v. 51 to v. 57 | | | \f2i St  
 Bartholomew \f0i0 | | 1st Lesson |Gen. 28, v. 10 to v. 18  
 |Deut. 18, v. 15 | | \f2i St Matthew \f0i0 | | 1st Lesson |1  
 Kings 19, v. 15 |1 Chron. 29, to v. 20 | | \f2i St Michael  
 \f0i0 | | 1st Lesson |Gen. 32 |Dan. 10, v. 4 2nd Lesson  
 |Luke 24, to v. 13 |Matt. 28, to v. 10 | | \f2i St Luke \f0i0 | |  
 1st Lesson |Isaiah 55 |Ecclus. 38, to v. 15 | | \f2i St Simon  
 and St Jude \f0i0 | | 1st Lesson |Isaiah 28, v. 9 to v. 17  
 |Jer. 3, v. 12 to v. 19 | | \f2i All Saints \f0i0 | | 1st Lesson

|Wisdom 3, to v. 10 |Wisdom 5, to v. 17 2nd Lesson |Heb.  
11, v. 33 & 12, to v. 7 |Rev. 19, to v. 17

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\pard\pardefstab720\sa300\ql\qnatural \cf0 ADDITIONAL  
PROPER LESSONS\ \pard\pardefstab720\sa300\ql\qnatural  
\f2i \cf0 The column headed \f0i0 First Evensong \f2i  
contains Lessons Proper for Evensong on the days before  
Sundays and Holy-days \f0i0 .\ Note.-- \f2i The Gospel of  
the Day may be read as the Second Lesson at Evensong  
on all Sundays and Holy-days \f0i0 .\

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|FIRST EVENSONG |MATTINS |EVENSONG

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\f2i Sundays of Advent \f0i0 | | The First 2nd Lesson |  
|Luke 17, v. 20 to |Matt. 24, to v. 29 | |18, v. 9 | Second " " |  
|1 Thess. 5, to v. 12 |--24, v. 29 Third " " | |Mark 1, to v. 16  
|--25, to v. 31 Fourth " " | |James 5, v. 7 or |--25, v. 31 | | 2  
Peter 3, to v. 15 | | | \f2i Sundays after \f0i0 | | | \f2i  
Christmas \f0i0 | | | The First 2nd Lesson | |Luke 2, to v. 15  
|Luke 2, v. 15 to v. 21 Second " " | |Eph. 1, v. 3 to v.  
15|Hebrews 6&7, to v. 4 | | | \f2i Sundays after the \f0i0 | |  
| \f2i Epiphany \f0i0 | | | The First 2nd Lesson | |John 1, to  
v. 35 |Matt. 3 | | | \f2i Sundays in Lent \f0i0 | | | The First  
2nd Lesson | |Hebrews 2, v. 14 |2 Cor. 7, to v. 12 | | and 3 |  
Fourth " " | | |John 6, v. 41 | |Matt. 20, v. 17 to |1 Cor. 1, v.  
18 to Fifth " " | | | v. 29 |2, v. 3 | | | \f2i Sundays after Easter

\f0\i0 | | | Second 2nd Lesson | | John 10, to v. 11 | John 10,  
 v. 23 to | | | v. 31 | | | \f2\i Sunday after \f0\i0 | | | \f2\i  
 Ascension-day \f0\i0 | | | 2nd Lesson | | Eph. 1, v. 3 | Acts 1,  
 to v. 12 or | | | Hebrews 9, v. 24 | | | \f2\i Whitsunday \f0\i0 |  
 | | 1st Lesson | Jer. 31, v. 31 to v. 38 | | 2nd Lesson | Acts 1,  
 v. 12 or | | | Hebrews 8, v. 3 | | | | \f2\i Trinity Sunday \f0\i0  
 | | | 1st Lesson | Numb. 6, v. 22 | | 2nd Lesson | 2 Co. 13, v.  
 5 | \ | \pard\pardefstab720\sa140\ql\qnatural \cf0 \  
 \pard\pardefstab720\sa300\ql\qnatural \cf0 ADDITIONAL  
 PROPER LESSONS\

## FIRST EVENSONG | MATTINS | EVENSONG

OTHER DAYS | | | \f2\i St Andrew \f0\i0 | | | 2nd Lesson  
 | Mark 1, v. 14 to v. 21 | | | | \f2\i St Thomas \f0\i0 | | | 2nd  
 Lesson | John 11, to v. 17 | | | | \f2\i Christmas-day \f0\i0 | |  
 | 2nd Lesson | Matt. 1, v. 18 | | | | \f2\i Innocents'-day \f0\i0  
 | | | 2nd Lesson | | Matt. 18, to v. 15 | Mark 10, v. 13 to | | | v.  
 17 | | | \f2\i The Circumcision \f0\i0 | | | 2nd Lesson | | | | Phil.  
 2, v. 5 to v. 12 | | \f2\i The Epiphany \f0\i0 | | | 1st Lesson  
 | Isaiah 61, and 62 to | | | v. 5 | | 2nd Lesson | Rom. 11, v. 11  
 to | | | v. 25 | | \f2\i Conversion of St Paul \f0\i0 | | | 2nd  
 Lesson | Acts 21, v. 37 to | | | 22, v. 22 | | | | \f2\i  
 Purification of the \f0\i0 | | | \f2\i Virgin Mary \f0\i0 | | | 1st  
 Lesson | 1 Sam. 1, v. 21 | | 2nd Lesson | Luke 2, v. 15 to  
 | Gal. 4, to v. 8 | Hebrews 10, to v. | v. 25 | | 10 | | | \f2\i St  
 Matthias \f0\i0 | | | 1st Lesson | Jer. 23, to v. 9 | | 2nd



