

Devout Instructions and Prayers

by

Sir Thomas More

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Page and line numbers correspond to
The Complete Works of St. Thomas More
(Yale University Press), volume 13.

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A complete concordance to this work can be found at
<https://thomasmorestudies.org/concordance-home/#instructions-and-prayers>

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Spelling standardized, punctuation modernized, and glosses added
by Mary Gottschalk

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Punctuation

The only punctuation marks found in the original printed version of this text are the period, comma, colon, question mark, slash, or “virgule” (/), and parentheses. Quotation marks, semicolons, dashes, exclamation points, and italics have been made use of with the goal of making the text more readily understood by present-day readers. As for the suspension points (. . .), these are substitutes for many of More’s slashes. He often used a slash where we would use a comma, a semicolon, a dash, or italics; but he also, quite often, used one to indicate whether a certain phrase was meant to be connected more closely with the one preceding it or with the one following it; to call attention to parallel elements in different phrases; or simply to facilitate serious reflection. He also sometimes used a slash for dramatic purposes—to indicate, perhaps, a coming sly comment, or some possibly surprising conclusion. The evident thoughtfulness with which More punctuated this book leads one to suspect that he anticipated its being often read aloud, and wanted to make sure the reader got the cadence right. He writes as though he were speaking.

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*Here follow certain devout and virtuous
instructions, meditations, and prayers made and
collected by Sir Thomas More, Knight,
while he was prisoner in the Tower
of London.*

4 *made*: written 5 *collected*: put together

*A godly instruction written by Sir Thomas
More, Knight, within a while after he was prisoner
in the Tower of London; in the Year of our Lord
1534.*

5 **B**ear no malice, nor evil will, to no man living. For either that man is
good or naught. If he be good, and I hate him, then am I naught.
If he be naught, either he shall amend and die good, and go to
God, or abide naught... and die naught, and go to the Devil. And
then let me remember that if he shall be saved, he shall not fail
10 (if I be saved too, as I trust to be) to love me very heartily, and I shall
then in like wise love him.

And why should I now, then, hate one for this while... which shall
hereafter love me forevermore? And why should I be now, then,
enemy to him... with whom I shall in time coming... be coupled in
15 eternal friendship? And, on the other side, if he shall continue
naught, and be damned—then is there so outrageous eternal
sorrow towards him... that I may well think myself a deadly cruel
wretch... if I would not now rather pity his pain... than malign
his person. If one would say that we may well, with good conscience, wish
20 an evil man harm... lest he should do harm to such other folk as
are innocent and good: I will not now dispute upon that point; for
that root hath more branches to be well weighed and considered than I
can now conveniently write (having none other pen than a coal).
But, verily, thus *will* I say: that I will give counsel to every good friend
25 of mine—but if he be put in such a room... as to punish an evil man
lieth in his *charge*... by reason of his *office*—else leave the desire of
punishing unto God and unto such other folk... as are so grounded in
charity, and so fast cleave to God, that no secret shrewd, cruel

2 *was*: i.e., was taken 5 *evil*: ill 6, 7, etc. *naught*: bad 8 *abide*: remain
11 *wise*: manner 12, 19 *one*: someone 12 *which*: who 15 *side*: i.e., hand
16 *so outrageous*: such extreme 17 *towards him*: coming his way
17 *deadly*: mortally; damnably 18 *malign*: bear malice toward; regard with hatred
19 *may well*: can rightly 23 *conveniently*: without difficulty
23 *coal*: piece of charcoal 24 *verily*: indeed // *thus*: the following 25 *but if*: unless
25 *room*: position 26 *lieth in his charge*: is a responsibility of his; is for him a duty
28 *secret*: hidden // *shrewd*: malicious

affection... under the cloak of a just and a virtuous zeal... can creep in and undermine them. But let us that are no better than men of a mean sort... ever pray for such merciful amendment in other folk... as our own conscience showeth us that we have need in ourselves.

1 *affection*: disposition 2 *undermine*: subvert 3 *mean*: mediocre; middling
4 *need*: i.e., need of

*A godly instruction written in Latin by Sir
Thomas More, Knight, while he was prisoner in
the Tower of London; in the Year of our Lord
1534.*

- 5 **V**ita per offensam Dei servata erit, ei qui sic se servavit odibilis. Nam qui sic vitam tuam servaveris, tute postridie vitam tuam odio habebis et dolebis vehementer mortem te non pertulisse pridie. Nam restare tibi mortem, recordaberis quae; qualis futura sit nescis, neque quam cito ventura. Et merito habes metuere... ne mortem sic dilatam sequantur
- 10 *Revelation 9:6* inferorum tormenta, ubi "desiderabunt homines mori, et mors fugiet ab eis"; cum eam mortem quam fugisti, secutura fuerit aeterna caelorum gloria.
- Quam stultum est vitando mortem temporaneam... incurrere in aeternam? Nec temporaneam vitare, tamen, sed paulisper differre!
- 15 Nam si impraesentiarum mortem vitaris, an perpetuo iam victurus es? Aut alio tempore sine poena moriturus? Immo, continget tibi fortasse quod diviti longam sibi vitam promittenti, Christus impendisse
- 20 *Luke 12:20* commemorat: "Stulte, hac nocte rapient abs te animam tuam!" Ceterum hoc certe
- certum habes: quod et mori aliquando debes... et (quae est humanae vitae brevitatis) vivere diu non potes. Denique, nec hoc, opinor, dubitas quod cum fatalis tibi morbus advenerit, et appetentis mortis molestia ceperit ingravescere, optabis te fuisse pridem pro animae tuae conservatione... quantumvis cruciabili morte peremptum. Non
- 25 est illud, ergo, tam desperate metuendum tibi ne fiat... quod fuisse factum scis te paulo post exoptatum.
- Qui patiuntur secundum voluntatem Dei... fideli Creatori commendent animas suas.

