

## *An Anglican Study for Lent*

Lancelot Andrewes (1555–1626) was a bishop known for his polemical writings, sacramental and biblical works, and deep devotional life.

During the reigns of Elizabeth I and James I Andrewes regularly taught against Calvinism and Puritanism, arguing against the Reformed belief in predestination and advocating a highly sacramental theology and practice. He was also active in the Church of England's struggles with the Roman Catholic Church, responding to the criticisms of the Roman cardinal Robert Bellarmine and claiming God's favor in the failure of the 1605 Gunpowder Plot.

Andrewes was appointed by James to lead the creation of the 1611 Authorized Version of the Bible. Speaking fifteen modern and six ancient languages, he personally led the translation of Genesis–2 Kings and oversaw the other translation work.

Known for spending five hours every morning in prayer, Andrewes' book of personal devotions is now considered a classic Anglican guide to prayer. Both his prayers and collected sermons demonstrate a deep love for scripture, weaving biblical verses throughout every prayer and homily.

This booklet contains prayers for mornings and evenings, as well as *An Act of Charity* proclaiming the importance of centering everything in life on God. It also contains an excerpt from a sermon on the role of the Holy Spirit in fervent prayer.



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# Prayer *and* Devotions

Lancelot Andrewes and the Life of Prayer

## SOURCES



Andrewes, Lancelot. "A Prayer on Awakening." *Lancelot Andrewes and His Private Devotions*. 2nd. ed. Ed. Alexander Whyte. London: Oliphant Anderson and Ferrier, 1896, pp. 128–29.

—. "An Act of Thanksgiving." *Lancelot Andrewes and His Private Devotions*. 2nd. ed. Ed. Alexander Whyte. London: Oliphant Anderson and Ferrier, 1896, pp. 147–48.

—. "An Act of Charity." *The Preces Privatae of Lancelot Andrewes, Bishop of Winchester*. Trans. F. E. Brightman. London: Methuen & Co., 1903, p. 192.

—. "Nineteen Sermons Upon Prayer in General, and the Lord's Prayer in Particular." Sermon 4. *Ninety-Six Sermons*. Vol. 5. Oxford: John Henry Parker, 1843, pp. 332–41.

*Lancelot Andrewes* by an unidentified painter based on a portrait by Joseph Buckshorn (1660). QS:P170,Q18527946 ([https://commons.wikimedia.org/wiki/File:Launcelot\\_Andrews\\_\(1555-1626\),\\_English\\_School\\_circa\\_1660.jpg](https://commons.wikimedia.org/wiki/File:Launcelot_Andrews_(1555-1626),_English_School_circa_1660.jpg)), "Launcelot Andrews (1555-1626), English School circa 1660", marked as public domain, more details on Wikimedia Commons: <https://commons.wikimedia.org/wiki/Template:PD-old>.

## PRAYERS & DEVOTIONS



### *Morning Prayer*

Glory be to Thee, O Lord, glory to Thee, glory to Thee Who gavest me sleep to recruit my weakness, and to remit the labours of this toilful flesh.

To this day and all days a perfect, holy, peaceful, healthful, sinless course vouchsafe, O Lord.

The angel of peace, a faithful guide, guardian of souls and bodies, to encamp round about me, and ever to prompt what is for salvation, vouchsafe, O Lord.

Pardon and remission of all sins and of all offences vouchsafe, O Lord.

To our souls what is good and profitable, and to the world peace, vouchsafe, O Lord.

Repentance and holy fear for the residue of our life, and health and peace to the end, vouchsafe, O Lord.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, such thoughts, such deeds, vouchsafe, O Lord.

A Christian close of life, without sin, without shame, and, should it please Thee, without pain, and a good answer at the

dread and awful judgment seat of Jesus Christ our Lord, vouchsafe, O Lord.



### *Evening Prayer*

By night I lift up my hands in the sanctuary, and bless the Lord.

The Lord hath commanded His lovingkindness in the day-time, and in the night His song shall be with me and my prayer unto the God of my life.

I will bless Thee while I live, and lift up my hands in Thy name.

Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

Blessed art Thou, O Lord, our God, the God of our fathers, Who hast ordained the changes of day and night, Who givest songs in the night, Who hast delivered us from the evil of this day, Who hast not cut off like a weaver my life, nor from day even to night made an end of me.



### *An Act of Charity*

Thyself, O my God, Thyself for thine own sake, above all things else I love. Thyself I desire. Thyself as my last end I long for. Thyself for thine own sake, not aught else whatsoever, alway and in all things I seek, with all my heart and marrow, with groaning and weeping, with unbroken toil and grief. What wilt Thou render me therefore for my last end? If Thou render me

*monibus* ('it is agreed with groans rather than words'—Augustine of Hippo), it is not fine phrases and goodly sentences that commend our prayer but the fervency of the Spirit from Whom it proceeds.