Lesson |Acts 1, v. 15 |John 15, to v. 17 |John 6, v. 64 | |  
 \f2\i Annunciation of our \f0\i0 | | | \f2\i Lady \f0\i0 | | | 1st  
 Lesson |Gen. 18, to v. 16 | | 2nd Lesson |John 1, to v. 15  
 |Hebrews 2, v. 5 |1 John 4, to v. 15 | | or Rev. 12 | | | | \f2\i  
 Wednesday in \f0\i0 | | | \f2\i Easter-week \f0\i0 | | | 1st  
 Lesson | |1 Kings 17, v. 17 |2 Kings 4, v. 17 | | | to v. 38  
 2nd Lesson | |Matt. 28, v. 9 to |Matt. 28, v. 16 | | v. 16 | | | |  
 \f2\i Thursday in \f0\i0 | | | \f2\i Easter-week \f0\i0 | | | 1st  
 Lesson | |Jonah 1, v. 17 |Zech. 2, v. 10 | | and 2 | 2nd  
 Lesson | |Mark 16, to v. 9 |Mark 16, v. 9\  
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 \pard\pardefstab720\sa300\ql\qnatural \cf0 ADDITIONAL  
 PROPER LESSONS\  
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## |FIRST EVENSONG |MATTINS |EVENSONG

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\f2\i Friday in \f0\i0 | | | \f2\i Easter-week \f0\i0 | | | 1st  
 Lesson | |Job 19, v. 20 to |Isaiah 25, to v. 10 | | v. 28 | 2nd  
 Lesson | |1 Cor. 15, v. 35 | | | to v. 50 | \f2\i Saturday in  
 \f0\i0 | | | \f2\i Easter-week \f0\i0 | | | 1st Lesson | |Isaiah 25,  
 v. 11 |Isaiah 51, v. 9 too | | to v. 20 | v. 16 2nd Lesson |  
 |Phil. 3, v. 7 |1 Peter 1, v. 13 | | | \f2\i St Mark \f0\i0 | | | 1st  
 Lesson |Isaiah 55 | | 2nd Lesson |1 Peter 5, v. 8 |Mark 1, to  
 v. 16 |Acts 12, v. 24 to | | | 13, v. 6 | | | \f2\i Rogation  
 Monday \f0\i0 | | | 1st Lesson | |Deut. 8 |Deut. 28, to v.15  
 2nd Lesson | |Matt. 6, v. 24 |James 1, to v. 18 | | | \f2\i  
 Rogation Tuesday \f0\i0 | | | 1st Lesson | |1 Kings 8, v. 22

|Isaiah 64 | | to v. 41 | 2nd Lesson | |Luke 11, to v. 14 | | | |  
 \f2|i Ascension-day \f0|i0 | | | 1st Lesson |Lev. 16, to v. 23 |  
 | 2nd Lesson |Heb. 9, to v. 16 | | | | \f2|i Wednesday in  
 \f0|i0 | | | \f2|i Whitsun-week \f0|i0 | | | 1st Lesson | |Isaiah  
 61 |Numb. 18, to v. 15 2nd Lesson | |Luke 6, v. 12 to |  
 Cor. 3, v. 16 to | | v. 24 | 4, v. 6 | | | \f2|i Thursday in \f0|i0 | |  
 | \f2|i Whitsun-week \f0|i0 | | | 1st Lesson | |Isaiah 62 |Isaiah  
 51 2nd Lesson | |Acts 2, v. 12 to |Acts 2, v. 37 | | v. 27 | | | |  
 \f2|i Friday in \f0|i0 | | | \f2|i Whitsun-week \f0|i0 | | | 1st  
 Lesson | |Malachi 1, v. 6 |Malachi 2, to v. 11 2nd Lesson |  
 |Luke 10, v. 13 |2 Cor. 5, v. 20 to | | | 6, v. 11 | | | | \f2|i  
 Saturday in \f0|i0 | | | \f2|i Whitsun-week \f0|i0 | | | 1st  
 Lesson | |Malachi 3, to v. 13 | 2nd Lesson | |Luke 12, to v.  
 13 | \ |pard\pardeftab720\sa140\q|\qnatural \cf0 \  
 \pard\pardeftab720\sa300\q|\qnatural \cf0 ADDITIONAL  
 PROPER LESSONS\

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|FIRST EVENSONG |MATTINS |EVENSONG