- 1 Peter 4:12–13* “Carissimi, nolite peregrinari in fervore qui ad tentationem vobis fit, quasi novi aliquid vobis contingat, sed communicantes Christi passionibus gaudete, ut in revelatione gloriae eius gaudeatis exsultantes.” Pudeat bonos in bonis
- 5 timidiore esse quam mali sunt in malis. Audire, siquidem, latrones licet dicentes, “Ignavum esse eum qui refugiat septennii voluptatem, ne, post patiatur dimidiatae horae suspendium.” Et christianum hominem non pudeat potius aeternam vitam et felicitatem perdere... quam pati velit brevem mortem paulo citius... quam tamen scit se necessario
- 10 passurum paulo serius... et, nisi peniteat, a morte temporali ruiturum protinus in aeternam... eamque plenam tormentis omni morte molestioribus.
- Si quis vel unum conspiceret posset ex daemonibus illis... qui magno numero nos exspectant... ut in aeternum crucient: omnes mortalium,
- 15 omnium minas prae illius, unius terrore floccifaceret. Et quanto magis floccifaceret si videre posset caelos apertos... et Iesum stantem, sicut vidit beatus Stephanus?
- Acts 7:55–56*
- 1 Peter 5:8* “Adversarius vester diabolus sicut leo rugiens circuit quaerens quem devoret.” Bernardus: “Gratias
- 20 ago magno illi Leoni de tribu Iuda, rugire *iste* potest, mordere non potest. Quantumcumque minetur, non simus bestiae ut nos prosternat vacuus ille rugitus. . . . Vere bestia est, vere rationis expers, qui tam pusillanimis est... ut solo timore cedat, qui sola futuri laboris exaggeratione
- victus, ante conflictum, non telo, sed tuba
- 25 *Hebrews 12:4* prosternitur. ‘Nondum restitistis usque ad sanguinem,’ ait strenuus ille dux... qui leonis huius
- James 4:7; 1 Peter 5:9* noverat vanum esse rugitum. Et alius: ‘Resistite,’ inquit, ‘diabolo, et fugiet a vobis.’” “Resistite fortes in fide.”
- Isaiah 31:1, 3* “Eos qui spe in Deum relicta, fugiunt ad humanum auxilium, perituros,” praedicat, “cum
- 30 *1 Chronicles 10:13–14* suo auxilio,” Isaias (31). Sic periit Saul rex, qui

murmurans, impatiens et desperans, de Deo, quia non statim exauditus est, transtulit se ad consulendam phitonissam—cum prius omnes phitonissas edicto publico iussisset puniendas.

5 My firm hope is that he... which so dearly bought me... will not, without mine own damnable fault, lose me to his most malicious enemy.

The English of the Latin that went before

10 **W**hosoever so saveth his life that he displeaseth God thereby... shall soon after, to his no little grief, full sore mislike the same. For if thou so savest thy life, thou shalt on the morrow so deadly *hate* thy life... that at the heart full heavy shalt thou be... that the day before thou didst not lose thy life. For that certainly die thou must... shalt thou full surely remember; but how, or how soon—*that* wottest thou not at all. And just cause hast thou to fear... lest upon the such
15 delay of that death... may haply ensue the everlasting torments in hell—where “men shall sore long to die, and death shall flee from them”; whereas by the enduring of that death which thou so much abhorrest, there should have undoubtedly followed... the everlasting joys of heaven.

20 What folly is it for thee, then, to avoid this temporal death... as thereby to fall in peril to purchase thyself *eternal* death? And yet therewith not to escape thy temporal death, but perhaps for a while... only to *delay* thy death!

25 For put case thou mightest for that while eschew the danger of death. Art thou sure, therefore, either to continue thy life forever... or at another time to die and feel no pain? Nay, rather it may fortune to fare with thee... as it fared with the rich man that assuredly reckoned himself to live full many a year—to whom
30 *Luke 12:20* Christ said, “This night, thou fool, shall they bereave thee of thy life!” And again, this art thou well assured of: that both die once thou shalt... and also (for that

4 *which*: who // *so dearly*: at such great cost // *bought*: ransomed; redeemed
5 *mine own damnable fault*: i.e., damnation-meriting guilt on my part; my incurring damnation by my own fault // 7 *English*: i.e., translation into English
7 *Latin that went before*: i.e., preceding Latin text // 9, 11, 28 *full*: very
9, 16 *sore*: intensely // 9 *mislike*: dislike // 10 *morrow*: next day
11 *heavy*: sorry // 13 *full surely*: with complete certainty
13 *wottest thou*: you know // 15 *haply*: perhaps
17 *abhorrest*: shrink from with horror // 18 *undoubtedly*: undoubtedly; definitely
20 *folly*: idiocy // *as*: i.e., in such a way as
21 *in peril to purchase*: into the danger of purchasing
24 *put case*: suppose // *mightest*: could // *eschew*: escape; keep clear of
27 *fortune*: turn out // *fare*: go // *fared*: went // 28 *assuredly*: confidently
28 *live full many a year*: have quite many a year to live
31 *once*: someday // *for that*: because

so shortly man's life here passeth away) that long here live thou canst not.

Finally, hereof, as I suppose, doubttest thou never a deal: that when the time shall come in which thou shalt lie sick on thy deathbed, and therewith begin to feel the painful pangs of death so dreadfully drawing on, then wilt thou heartily wish... for the saving of thy soul... thou hadst died a most sharp and cruel death many a day before. Then cause hast thou none, pardie, so sore to fear that thing to fall... which, as thou knowest thyself right well, thou wouldst within a while *after* have wished to have fallen unto thee *before*. Whosoever suffer any trouble or adversity according to the will of God... must wholly commit their souls into the *hands* of God—their trusty and faithful Creator.

1 Peter 4:12–13 “Be not discouraged, my well-beloved brethren,” saith Saint Peter, “by reason of the extreme persecution that is amongst you (which is sent you for a proof of your patience!), as though some strange thing were befallen unto you; but inasmuch as ye be partakers of Christ's pains and Passion, full heartily *rejoice*, that thou mayest likewise rejoice at the revelation of his glory.”

Well may good men be ashamed to have less courage to do good... than evil men have to do evil. For a man may hear thieves not let to say that “he hath a faint stomach... that will stick for half an hour's hanging... to live seven years in pleasure.” And what a shame were it, then, for a *Christian* man... to be content rather to lose the life and bliss *everlasting*... than suffer a short death somewhat before his time!—which he is so well assured that needs suffer he *shall*, and that within a while after, and, but if he repent him in time, straight upon his *temporal* death fall into *eternal* death... and the same so horrible and painful... that it far exceedeth all other kinds of death.

If it were possible for a man, with his corporeal eyes, to behold one of those grisly fiends... which in so great a number daily look and long for us... in hell forever to torment us: the fear of him alone... would make him not to regard a rush... all the terrible threats that any man could imagine. And how much less would he regard them, then, if he might possibly see heaven open... and Jesus

3 *hereof*: of this // *doubtest* . . . *deal*: you have not a bit of doubt
 6 *dreadfully*: fearfully 8 *pardie*: by George 9 *sore*: terribly
 9 *that thing to fall*: that that thing will happen 11 *fallen*: happened
 13 *trusty*: trustworthy // *faithful*: true-to-his-word 14 *discouraged*: disheartened
 16 *proof*: testing 17 *strange*: surprising 18 *partakers of*: sharers in
 19 *full*: very 22 *a man may*: one can 23 *not let*: not forbear; go so far as
 23 *faint stomach*: cowardly spirit // *that*: who // *stick*: hesitate
 25 *were it*: would it be // *content*: willing 28 *but if*: unless
 29 *straight*: directly 32 *corporeal*: bodily
 35 *to regard a rush*: attach a straw's worth of importance to
 37 *regard*: care about // *might*: could

- Acts 7:55–56 Christ there standing, as did the blessed Saint Stephen?
- 1 Peter 5:8 “Your adversary the devil,” saith Saint Peter, “like a roaring lion runneth about, seeking whom he may devour.” But hark what Saint Bernard saith: “I humbly thank that mighty Lion of the tribe of Judah, well roar may *this* lion, but bite me he cannot. Threateneth he us never so much, let us not be such beastly cowards... that for his only rude roaring, we fall down flat to the ground. . . .
- 10 “For a very *beast* is he, and hath no reason indeed, which is either so feeble-spirited that for fear alone giveth over... or so discomfited upon a vain imagination of the pains that he may hap to suffer... that at the bare blast of the trumpet, before the battle begin, he is quite and clean overthrown, without any stroke at all.
- 15 Hebrews 12:4 “‘Ye have not resisted as yet to the shedding of your blood,’ saith that valiant Captain... which knew right well... that the roaring of this lion was nothing to be passed on. And another saith, ‘Stand stiff against the devil, and he will flee from you.’”
- 20 1 Peter 5:9 Stand stiff, I say, with a “strong and steadfast faith”; for Isaiah giveth us warning before... that Isaiah 31:1, 3 “they that, having no hope of God’s help, fly for succor to man’s help... shall, both themselves and their helpers with them, come to utter confusion.”
- 25 1 Chronicles 10:13–14 So came King Saul to naught, who, because he was not by and by of God heard at his pleasure, murmured, grudged, and distrusted God... and so fell, in conclusion, to seek counsel of a *witch*—whereas for the *punishment* of all witches... he himself had given generally so precise commandment
- 30 before.

5 *hark*: listen to 5–19: This is from the thirteenth of Saint Bernard’s sermons on Psalm 91.
 7 *never so*: no matter how 8 *beastly*: i.e., subhuman; unreasoning
 8 *for his only*: just because of his // *rude*: harsh 10, 16 *which*: who
 12 *vain*: useless // *hap*: happen 13 *bare*: mere // *blast*: blowing
 14 *quite and clean*: completely and absolutely // *stroke*: i.e., attack having been made
 17–18 *passed on*: given a moment’s thought; paid any attention to
 18, 20 *stiff*: firm; uncompromisingly 22 *of God’s help*: i.e., in God, that he will help them
 24 *confusion*: destruction 25 *naught*: ruin 26 *by and by*: immediately
 26–27 *of . . . pleasure*: i.e., listened to by God as he wanted to be 27 *grudged*: protested
 27 *in conclusion*: in the end 28, 29 *witch(es)*: necromancer(s); medium(s)
 29 *generally*: all-inclusively; allowing for no exception // *precise*: strict

*A devout prayer... collected out of the Psalms
of David... by Sir Thomas More, Knight, while he
was prisoner in the Tower of London; whereunto
he made this title following.*

5 Imploratio Divini Auxilii contra Tentationem;
Cum Insultatione contra Daemones, ex Spe et
Fiducia in Deum

Psalm 3:2–4, 6–7 **D**omine, quid multiplicati sunt qui tribulant
me! Multi insurgunt adversum me!
10 Multi dicunt animae meae, “Non est salus ipsi in Deo eius.”
Tu autem, Domine, susceptor meus es, gloria mea, et exaltans caput
meum.
Ego dormivi, et soporatus sum; exsurrexi, quia Dominus suscepit me.
Non timebo millia populi circumdantis me; exsurge, Domine! Salvum
15 me fac, Deus meus!

Psalm 5:9–13 Domine, deduc me in iustitia tua; propter
inimicos meos, dirige in conspectu tuo viam
meam.
Quoniam non est in ore eorum veritas; cor eorum vanum est.
20 Sepulchrum patens est guttur eorum—iudica illos, Deus.
Decidant a cogitationibus suis, secundum multitudinem impietatum
eorum expelle eos, quoniam irritaverunt te, Domine.
Et laetentur omnes qui sperant in te: in aeternum exsultabunt—et
habitabis in eis.

25 Domine, ut scuto bonae voluntatis tuae coronasti nos.
Psalm 7:2–3, 7, 6, 13–18 Domine Deus meus, in te speravi; salvum me
fac ex omnibus persequentibus me, et libera me,
nequando rapiat ut leo animam meam, dum non est qui redimat,
neque qui salvum faciat.

1 *collected*: put together 4 *made*: i.e., gave

8, 16, 26: Here and throughout this section, the marginal references have been adjusted to correspond with the psalm-and-verse numbering used in the New American Bible.