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\f2|i St Barnabas \f0|i0 | | | 2nd Lesson |Acts 15. v. 36 | | | | |  
 \f2|i St John Baptist \f0|i0 | | | 1st Lesson |Judges 13, v. 2 | |  
 | to v. 15 | | 2nd Lesson |Luke 1, v. 5 to | | | v. 26 | | | | | \f2|i  
 St Peter \f0|i0 | | | 2nd Lesson |2 Peter 1, to v. 16 | | | | | \f2|i  
 Transfiguration \f0|i0 | | | 1st Lesson |Exodus 24, v. 9  
 |Exodus 34. v. 29 |Exodus 3, to v. 16 2nd Lesson |Mark 9,  
 to v. 11 |2 Cor. 3 |Luke 9, v. 18 to | | | v. 37 | | | | \f2|i St  
 Matthew \f0|i0 | | | 2nd Lesson |Mark 2, v. 13 to | |Matt. 19,

v. 23 | v. 18 | | | | \f2{i} St Michael \f0{i0} | | | 1st Lesson  
 |Dan. 12 or Exod. | | | 23, v. 20 to v. 26 | | 2nd Lesson |Rev.  
 8, v. 2 or 10 | | | | \f2{i} St Luke \f0{i0} | | | 1st Lesson  
 |Ecclus. 39, to v. 12 | | 2nd Lesson |Philem. v. 20 |Luke 1,  
 to v. 5 |Acts 1, to v. 9 | | | \f2{i} All Saints \f0{i0} | | | 1st  
 Lesson |Ecclus. 44, to v. 16 | | 2nd Lesson |Rev. 5 or 7, v.  
 13 | | | | \f2{i} Ember Days in Lent \f0{i0} | | | \f2{i} and  
 September \f0{i0} | | | \f2{i} Wednesday \f0{i0} | | | 1st Lesson |  
 |Jer. 23, to v. 16 |Malachi 2, to v. 11 2nd Lesson | |John 1,  
 v. 29 |1 Thess. 5 | | | \f2{i} Friday \f0{i0} | | | 1st Lesson |  
 |Malachi 3, to v. 13 |Malachi 3, v. 13 | | | and 4 2nd Lesson  
 | |Luke 12, v. 35 to |2 Tim. 1 | | v. 49 | | | | \f2{i} Saturday  
 \f0{i0} | | | 1st Lesson | |1 Kings 13, to v. |2 Kings 2, to v. 16 |  
 | 27 | 2nd Lesson | | |2 Cor. 4 or Hebrews | | | 13, v. 7 to v.  
 22\ \pard\pardeftab720\sa140\q\qnatural \cf0 \  
 \pard\pardeftab720\sa300\q\qnatural \cf0 ADDITIONAL  
 PROPER LESSONS\

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## |FIRST EVENSONG |MATTINS |EVENSONG

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\f2{i} Festivals of Apostles \f0{i0} | | | ( \f2{i} when no other  
 Proper \f0{i0} | | | \f2{i} Lesson is appointed \f0{i0} ) | | | 1st  
 Lesson |Deut. 18, v. 15 or | | | Isaiah 6 or 35 | | | or Ezek. 2  
 and | | | 3, to v. 4 | | 2nd Lesson |Matt. 10, to v. 16 | \f2{i}  
 Any of the Lessons of the First \f0{i0} | or v. 16 to v. 34 | \f2{i}  
 Evensong may be used when no \f0{i0} | or Mark 3, v. 13 |  
 \f2{i} other Proper Lesson is appointed. \f0{i0} | to v. 20 or

Acts ||| 1, to v. 15 or ||| 1 Cor. 4, v. 9 to ||| v. 17 or Eph.  
 2, ||| v. 11 or Rev. 21, ||| v. 9 |||| \f2\i Dedication  
 Festival \f0\i0 ||| 1st Lesson |Gen. 28, v. 10 |2 Chron. 6, v.  
 12 |2 Chron. 7, v. 12 || 2 v. 22 | 2nd Lesson |1 Cor. 3, v. 9  
 to |2 Cor. 6, v. 14 to |John 10, v. 22 to |v. 18 | 7, v. 2 | v. 31  
 or Luke 19, ||| to v. 11 \f2\i Thanksgiving for \f0\i0 | \f2\i  
 Harvest \f0\i0 | 1st Lesson |Deut. 25, to v. 12 or 8, v. 7 2nd  
 Lesson |John 6, v. 26 to v. 36 or Matt. 13, v. 24 to v. 31 |  
 \f2\i St Kentigern \f0\i0 || (January 13) |||| \f2\i St Patrick  
 \f0\i0 || (March 17) |||| \f2\i St Columba \f0\i0 (June 9) | \\  
 The Lessons for All Saints' Day may be used | / \f2\i St  
 Ninian \f0\i0 || (September 16) |||| \f2\i St Margaret of  
 Scotland \f0\i0 || (November 16) ||