- Exsurge, Domine, in ira tua, et exaltare in finibus inimicorum meorum.
 Persequatur inimicus animam meam, ut comprehendat et conculcet
 in terra vitam meam, et gloriam meam in pulverem deducat.
 Arcum suum tetendit, et paravit illum, et in eo paravit vasa mortis;
 5 sagittas suas ardentibus effecit.
 Ecce parturit iniustitiam: concepit dolorem, et peperit iniquitatem.
 Lacum aperuit, et effodit eum—incidit in foveam quam fecit.
 Convertetur dolor eius in caput eius, et in verticem ipsius iniquitas
 eius descendet.
- 10 Confitebor Domino secundum iustitiam eius, et psallam nomini
 Domini Altissimi.
Psalm 4:9 In pace in idipsum dormiam et requiescam.
 Quoniam tu, Domine, singulariter in spe constituisti
 me.
- 15 *Psalm(s) 9:14, 11, 10;* Miserere mei, Domine; vide humilitatem
(10):1; 9:19; (10):12, 14, 17 meam de inimicis meis!
 Et sperent in te qui noverunt nomen tuum, Domine; quoniam non
 dereliquisti quaerentes te, Domine.
 Et factus est Dominus refugium pauperi: adiutor in oportunitatibus,
 20 in tribulatione.
 Ut quid, Domine, recessisti longe; despicias in oportunitatibus, in
 tribulatione?
 Quoniam non in finem oblivio erit pauperis; patientia pauperum
 non peribit in finem.
- 25 Exsurge, Domine Deus; exaltetur manus tua—ne obliviscaris pauperum.
 Tibi derelictus est pauper; orphano tu eris adiutor.
 Desiderium pauperum exaudivit Dominus—praeparationem cordis
 eorum audivit auris tua.
- 30 *Psalm 11:4* Dominus in templo sancto suo, Dominus in
 caelo sedes eius.
 Oculi eius in pauperem respiciunt; palpebrae eius interrogant filios
 hominum.
Psalm 12:6 “Propter miseriam inopum, et gemitum pauperum,
 nunc exurgam,” dicit Dominus.

- Psalm 7:2* Domine Deus meus, in te speravi; salvum me
fac ex omnibus persequentibus me, et libera me.
- Psalm 13:2-6* Usquequo, Domine? Oblivisceris me in finem?
Usquequo avertis faciem tuam a me?
- 5 Quamdiu ponam consilia in anima mea, dolorem in corde meo per
diem?
Usquequo exaltabitur inimicus meus super me? Respice et exaudi
me, Domine Deus meus.
Illumina oculos meos, ne umquam obdormiam in morte; nequando
- 10 dicat inimicus meus, “Praevalui adversus eum.”
Qui tribulant me exsultabunt si motus fuero. Ego autem in misericordia
tua speravi.
Exsultabit cor meum in salutari tuo; cantabo Domino, qui bona
tribuit mihi, et psallam nomini Domini Altissimi.
- 15 *Psalm 16:1-2* Conserva me, Domine, quoniam speravi in
te; dixi Domino, “Deus meus es tu, quoniam
bonorum meorum non eges.”
- Psalm 17:5, 7* Perfice gressus meos in semitis tuis, ut non
moveantur vestigia mea.
- 20 Mirifica misericordias tuas, qui salvos facis sperantes in te.
Psalm 16:8-9 Providebam Dominum in conspectu meo;
qui a dextris est mihi, ne commovear.
Propter hoc, laetatum est cor meum, et exsultavit lingua mea;
insuper et caro mea requiescet in spe.
- 25 *Psalm 18:29-32* Tu illuminas lucernam meam, Domine. Deus
meus, illumina tenebras meas!
Quoniam in te eripiar a tentatione; in Deo meo transgrediar murum.
Deus meus—impolluta via eius. Eloquia Domini igne examinata: protector
est omnium sperantium in se.
- 30 Quoniam quis Deus praeter Dominum? Aut quis Deus praeter Deum
nostrum?
Psalm 22:7-8, 10-12, 20 Ego autem sum vermis, et non homo; opprobrium
hominum, et abiectio plebis.
Omnes videntes me deriserunt me; locuti sunt labiis, et moverunt
caput.
- 35

Tu es qui extraxisti me de ventre; spes mea ab uberibus matris meae;
in te proiectus sum ex utero.

De ventre matris meae Deus meus es tu; ne discesseris a me.

Quoniam tribulatio proxima est; quoniam non est qui adiuvet.

5 Tu autem, Domine, ne elongaveris auxilium tuum a me! Ad defensionem
meam conspice!

Psalm 23:4

Et si ambulavero in medio umbrae mortis,
non timebo mala: quoniam tu mecum es.

Virga tua, et baculus tuus: ipsa me consolata sunt.

10 *Psalm 25:1-3, 7, 11, 15, 17-18* Ad te, Domine, levavi animam meam. Deus
meus, in te confide: non erubescam.

Neque irrideant me inimici mei; etenim universi qui sustinent te
non confundentur.

Delicta iuventutis meae, et ignorantias meas, ne memineris.

15 Secundum misericordiam tuam memento mei tu, propter bonitatem
tuam, Domine.

Propter nomen tuum, Domine, propitiaberis peccato meo; multum
est enim.

20 Oculi mei semper ad Dominum, quoniam ipse evellet de laqueo
pedes meos.

Tribulationes cordis mei multiplicatae sunt: de necessitatibus meis
erue me.

Vide humilitatem meam, et laborem meum, et dimitte universa
delicta mea.

25 *Psalm 27:1, 3-4, 7-9, 13-14* Dominus illuminatio mea, et salus mea: quem
timebo?

Dominus protector vitae meae: a quo trepidabo?

Si consistant adversum me castra, non timebit cor meum.

Si exsurgat adversum me praelium, in hoc ego sperabo.

30 Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini
omnibus diebus vitae meae.

Ut videam voluntatem Domini, et visitem templum eius.

Exaudi, Domine, vocem meam, qua clamavi ad te; miserere mei, et
exaudi me.

Tibi dixit cor meum; exquisivit te facies mea. Faciem tuam, Domine, requiram!

Ne avertas faciem tuam a me; ne declines in ira a servo tuo.

5 Adiutor meus esto; ne derelinquas me, neque despicias me, Deus, salutaris meus!

Credo videre bona Domini in terra viventium.

Exspecta Dominum; viriliter age, confortetur cor tuum, et sustine Dominum.

Psalm 28:1

10 Ad te, Domine, clamabo. Deus meus, ne sileas a me, nequando taceas a me et assimilabor descendentibus in lacum.

Psalm 30:5-6, 8-10

Psallite Domino, sancti eius, et confitemini memoriae sanctitatis eius.

Quoniam ira in indignatione eius, et vita in voluntate eius.

15 Ad vesperam demorabitur fletus; et ad matutinum, laetitia.

Avertisti faciem tuam a me, et factus sum conturbatus.

Ad te, Domine, clamabo, et ad Deum meum deprecabor.

Quae utilitas in sanguine meo, dum descendo in corruptionem?