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 PSALMS ON CERTAIN DAYS\  
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|MATTINS |EVENSONG |MATTINS |EVENSONG  
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\f2\i Christmas-day \f0\i0 |Psalm 19 |Psalm 89 || \f2\i  
 Easter-day \f0\i0 |Psalm 2 |Psalm 113 | --45 | --110 || | --57  
 | --114 | --85 | --132 || | --111 | --118 \f2\i Ash Wednesday  
 \f0\i0 |Psalm 6 |Psalm 102 || \f2\i Ascension-day \f0\i0  
 |Psalm 8 |Psalm 24 | --32 | --130 || | --15 | --47 | --38 | --143  
 || | --21 | --108 \f2\i Good Friday \f0\i0 |Psalm 22 |Psalm 69  
 || \f2\i Whitsunday \f0\i0 |Psalm 48 |Psalm 104 | --40 | --88

|| | --68 | --145 | --54 | || |

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\pard\pardefstab720\sa300\ql\qnatural \cf0 AN ADDITIONAL  
TABLE OF PROPER PSALMS\

\pard\pardefstab720\sa300\ql\qnatural \f2\i \cf0 Any of the  
Psalms following may be used on the days named, and  
those appointed for Christmas-day, Epiphany, Easter-day,  
Ascension-day, Whitsunday, and the Dedication Festival,  
also on the evening before; and those appointed for  
Christmas-day, Epiphany, Easter-day, and Ascension-day,  
also during seven days after; and those appointed for  
Whitsunday, also during six days after \f0\i0 . \

Christmas-day. 2, 8, 19,\* 45,\* 85,\* 110,\* 132.\* Epiphany.  
19, 46, 47, 48, 67, 72, 96, 117, 135. Ash-Wednesday. 6,\*  
32,\* 38,\* 102,\* 130,\* 143.\* Holy Week. 42, 43, 51, 141,  
142, or any of the Psalms for Ash-Wednesday and Good  
Friday. 22,\* 40,\* 54,\* 69,\* 88.\* Easter Eve ( \f2\i Mattins  
\f0\i0 ). 2,\* 30, 57,\* 98, 99, 100, 111,\* 113,\* 114,\* 116, 117,  
118,\* 148, 149, 159. Ascension-day. 8,\* 15,\* 21,\* 24,\* 47,\*  
108,\* 110. Whitsunday. 19, 46, 47, 48,\* 68,\* 96, 97, 98,  
104,\* 145.\* Trinity Sunday. 46, 93, 97, 98, 99, 100, 148,  
149, 150. Harvest Thanksgiving. 65, 67, 108, 104, 126,  
144, 145, 147. Dedication Festival. 24, 48, 84, 121, 122,  
127, 132.\ \* \f2\i These Psalms must be said at Mattins and

at one Evensong on the days named, in the manner  
prescribed, but on the evening of Christmas-day it shall

suffice to use any two of the Proper Psalms \f0\i0 .\n
 ALTERNATIVE SELECTIONS OF PSALMS\ Day of Month  
 Psalms\ 7. Mattins 36, 65, 118. 11. Evensong 31, 60, 61.  
 13. Evensong 4, 70, 91. 16. Evensong 82, 84, 85, 134. 22.  
 Evensong 91, 108. 28. Evensong 4. 136, 138. 31. Mattins  
 23, 24, 25, 26. 31. Evensong 91, 134.\ \f2\i These Psalms  
 must not be used on days when Proper Psalms are  
 appointed \f0\i0 .\ \pard\pardefstab720\sa140\q\qnatural \cf0  
 \ \pard\pardefstab720\sa300\q\qnatural \cf0 [Transcriber's  
 note: The following two tables face each other in the  
 original text. The Kalendar is the left-hand portion of the  
 table and the lessons appointed for Morning and Evening  
 Prayer are the right-hand portion.]\  
 \pard\pardefstab720\sa140\q\qnatural \cf0 \  
 \pard\pardefstab720\sa300\q\qnatural \cf0 THE KALENDAR  
 WITH THE TABLE OF LESSONS\ Days marked with an  
 asterisk \* are those for which proper Collects, Epistles, and  
 Gospels are canonically sanctioned in the Scottish  
 Church.\

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 JANUARY HATH XXXI DAYS\  
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1| A |  
 \f2\i Circumcision of our Lord \f0\i0 2| b | | | 3| c | 4| d | 5| e |  
 6| f | \f2\i Epiphany of our Lord \f0\i0 7| g |

----- 8| A  
 |Lucian, Priest and Martyr 9| b | 10| c | 11| d | 12| e | 13| f  
 |Hilary, Bishop and Confessor | |\* \f2\i Kentigern or Mungo,

Bishop of Glasgow \f0\i0 14| g |

----- 15| A |  
 | | 16| b | 17| c | 18| d |Prisca, Roman Virgin and Martyr 19|  
 e | 20| f |Fabian, Bishop of Rome and Martyr 21| g |Agnes,  
 Roman Virgin and Martyr

----- 22| A  
 |Vincent, Spanish Deacon and Martyr 23| b | 24| c | | | 25| d  
 | \f2\i Conversion of Saint Paul \f0\i0 26| e | | | 27| f | 28| g |  
 ----- 29| A |

30| b | | | 31| c |

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MORNING PRAYER ||EVENING PRAYER

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 I. LESSON ||I. LESSON ||I. LESSON ||I. LESSON