Psalm 31:2-6,

20 *10-18, 20* In te, Domine, speravi; non confundar in aeternum. In iustitia tua, libera me.

Inclina ad me aurem tuam; accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii, ut salvum me facias.

25 Quoniam fortitudo mea, et refugium meum, es tu; et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo quem absconderunt mihi; quoniam tu es protector meus.

In manus tuas, Domine, commendo spiritum meum; redemisti me, Domine, Deus veritatis.

30 Miserere mei, Domine, quoniam tribulor; conturbatus est in ira oculus meus, anima mea, et venter meus.

Quoniam defecit in dolore vita mea, et anni mei in gemitibus.

Infirmata est in paupertate virtus mea, et ossa mea conturbata sunt.

35 Super omnes inimicos meos factus sum opprobrium; vicinis meis, valde; et timor notis meis.

Qui videbant me foras fugerunt a me; oblivioni datus sum, tamquam mortuus a corde.

Factus sum tamquam vas perditum; quoniam audivi vituperationem multorum commorantium in circuitu.

In eo dum convenirent simul aversum me, accipere animam meam consiliati sunt.

5 Ego autem in te speravi, Domine. Dixi, "Deus meus es tu; in manibus tuis sortes meae."

Illustra faciem tuam super servum tuum; salvum me fac in misericordia tua. Domine, non confundar, quoniam invocavi te.

10 Quoniam magna multitudo dulcedinis tuae, Domine, quam abscondisti timentibus te.

Psalm 33:18-22 Ecce, oculi Domini super timentes eum, et in eis qui sperant super misericordia eius,

ut eruat a morte animas eorum, et alat eos in fame.

15 Anima nostra sustinet Dominum; quoniam adiutor et protector noster est.

Quia in eo laetabitur cor nostrum, et in nomine sancto eius speravimus.

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

20 *Psalm 34:6, 8-11, 19* Accedite ad eum et illuminamini, et facies vestrae non confundentur.

Immittet angelus Domini in circuitu timentium eum, et eripiet eos.

Gustate et videte, quoniam suavis est Dominus; beatus vir qui sperat in eo.

25 Timete Dominum, omnes sancti eius; quoniam non est inopia timentibus eum.

Divites eguerunt et esurierunt; inquirentes autem Dominum non minuentur omni bono.

30 Iuxta est Dominus his qui tribulato sunt corde, et humiles spiritu salvabit.

Psalm 36:8-10 Filii hominum in tegmine alarum tuarum sperabunt; inebriabuntur ab ubertate domus

tuae.

Quoniam apud te est fons vitae, et in lumine tuo videbimus lumen.

Psalm 38:2–23

Domine, ne in furore tuo arguas me, neque
in ira tua corripas me.

Quoniam sagittae tuae infixae sunt mihi, et confirmasti super me
manum tuam.

5 Non est sanitas in carne mea; a facie irae tuae, non est pax ossibus
meis a facie peccatorum meorum.

Quoniam iniquitates meae supergressae sunt caput meum, et sicut
onus grave gravatae sunt super me.

10 Putruerunt et corruptae sunt cicatrices meae, a facie insipientiae meae.
Miser factus sum, et curvatus sum, usque in finem; tota die contristatus
ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus, et non est sanitas in
carne mea.

Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

15 Domine, ante te omne desiderium meum, et gemitus meus a te non
est absconditus.

Cor meum conturbatum est; dereliquit me virtus mea, et lumen
oculorum meorum—et ipsum non est mecum.

20 Amici mei, et proximi mei, adversum me appropinquaverunt et
steterunt.

Et qui iuxta me erant, de longe steterunt; et vim faciebant qui
quaerebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates—et dolos tota die
meditabantur.

25 Ego autem tamquam surdus non audiebam, et sicut mutus non
aperiens os suum.

Et factus sum sicut homo non audiens, et non habens in ore suo
redargutiones.

Quoniam in te, Domine, speravi; tu exaudies me, Domine Deus meus.

30 Quia dixi, “Nequando supergaudeant mihi inimici mei,” et “Dum
commoventur pedes mei, super me magna locuti sunt.”

Quoniam ego in flagella paratus sum, et dolor meus in conspectu
meo semper.

35 Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato
meo.

Inimici autem mei vivunt, et confirmati sunt super me; et
multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis detrahebant mihi, quoniam
sequebar bonitatem.

Ne derelinquas me, Domine Deus meus; ne discesseris a me.

Intende in adiutorium meum, Domine Deus salutis meae.

5 *Psalm 39:2–14* Dixi, “Custodiam vias meas, ut non delinquam
in lingua mea.”

Posui ori meo custodiam, cum consisteret peccator adversum me.

Obmutui, et humiliatus sum, et silui a bonis, et dolor meus
renovatus est.

10 Concaluit cor meum intra me, et in meditatione mea exardescet
ignis.

Locutus sum in lingua mea: “Notum fac mihi Domine finem meum,
et numerum dierum meorum quis est, ut sciam quid desit mihi.

15 “Ecce, mensurabiles posuisti dies meos, et substantia mea tamquam
nihilum ante te.

“Verumtamen, universa vanitas—omnis homo vivens.

“Verumtamen, in imagine pertransit homo; sed et frustra conturbatur.

“Thesaurizat—et ignorat cui congregabit ea.

20 “Et nunc quae est expectatio mea? Nonne Dominus? Et substantia
mea apud te est?

“Ab omnibus iniquitatibus meis erue me; opprobrium insipienti
dedisti me.

“Obmutui, et non apperui os meum—quoniam tu fecisti; amove a me
plagas tuas.

25 “A fortitudine manus tuae ego defeci in increpationibus; propter
iniquitatem corripuisti hominem.

“Et tabescere fecisti sicut araneam animam eius; verumtamen, vane
conturbatur omnis homo.

30 “Exaudi orationem meam, Domine, et deprecationem meam; auribus
percipe lacrimas meas.

“Ne sileas, quoniam advena ego sum apud te, et peregrinus sicut
omnes patres mei.

“Remitte mihi, ut refrigerer priusquam abeam et amplius non ero.”

35 *Psalm 40:5–6, 12–14, 17–18* Beatus vir cuius est nomen Domini spes eius,
et non respexit in vanitates, et insanias falsas.

Multa fecisti tu, Domine, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi.

Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua et veritas tua susceperunt me.

5 Quoniam circumdederunt me mala, quorum non est numerus; comprehenderunt me iniquitates meae, et non potui ut viderem. Multiplicatae sunt super capillos capitis mei, et cor meum dereliquit me.

10 Complaceat tibi, Domine, ut eruas me! Domine, ad adiuvandum me respice!

Exsultent et laetentur super te omnes quaerentes te, et dicant semper “Magnificetur Dominus!” qui diligunt salutare tuum.

Ego autem mendicus sum, et pauper, Dominus sollicitus est mei. Adiutor meus et protector meus tu es; Deus meus, ne tardaveris!

15 *Psalm 42:2–12* Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

Sitivit anima mea ad Deum, fontem vivum; quando veniam et apparebo ante faciem Dei?

20 Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi quotidie, “Ubi est Deus tuus?”

Haec recordatus sum, et effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei, in voce exsultationis et confessionis, sonus epulantis.

Quare tristis es, anima mea? Et quare conturbas me?

25 Spera in Deo, quoniam adhuc confitebor illi—salutare vultus mei, et Deus meus.

Ad meipsum anima mea conturbata est. Propterea, memor ero tui de terra Iordanis, et Hermoniim—a monte modico.

Abyssus abyssum invocat, in voce cataractarum tuarum.

30 Omnia excelsa tua et fluctus tui super me transierunt.

In die, mandavit Dominus misericordiam suam; et nocte, canticum eius.

Apud me oratio Deo vitae meae: dicam Deo, “Susceptor meus es; quare oblitus es mei? Et quare contristatus incedo, dum affligit me

35 inimicus?”

Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies, “Ubi est Deus tuus?”
Quare tristis es, anima mea? Et quare conturbas me?

5 Spera in Deo, quoniam adhuc confitebor illi—salutare vultus mei, et Deus meus.

Psalm 46:2–6 Deus noster refugium et virtus; adiutor in
tribulationibus quae invenerunt nos nimis.

10 Propterea, non timebimus dum turbabitur terra et transferentur
montes in cor maris.

Sonuerunt, et turbatae sunt aquae eorum: conturbati sunt montes
in fortitudine eius.

Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum
suum Altissimus.

15 Deus in medio eius, non commovebitur; adiuvabit eam Deus mane
diluculo.

Psalm 51:3–21 Miserere mei, Deus, secundum magnam misericordiam
tuam.

20 Et secundum multitudinem miserationum tuarum, dele iniquitatem
meam.

Amplius lava me ab iniquitate mea, et a peccato meo munda me.
Quoniam iniquitatem meam ego cognosco—et peccatum meum
contra me est semper.

25 Tibi soli peccavi, et malum coram te feci; ut iustificeris in sermonibus
tuis, et vincas cum iudicaris.

Ecce enim, in iniquitatibus conceptus sum, et in peccatis concepit
me mater mea.

Ecce enim, veritatem dilexisti: incerta et occulta sapientiae tuae
manifestasti mihi.

30 Asperges me hysopo, et mundabor; lavabis me, et super nivem
dealbabor.

Auditui meo dabis gaudium et laetitiam; et exsultabunt ossa
humiliata.

Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

- Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.
- Ne proicias me a facie tua, et spiritum sanctum tuum ne auferas a me.
Redde mihi laetitiam salutaris tui; et spiritu principali confirma me.
- 5 Docebo iniquos vias tuas, et impii ad te convertentur.
Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea iustitiam tuam.
Domine, labia mea aperies, et os meum annuntiabit laudem tuam.
Quoniam si voluisses sacrificium, dedissem; utique holocaustis non delectaberis.
- 10 Sacrificium Deo: spiritus contribulatus. Cor contritum et humiliatum, Deus, non despicias.
Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Ierusalem.
- 15 Tunc acceptabis sacrificium iustitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.
Psalm 55:2-3, 5-7, 23 Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam; intende mihi, et exaudi me.
- 20 Cor meum conturbatum est in me, et formido mortis cecidit super me.
Timor et tremor venerunt super me, et contexerunt me tenebrae.
Et dixi, "Quis dabit mihi pennas sicut columbae, et volabo, et requiescam?"
- 25 Iacta super Dominum curam tuam, et ipse te enutriet.
Psalm 62:2-4, 6-9, 12-13 Nonne Deo subiecta erit anima mea?—ab ipso enim salutare meum!
Nam et ipse Deus meus, et salutaris meus, susceptor meus; non movebor amplius.
- 30 Quousque irruitis in hominem? Interficitis universi vos, tamquam parieti inclinato et maceriae depulsae.
Verumtamen, Deo subiecta esto anima mea; quoniam ab ipso patientia mea.
Quia ipse Deus meus, et salvator meus, adiutor meus; non emigrabo.

In Deo salutare meum, et gloria mea; Deus auxilii mei, et spes mea
in Deo est.

Sperate in eo, omnis congregatio populi. Effundite coram illo corda
vestra—adiutor Deus noster in aeternum.

- 5 Semel locutus est Dominus, duo haec audivi: quia potestas Dei est, et
tibi, Domine, misericordia. Quia tu reddes unicuique iuxta opera sua.

Psalm 63:2–12

Deus, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea; quam multipliciter

tibi caro mea.

- 10 In terra deserta, in via et in aquosa: sic in sancto apparui tibi, ut
viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea
laudabunt te.

Sic benedicam te in vita mea, et in nomine tuo levabo manus meas.

- 15 Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis
laudabit os meum.

Sic memor fui tui super stratum meum in matutinis; meditabor in
te, quia fuisti adiutor meus.

- 20 Et in velamento alarum tuarum exsultabo; adhaesit anima mea post
te; me suscepit dextera tua.

Ipsi vero in vanum quaesierunt animam meam: introibunt in
inferiora terrae; tradentur in manus gladii; partes vulpium erunt.

Rex vero laetabitur in Deo—laudabuntur omnes qui iurant in eo—
quia obstructum est os loquentium iniqua.

- 25 *Psalm 67:2–8*

Deus misereatur nostri, et benedicat nobis;
illuminet vultum suum super nos, et misereatur

nostri.

Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare
tuum.

- 30 Confiteantur tibi populi, Deus; confiteantur tibi populi omnes.

Laetentur et exsultent gentes: quoniam iudicas populos in aequitate,
et gentes in terra dirigis.