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 ..... |..... ||..... |.....  
 Gen. 1, to v. 20 |Matt. 1, v. 18 ||Gen. 1, v. 20 to 2 |Acts 1 |  
 || v. 4 | --2, v. 4 |--2 ||--3, to v. 20 |--2, to v. 22 --3, v. 20 to  
 4, v. 16|--3 ||--4, v. 16 |--2, v. 22 --5, to v. 28 |--4, to v. 23  
 |--5, v. 28 to 6, v. 9 |--3 | || |--6, v. 9 |--4, v. 23 to 5, v. 13  
 |--7 |--4, to v. 32

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 --8 |--5, v. 13 to v. 33 ||--9, to v. 20 |--4, v. 32 to 5, v. 17  
 --11, to v. 10 |--5, v. 33 ||--12 |--5, v. 17 --13 |--6, to v. 19

||--14 |--6 --15 |--6, v. 19 to 7, v. 7 ||--16 |--7, to v. 35 --17,  
to v. 23 |--7, v. 17 ||--18, to v. 17 |--7, v. 35 to 8, v. 5 | || |  
--20 |--8, v. 18 ||--21, to v. 22 |--8, v. 26

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--21, v. 33 to 22, |--9, to v. 18 ||--23 |--9, to v. 23 v. 20 | || |  
--24, to v. 29 |--9, v. 18 ||--24, v. 29 to v. 52 |--9, v. 23 --24,  
v. 52 |--10, to v. 24 ||--25, v. 5 to v. 19 |--10, to v. 24 --25, v.  
19 |--10, v. 24 ||--26, to v. 18 |--10, v. 24 --26, v. 18 |--11  
||--27, to v. 30 |--11 --27, v. 30 |--12, to v. 22 ||--28 |--12  
--29, to v. 21 |--12, v. 22 ||--31, to v. 25 |--13, to v. 26

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--31, v. 36 |--13, to v. 24 ||--32, to v. 22 |--13, v. 26 --32, v.  
22 |--13, v. 24 to v. 53 ||--33 |--14 --35, to v. 21 |--13, v. 53  
to 14 ||--37, to v. 12 |--15, to v. 30 | v. 13 | | .....  
|..... ||..... |..... --37, v. 12  
|--14, v. 13 ||--39 |--15, v. 30 to 16 | || | v. 16 --40 |--15, to v.  
21 ||--41, to v. 17 |--16, v. 16 --41, v. 17 to v. 53 |--15, v. 21  
||--41, v. 53 to 42 |--17, to v. 16 | || v. 25 |

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--42, v. 25 |--16, to v. 24 ||--43, to v. 25 |--17, v. 16 --43, v.  
25 to 44, |--16, v. 24 to 17, ||--44, v. 14 |--18, to v. 24 v. 14 |  
v. 14 || | --45, to v. 25 |--17, v. 14 ||--45, v. 25 to 46, |--18, v.  
24 to 19, | || v. 8 | v. 21

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note: The following two tables face each other in the



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FEBRUARY HATH XXVIII DAYS, in every Leap Year 29 days\ -----

1| d | \f2\i Fast \f0\i0 | | 2| e | \f2\i Purification of Mary the Blessed Virgin \f0\i0 3| f | Blasius, an Armenian Bishop and Martyr 4| g | | |

----- 5| A

| Agatha, a Sicilian Virgin and Martyr 6| b | | | 7| c | | | 8| d | 9| e | 10| f | | | 11| g |

----- 12| A |

| | 13| b | 14| c | Valentine, Bishop and Martyr | | 15| d | 16| e | 17| f | | | 18| g |

----- 19| A |

20| b | | | 21| c | 22| d | 23| e | | | \f2\i Fast \f0\i0 24| f | \f2\i Matthias, Apostle and Martyr \f0\i0 25| g | | |

----- 26| A |

27| b | | | 28| c | 29| | | | |

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MORNING PRAYER ||EVENING PRAYER

-----||-----  
 I. LESSON ||I. LESSON ||I. LESSON ||I. LESSON  
 -----||-----

Gen. 46, v. 26 to |Matt. 18, to v. 21 ||Gen. 47, v. 13 |Acts  
 19, v. 21 47, v. 13 | | | ..... |--18, v. 21 to 19, v.  
 3||..... |--20, to v. 17 --48 |--19, v. 3 to v. 27 |--49  
 |--20, v. 17 --50 |--19, v. 27 to 20, ||Exod. 1 |--21, to v. 17 |  
 v. 17 || |

-----||-----  
 Exod. 2 |--20, v. 17 |--3 |--21, v. 17 to v. 37 --4, to v. 24  
 |--21, to v. 23 |--4, v. 27 to 5, v. 15|--21, v. 37 to 22, | | | v.  
 23 --5 v. 15 to 6, v. 14 |--21, v. 23 |--6, v. 28 to 7, v.  
 14|--22, v. 23 to 23, | | | v. 12 --7, v. 14 |--22, to v. 15 |--8,  
 v. 20 |--23, v. 12 --8, v. 20 to 9, v. 13|--22, v. 15 to v. 41  
 |--9, v. 13 |--24 --10, to v. 21 |--22, v. 41 to 23, |--10, v. 21  
 & 11 |--25 | v. 13 || | --12, to v. 21 |--23, v. 13 |--12 v. 21 to  
 v. 43 |--26

-----||-----  
 --12, v. 43 to 13, |--24, to v. 29 |--13, v. 17 to 14 |--27, to v.  
 18 v. 17 | | | v. 10 | --14, v. 10 |--24, v. 29 |--15, to v. 22  
 |--27, v. 18 --15, v. 22 to 16 |--25, to v. 31 |--16, v. 11 |--28,  
 to v. 17 v. 11 | | | --17 |--25, v. 31 |--18 |--28, v. 17 --19  
 |--26, to v. 31 |--20, to v. 22 |Rom. 1 --21, to v. 18 |--26, v.  
 31 to v. 57 |--22, v. 21 to 23, |--2, to v. 17 | | | v. 10 | --23, v.  
 14 |--26, v. 57 |--24 |--2, v. 17

-----||-----  
 --25, to v. 23 |--27, to v. 27 |--28, to v. 13 |--3 --28, v. 29 to

v. 42 |--27, v. 27 to v. 57 ||--29, v. 35 to 30, |--4 | || v. 11 |  
 --31 |--27, v. 57 ||--32, to v. 15 |--5 --32, v. 15 |--28 ||--33, to  
 v. 12 |--6 --3, v. 12 to 34, |Mark 1, to v. 21 ||--24, v. 10 to v.  
 27 |--7 v. 10 | || | ..... |--1, v. 21 ||.....  
 |--8, to v. 18 --34, v. 27 |--2, to v. 23 |--35, v. 29 to 36 |--8,  
 v. 18 | || v.8 |

-----||-----  
 --39, v. 30 |--2, v. 23 to 3, v. 13 ||--40, to v. 17 |--9, to v. 19  
 --40, v. 17 |--3, v. 13 ||Levit. 9, v. 22 to |--9, v. 19 | || 10, v.  
 12 | Levit. 14, to v. 23 |--4, to v. 35 ||--19, v. 30 to 20, |--12 |  
 || v. 9 | ..... |..... ||.....  
 |..... |..... ||.....  
 |.....

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 \pard\pardefstab720\sa300\ql\qnatural \cf0 Days marked  
 with an asterisk \* are those for which proper Collects,  
 Epistles, and Gospels are canonically sanctioned in the  
 Scottish Church.\

-----\  
 MARCH HATH XXXI DAYS\  
 -----

----- | 1| d  
 |David, Archbishop of Minerva | | | 2| e |Cedde, or Chad,  
 Bishop of Lichfield | 3| f | | | | 4| g |

----- | 5| A |  
 | 6| b | | 7| c |Perpetua, Mauritanian Martyr | 8| d | | 9| e | |  
 10| f | | 11| g |

----- | 12| A  
 |Gregory the Great, Bishop of Rome, and Confessor | 13| b  
 | | 14| c | | | | 15| d | | 16| e | | | | 17| f |\* \f2|i Patrick,  
 Bishop \f0|i0 | 18| g |Edward, King of the West Saxons

----- | 19| A  
 | | 20| b | | 21| c |Benedict, Abbot 14| 22| d | | 23| e | 3| 24| f  
 | \f2|i Fast \f0|i0 11| 25| g | \f2|i Annunciation of Mary \f0|i0

----- | 26| A  
 | 19| 27| b | 8| 28| c | | 29| d | | | | 16| 30| e | 5| 31| f |

-----\ The  
 numbers here prefixed to the several days, between the  
 twenty-first day of March and the eighteenth day of April,  
 both inclusive, denote the days upon which those Full  
 Moons do fall, which happen upon or next after the  
 twenty-first day of March, in those years, of which they are  
 respectively the Golden Numbers: And the Sunday Letter  
 next following any such full Moon points out Easter-day for  
 that year. All which holds until the year of our Lord 2199  
 inclusive; after which year, the places of these Golden  
 Numbers will be changed.\

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MORNING PRAYER ||EVENING PRAYER

I. LESSON ||I. LESSON ||I. LESSON ||I. LESSON

Levit. 25, 50 v. 18 |Mark 4, v. 35 to 5, ||Levit. 25, v. 18 to  
|Rom. 11, to v. 25 | v. 21 || v. 44 | --26, to v. 21 |--5, v. 21  
|--25, v. 21 |--11, v. 25 Num. 6 |--6, to v. 14 ||Num. 9, v. 15  
to |--12 | || 10, v. 11 | --10, v. 11 |--6, v. 14 to v. 30 |--11, to  
v. 24 |--13

--11, v. 24 |--6, v. 30 |--12 |--14, & 15, to v. 8 --13, v. 17  
|--7, to v. 24 |--14, to v. 26 |--15, v. 8 --14, v. 26 |--7, v. 24  
to 8, v. 10 ||-16, to v. 23 |--16 --16, v. 23 |--8, v. 10 to 9, v. 2  
|--17 |1 Cor. 1, to v. 26 --20, to v. 14 |--9, v. 2 to v. 30  
|--20, v. 14 |--1, v. 26 & 2 --21, to v. 10 |--9, v. 30 |--21, v.  
20 to v. 32 |--3 --22, to v. 22 |--10, to v. 32 |--22, v. 22 |--4,  
to v. 18

--23 |--10, v. 32 |--24 |--4, v. 18 & 5 --25 |--11, to v. 27  
|--27, v. 12 |--6 Deut. 1, to v. 19 |--11, v. 27 to 12, ||Deut. 1,  
v. 19 |--7, to v. 25 | v. 13 || | --2, to v. 26 |--12, v. 13 to v. 35  
|--2, v. 26 to 3, v. 18|--7, v. 25 --3, v. 18 |--12, v. 35 to 13,  
|--4, to v. 25 |--8 | v. 14 || | --4, v. 25 to v. 41 |--13, v. 14  
|--5, to v. 22 |--9 --5, v. 22 |--14, to v. 27 |--6 |--10, & 11, v.