Confiteantur tibi populi, Deus; confiteantur tibi populi omnes; terra
dedit fructum suum.

- 35 Benedicat nos Deus noster; benedicat nos Deus, et metuant eum
omnes fines terrae.

*A godly meditation written by Sir Thomas More,
Knight, while he was prisoner in the Tower of
London; in the Year of our Lord 1534.*

5 Give me thy grace, good Lord,
To set the world at naught;

To set my mind fast upon thee,
And not to hang upon the blast
of men's mouths;

10 To be content to be solitary;
Not to long for worldly company;

Little and little utterly to cast off the world,
And rid my mind of all the business thereof;

15 Not to long to hear of any worldly things,
But that the hearing of worldly fantasies may
be to me displeasent;

Gladly to be thinking of God;
Piteously to call for his help;

To lean unto the comfort of God;
Busily to labor to love him;

20 To know mine own vility and wretchedness;
To humble and meeken myself under the
mighty hand of God;

To bewail my sins past;
For the purging of them, patiently to
25 suffer adversity;

Gladly to bear my purgatory here;
To be joyful of tribulations;

To walk the narrow way that leadeth to life;
To bear the cross with Christ;

6 *fast*: fixedly; firmly 7 *the blast of*: the noise made by; what comes out of
11 *and*: by 14 *fantasies*: aspirations; pursuits 15 *displeasent*: unpleasant
18 *lean unto*: rely upon 19 *busily*: assiduously // *labor*: strive
20 *vility*: lowness of condition 29 *bear*: carry

To have the Last Things in remembrance;
 To have ever before mine eye my death, that is
 ever at hand;

5 To make death no stranger to me;
 To foresee and consider the everlasting fire of hell;

To pray for pardon before the Judge come;
 To have continually in mind the Passion that Christ
 suffered for me;

10 For his benefits incessantly to give him thanks;
 To buy the time again that I before have lost;

To abstain from vain confabulations;
 To eschew light, foolish mirth and gladness;

15 Recreations not necessary, to cut off;
 Of worldly substance, friends, liberty, life and all,
 to set the loss at right naught, for the
 winning of Christ;

20 To think my most enemies my best
 friends;
 For the brethren of Joseph could never have done
 him so much good with their love and favor as
 they did him with their malice and
 hatred.

25 These minds are more to be desired of
 every man than all the treasure of
 all the princes and kings, Christian and heathen,
 were it gathered and laid together
 all upon one heap.

1 *have*: hold 5 *foresee*: think about ahead of time / make provision against
 10 *buy the time again*: buy back the time 11 *vain*: worthless; unavailing
 11 *confabulations*: conversations 12 *light*: frivolous / superficial
 14 *substance*: wealth 15 *set . . . naught*: count the loss as absolutely nothing
 16 *winning*: gaining 17 *most*: greatest; worst 19–22: See Genesis 37 and 41.
 19 *brethren*: brothers 23 *minds*: dispositions; attitudes // *of*: by

5 *A devout prayer made by Sir Thomas More,
 Knight, after he was condemned to die, and
 before he was put to death; who was condemned
 the Thursday the first day of July in the Year of
 our Lord God 1535 (and in the twenty-seventh year of
 the reign of King Henry the Eighth), and was beheaded
 at the Tower Hill, at London, the Tuesday
 following.*

Pater Noster, Ave Maria, Credo.

10 **O** Holy Trinity, the Father, the Son, and the Holy Ghost (three
 equal and coeternal Persons, and one Almighty God), have mercy
 on me... vile, abject, abominable, sinful wretch, meekly
 acknowledging before thine high Majesty my long-continued sinful
 life—even from my very childhood hitherto.
 15 In my childhood, in [this point, and that point, etc.].
 After my childhood, in [this point, and that point, etc.] [And so forth,
 by every age.]
 Now, good, gracious Lord, as thou givest me thy grace to acknowledge
 them, so give me thy grace... not in only word, but in heart also, with
 20 very sorrowful contrition, to repent them, and utterly to forsake them.
 And forgive me those sins also... in which, by mine own default,
 through evil affections and evil custom, my reason is with sensuality
 so blinded... that I cannot discern them for sin. And illumine, good
 Lord, my heart, and give me thy grace to know them... and to acknowledge
 25 them; and forgive me my sins negligently forgotten, and
 bring them to my mind with grace to be purely confessed of them.
 Glorious God, give me from hence forth the grace... with little

1 *made*: composed 14 *even*: right 20 *forsake them*: renounce them / give them up
 21 *default*: fault 22 *evil*: bad // *affections*: attitudes; dispositions // *custom*: habit
 23 *discern*: recognize 26 *purely*: completely; thoroughly
 27 *from hence forth*: from now on; from here on out

respect unto the world, so to set and fix firmly my heart
upon thee... that I may say with thy blessed apostle Saint Paul,

Galatians 6:14 “Mundus mihi crucifixus est, et ego mundo”; “Mihi
Philippians 1:21, 23 vivere Christus est, et mori lucrum. Cupio dissolve
5 et esse cum Christo.”

Give me the grace to amend my life, and to have an eye to mine
end without grudge of death, which to them that die in thee,
good Lord, is the gate of a wealthy life.

Psalms 143:10; Almighty God, *doce me facere voluntatem*
10 *Song of Songs 1:3–4;* *tuam. Fac me currere in odore unguentorum tuorum.*
Ps 73:23; 27:11; *Apprehende manum meam dexteram, et deduc me in*
SS 1:4; Ps 32:9 *via recta propter inimicos meos. Trahe me post te. In*
camo et freno maxillas meas constringe, cum non approximo ad te.

O glorious God, all sinful fear, all sinful sorrow and
15 pensiveness, all sinful hope, all sinful mirth and gladness, take
from me. And, on the other side, concerning such fear, such sorrow,
such heaviness, such comfort, consolation, and gladness as shall
be profitable for my soul: *fac mecum secundum magnam bonitatem*
tuam, Domine!

20 Good Lord, give me the grace in all my fear and agony to have
recourse to that great fear and wonderful agony... that thou, my
sweet Savior, hadst at the Mount of Olives before thy most bitter
Passion; and in the meditation thereof, to conceive ghostly comfort
and consolation profitable for my soul.

25 Almighty God, take from me all vainglorious minds, all appetites
of mine own praise, all envy, covetousness, gluttony, sloth, and
lechery, all wrathful affections, all appetite of revenging, all
desire or delight of other folks' harm, all pleasure in provoking any
person to wrath and anger, all delight of exprobration, or insultation,
30 against any person in their affliction and calamity.

And give me, good Lord, a humble, lowly, quiet, peaceable,
patient, charitable, kind, tender, and pitiful mind—with all

1 *respect*: regard 3 “*Mundus . . . mundo*”: “The world has been crucified to me, and I to the world.” 3–5 “*Mihi . . . Christo*”: “For me, to live is Christ, and to die is gain. I long to be decomposed and to be with Christ.” 7 *grudge of death*: reluctance to die
8 *gate of*: i.e., gateway to // *wealthy*: prosperous 9–13 *doce . . . te*: teach me to do your will. Make me run swiftly, moved by the fragrance of your perfume. Take hold of my right hand, and lead me along the right path, because of my enemies. Draw me after you. With bit and bridle constrain me, whenever I am not drawing near to you.
17 *heaviness*: heavyheartedness 18–19 *fac . . . Domine!*: deal with me according to your great kindness, Lord! (See Psalm 119:124.) 21 *wonderful*: wondrous
23 *thereof*: i.e., thereon // *ghostly*: spiritual 25 *minds*: intentions / attitudes
25–26 *appetites . . . praise*: i.e., cravings for having myself praised
26 *covetousness*: greed 27 *lechery*: lust // *affections*: sentiments
27 *of revenging*: i.e., for getting revenge
28 *desire . . . harm*: i.e., desire of, or delight in, other folks' being harmed
29 *of*: in // *exprobration*: reproachful speaking // *insultation*: leveling of insult
30 *calamity*: deep distress 31 *quiet*: gentle 32 *pitiful*: compassionate // *mind*: disposition

my works, and all my words and all my thoughts, to have a taste
of thy holy, blessed Spirit.

5 Give me, good Lord, a full faith, a firm hope, and a fervent
charity—a love to thee, good Lord, incomparably above the love to
myself; and that I love nothing to thy displeasure, but everything
in an order to thee.

10 Give me, good Lord, a longing to be with thee... not for the avoiding of the
calamities of this wretched world, nor so much for the avoiding of
the pains of purgatory, nor of the pains of hell, neither—nor so much
for the attaining of the joys of heaven, in respect of mine own commodity—
as even for a very love to thee!

And bear me, good Lord, thy love and favor; which thing my
love to-thee-ward (were it never so great) could not but of thy
great goodness deserve.

15 And pardon me, good Lord, that I am so bold to ask so high
petitions, being so vile a sinful wretch, and so unworthy to attain
the *lowest*. But yet, good Lord, such they be... as I am bound to wish,
and should be nearer the effectual desire of them... if my manifold
sins were not the let. From which, O glorious Trinity, vouchsafe, of thy
20 goodness, to wash me... with that blessed blood that issued out of
thy tender body (O sweet Savior Christ) in the divers torments
of thy most bitter Passion.

25 Take from me, good Lord, this lukewarm fashion—or rather, key-cold
manner—of meditation, and this dullness in praying unto thee; and
give me warmth, delight, and quickness in thinking upon thee. And give
me thy grace to long for thy holy sacraments, and especially to
rejoice in the presence of thy very Blessed Body (sweet Savior Christ),
in the Holy Sacrament of the Altar; and duly to thank thee for thy
gracious visitation therewith; and at that high memorial, with
30 tender compassion to remember and consider thy most bitter Passion.

Make us all, good Lord, virtually participant of that holy Sacrament
this day, and every day make us all lively members, sweet

4, 11 *to*: for 6 *order*: orientation 10 *in respect of*: as regards
10 *mine own commodity*: my own advantage; what's in it for me
11 *even*: just; simply // *very*: true 13 *to-thee-ward*: toward thee
13 *never so*: no matter how 14 *deserve*: merit 15 *to*: i.e., as to
16 *vile*: base 17 *bound*: obliged 18 *effectual*: efficacious
19 *let*: hindrance 21 *divers*: various 23 *key-cold*: i.e., stone-cold
25 *quickness*: vivacity; zest // *upon*: about 27 *very*: real
30 *compassion*: empathy 31 *virtually*: spiritually 32 *lively*: living

Savior Christ, of thy holy mystical body... thy Catholic Church.

Dignare, Domine, die isto sine peccato nos custodire.

Psalm 123:3 Miserere nostri, Domine; miserere nostri.

Psalm 33:22 Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

5

Psalm 31:2 In te, Domine, speravi: non confundar in aeternum!

Ora pro nobis, Sancta Dei Genitrix, ut digni efficiamur promissionibus Christi.

Pro Amicis

10 Almighty God, have mercy on [N. and N., etc.; with special meditation and consideration of every friend, as godly affection and occasion requireth].

Pro Inimicis

15 Almighty God, have mercy on [N. and N., etc.], and on all that bear me evil will, and would me harm; and their faults and mine together, by such easy, tender, merciful means as thine infinite wisdom best can devise, vouchsafe to amend and redress... and make us saved souls in heaven together, where we may ever live and love together with thee and thy blessed saints, O glorious Trinity... for the bitter
20 Passion of our sweet Savior Christ. Amen.

Lord, give me patience in tribulation, and grace in everything to conform my will to thine, that I may truly say, "Fiat voluntas tua... sicut in caelo et in terra."

25 The things, good Lord, that I pray for, give me the grace to labor for. Amen.

2 *Dignare . . . custodire*: Vouchsafe, O Lord, to keep us this day without sin. (This is the first line of the hymn *Te Deum*.)

3: Have mercy on us, O Lord; have mercy on us.

4–5: May your mercy be, O Lord, upon us, as we place our trust in you.

6: In you, O Lord, I place my trust; let me never be put to shame!

7–8: Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

(This is from the prayer *Salve Regina*.) 9 *pro amicis*: for friends

10 *special meditation*: particular thinking about 11 *every*: each 12 *requireth*: calls for

13 *pro inimicis*: for enemies 15 *evil*: ill // *would*: wish 16 *easy*: unburdensome

19 *for*: i.e., thanks to 22 *truly*: truthfully

22–23 "*Fiat . . . terra*": "Thy will be done... on earth as it is in heaven." 25 *labor*: strive