-----||-----  
 --7, to v. 12 |--14, v. 27 to v. 53 |--7, v. 12 |--11, v. 2 to v.  
 17 --8 |--14, v. 53 |--10, v. 8 |--1, v. 17 --11, to v. 18 |--15,  
 to v. 42 |--11, v. 18 |--12, to v. 28 --15, to v. 16 |--15, v. 42  
 & 16 |--17, v. 8 |--12, v. 28 & 13 --18, v. 9 |Luke 1, to v. 26  
 |--24, v. 5 |--14, to v. 20 --26 |--1, v. 26 to v. 46 |--27 |--14,  
 v. 20 ..... |--1, v. 46 ||..... |--15, to v. 35

-----||-----  
 --28, to v. 15 |--2, to v. 21 |--28, v. 15 to v. 47 |--15, v. 35  
 --28, v. 47 |--2, v. 21 |--29, v. 9 |--16 --30 |--3, to v. 23  
 |--31, to v. 14 |2 Cor. 1, to v. 23 --31, v. 14 to v. 30 |--4, to  
 v. 16 |--31, v. 30 to 32, |--1, v. 23 to 2, v. 14 | || v. 44 | --32,  
 v. 44 |--4, v. 16 |--33 |--2, v. 14 & 3 --34 |--5, to v. 17  
 ||Joshua 1 |--4

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-----\ APRIL  
 HATH XXX DAYS\  
 -----

| 1 | g |  
 -----  
 13 | 2 | A | 2 | 3 | b | Richard, Bishop of Chichester | 4 | c

|Ambrose, Bishop of Milan 10| 5| d | | | | 6| e | 18| 7| f | 7|  
8| g | | | |

----- | 9| A |  
15| 10| b | | | | 4| 11| c | | 12| d | 12| 13| e | 1| 14| f | | 15| g |  
----- 9| 16|

A | 17| 17| b | 6| 18| c | | 19| d |Alphege, Archbishop of  
Canterbury | | | | 20| e | | 21| f | | 22| g |

----- | 23| A  
|Saint George, Martyr | 24| b | | 25| c | \f2|i Saint Mark,  
Evangelist and Martyr \f0|i0 | | | | 26| d | | 27| e | | 28| f | |  
29| g | | 30| A | | | |

-----t the terrible  
reality.

Johansen and his men landed at a sloping mud-bank on this monstrous Acropolis, and clambered slipperily up over titan oozy blocks which could have been no mortal staircase. The very sun of heaven seemed distorted when viewed through the polarising miasma welling out from this sea-soaked perversion, and twisted menace and suspense lurked leeringly in those crazily elusive angles of carven rock where a second glance shewed concavity after the first shewed convexity.

Something very like fright had come over all the explorers before anything more definite than rock and ooze and weed was seen. Each would have fled had he not feared

the scorn of the others, and it was only half-heartedly that they searched - vainly, as it proved - for some portable souvenir to bear away.

It was Rodriguez the Portuguese who climbed up the foot of the monolith and shouted of what he had found. The rest followed him, and looked curiously at the immense carved door with the now familiar squid-dragon bas-relief. It was, Johansen said, like a great barn-door; and they all felt that it was a door because of the ornate lintel, threshold, and jambs around it, though they could not decide whether it lay flat like a trap-door or slantwise like an outside cellar-door. As Wilcox would have said, the geometry of the place was all wrong. One could not be sure that the sea and the ground were horizontal, hence the relative position of everything else seemed phantasmally variable.

Briden pushed at the stone in several places without result. Then Donovan felt over it delicately around the edge, pressing each point separately as he went. He climbed interminably along the grotesque stone moulding - that is, one would call it climbing if the thing was not after all horizontal - and the men wondered how any door in the universe could be so vast. Then, very softly and slowly, the acre-great lintel began to give inward at the top; and they saw that it was balanced.



Donovan slid or somehow propelled himself down or along the jamb and rejoined his fellows, and everyone watched the queer recession of the monstrously carved portal. In this phantasy of prismatic distortion it moved anomalously in a diagonal way, so that all the rules of matter and perspective seemed upset.

The aperture was black with a darkness almost material. That tenebrousness was indeed a positive quality ; for it obscured such parts of the inner walls as ought to have been revealed, and actually burst forth like smoke from its aeon-long imprisonment, visibly darkening the sun as it slunk away into the shrunken and gibbous sky on flapping membraneous wings. The odour rising from the newly opened depths was intolerable, and at length the quick-eared Hawkins thought he heard a nasty, slopping sound down there. Everyone listened, and everyone was listening still when It lumbered slobberingly into sight and gropingly squeezed Its gelatinous green immensity through the black doorway into the tainted outside air of that poison city of madness.

Poor Johansen's handwriting almost gave out when he wrote of this. Of the six men who never reached the ship, he thinks two perished of pure fright in that accursed instant. The Thing cannot be described - there is no language for such abysses of shrieking and immemorial

lunacy, such eldritch contradictions of all matter, force, and cosmic order. A mountain walked or stumbled. God! What wonder that across the earth a great architect went mad, and poor Wilcox raved with fever in that telepathic instant? The Thing of the idols, the green, sticky spawn of the stars, had awaked to claim his own. The stars were right again, and what an age-old cult had failed to do by design, a band of innocent sailors had done by accident. After viginillions of years great Cthulhu was loose again, and ravening for delight.

Three men were swept up by the flabby claws before anybody turned. God rest them, if there be any rest in the universe. They were Donovan, Guerrera, and Angstrom. Parker slipped as the other three were plunging frenziedly over endless vistas of green-crustd rock to the boat, and Johansen swears he was swallowed up by an angle of masonry which shouldn't have been there; an angle which was acute, but behaved as if it were obtuse. So only Briden and Johansen reached the boat, and pulled desperately for the Alert as the mountainous monstrosity flopped down the slimy stones and hesitated, floundering at the edge of the water.

Steam had not been suffered to go down entirely, despite the departure of all hands for the shore; and it was the work of only a few moments of feverish rushing up and

down between wheel and engines to get the Alert under way. Slowly, amidst the distorted horrors of that indescribable scene, she began to churn the lethal waters; whilst on the masonry of that charnel shore that was not of earth the titan Thing from the stars slavered and gibbered like Polypheme cursing the fleeing ship of Odysseus. Then, bolder than the storied Cyclops, great Cthulhu slid greasily into the water and began to pursue with vast wave-raising strokes of cosmic potency. Briden looked back and went mad, laughing shrilly as he kept on laughing at intervals till death found him one night in the cabin whilst Johansen was wandering deliriously.

But Johansen had not given out yet. Knowing that the Thing could surely overtake the Alert until steam was fully up, he resolved on a desperate chance; and, setting the engine for full speed, ran lightning-like on deck and reversed the wheel. There was a mighty eddying and foaming in the noisome brine, and as the steam mounted higher and higher the brave Norwegian drove his vessel head on against the pursuing jelly which rose above the unclean froth like the stern of a daemon galleon. The awful squid-head with writhing feelers came nearly up to the bowsprit of the sturdy yacht, but johansen drove on relentlessly. There was a bursting as of an exploding bladder, a slushy nastiness as of a cloven sunfish, a stench as of a thousand opened graves, and a sound that

the chronicler could not put on paper. For an instant the ship was befouled by an acrid and blinding green cloud, and then there was only a venomous seething astern; where - God in heaven! - the scattered plasticity of that nameless sky-spawn was nebulously recombining in its hateful original form, whilst its distance widened every second as the Alert gained impetus from its mounting steam.

That was all. After that Johansen only brooded over the idol in the cabin and attended to a few matters of food for himself and the laughing maniac by his side. He did not try to navigate after the first bold flight, for the reaction had taken something out of his soul. Then came the storm of April 2nd, and a gathering of the clouds about his consciousness. There is a sense of spectral whirling through liquid gulfs of infinity, of dizzying rides through reeling universes on a comets tail, and of hysterical plunges from the pit to the moon and from the moon back again to the pit, all livened by a cachinnating chorus of the distorted, hilarious elder gods and the green, bat-winged mocking imps of Tartarus.

Out of that dream came rescue-the Vigilant, the vice-admiralty court, the streets of Dunedin, and the long voyage back home to the old house by the Egeberg. He could not tell - they would think him mad. He would write of

what he knew before death came, but his wife must not guess. Death would be a boon if only it could blot out the memories.

That was the document I read, and now I have placed it in the tin box beside the bas-relief and the papers of Professor Angell. With it shall go this record of mine - this test of my own sanity, wherein is pieced together that which I hope may never be pieced together again. I have looked upon all that the universe has to hold of horror, and even the skies of spring and the flowers of summer must ever afterward be poison to me. But I do not think my life will be long. As my uncle went, as poor Johansen went, so I shall go. I know too much, and the cult still lives.

Cthulhu still lives, too, I suppose, again in that chasm of stone which has shielded him since the sun was young. His accursed city is sunken once more, for the Vigilant sailed over the spot after the April storm; but his ministers on earth still bellow and prance and slay around idol-capped monoliths in lonely places. He must have been trapped by the sinking whilst within his black abyss, or else the world would by now be screaming with fright and frenzy. Who knows the end? What has risen may sink, and what has sunk may rise. Loathsomeness waits and dreams in the deep, and decay spreads over the tottering cities of men. A time will come - but I must not and cannot think! Let

me pray that, if I do not survive this manuscript, my executors may put caution before audacity and see that it meets no other eye.

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