But that we may have the help of God's Spirit without which our endeavour is but vain, we must still think upon our own weakness and humble ourselves in the sight of God, as the Publican did (Luke 18:13). So the Spirit of God will rest upon us, as the Lord promiseth. For this end fasting is commended to the Church, for it hath been an use always among the faithful, 'to humble their souls with fasting' (Psalm 35:13).

Secondly, as we must pray in faith, so we must also be charitably affected to our brethren, first, by forgiving them, if we will have forgiveness at the hands of our heavenly Father (Mark 11:25). Secondly, by giving them that need: this commended Cornelius' prayer, that he gave alms (Acts 10:4).

If our prayer be thus qualified, we shall have God's spirit to assist us in prayer; Whose help if we obtain and unto our prayer add a patient expectation, so that we be not in haste to obtain the thing we crave but we wait upon God's leisure, as the Prophet saith, *Qui crediderit non festinabit*, 'He that believeth makes not haste' (Isaiah 28:16), thus we shall find that the Lord will not cast out our prayer.

the groanings of the Church, sometime in me, sometime in thee...

Lastly, because we cannot pray *katho dei* (as we ought), we have two helps also in that behalf from the Spirit; first, that the Spirit teacheth us to submit our will unto God's will, because as we are men so we 'speak after the manner of men.'

This submission we learn from the example of Christ's prayer to God His Father: *Transeat calix iste a Me*, 'Let this cup pass from Me, yet not My will but Thy will be done' (Matthew 26:39). So David qualified his desire: 'If I have found favour with the Lord, He will bring me again; but if not, let Him do what seemeth good to Himself' (2 Samuel 15:25-26).

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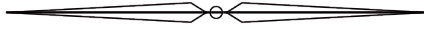
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Secondly, when we look back upon our prayer and see that by reason of want of fervency and zeal it is but 'smoking flax' (Isaiah 42:3), then the Spirit stirreth us up to desire God that according to His promise, 'He will not quench it,' but that His grace may be sufficient for us, and that He will make perfect His strength in our weakness (2 Corinthians 12:9).

The other thing wherein the Spirit helpeth our infirmities is, that He worketh in our hearts certain groans that cannot be expressed, which is a plain opposition to drowsy and slothful prayer; for a devout prayer *plus constat gemitibus quam ser-*

not Thyself, Thou renderest nought: if Thou give me not Thyself, Thou givest nought: if I find not Thyself, I find nought. To no purpose Thou rewardest me, but dost wring me sore. For, or ever I sought Thee, I hoped to find Thee at the last and to keep Thee: and with this honeyed hope in all my toils was I sweetly comforted. But now, if Thou have denied me Thyself, what else soever Thou give me, frustrate of so high an hope, and that not for a little space but for ever, shall I not alway languish with love, mourn with languishing, grieve with mourning, bewail with grief, and weep for that alway I shall abide empty and void? Shall I not sorrow inconsolably, complain unceasingly, be wrung unendingly? This is not thy property, O best, most gracious, most loving God: in no sort is it congruous, no wise it sorteth. Make me therefore, O best my God, in the life present alway to love Thyself for Thyself before all things, to seek Thee in all things, and at the last in the life to come to find and to keep Thee for ever.

## A PREPARATION TO PRAYER



*From a sermon by Andrewes on Romans 8:26, "Likewise the Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words."*

To the right framing of our prayer it is required that we do not only *orare mente et spiritu* ('pray with mind and spirit'), but as the Psalmist saith of the praising of God so we pray to God 'with understanding' (Psalm 47:7). Both our heart, our understanding, our affection must concur in making intercession to God.



The first thing that the Spirit of God works in us is, that He inclineth our hearts to pray to God for the good which we lack, which is a thing not on our own power; and therefore David thanks God, 'that he found in his heart to pray' (2 Samuel 7:27); for when we would settle ourselves to pray, *nihil tam longe abest a nobis quam orare ut decet*, 'there is nothing so far from us as to pray as we ought.'

Now being thus untoward in ourselves, the Spirit of God comes and helps our infirmity, and as the Psalmist saith, He opens our hearts to pray. By this means it comes to pass, that a man having his affection cold shall on a sudden feel in himself a desire to pray, and shall say, *Domine, paratum est cor meum*, 'O Lord, my heart is ready' (Psalm 108:1).

Secondly, whereas the Lord saith, 'Open thy mouth and I will fill it' (Psalm 81:10), we find this infirmity in ourselves, that when we have a heart to pray yet we cannot open our mouths, and therefore David saith, 'Open Thou my lips' (Psalm 51:15); and so must we sue to Christ that He will give us words to speak, for God hath a key both to our tongue and will.

Thirdly, having begun to pray, that falls out many times which David complains of, *Cor meum dereliquit me* ('My heart forsakes me') (Psalm 40:12). Our heart will be gone, and our mind will be wandering abroad, nor regarding what our tongue speaks...

Fourthly, though we have our meditation still on God, yet we shall find in ourselves that our spirits are dull and heavy, and have no manner of vigour to help our infirmity; herein the Spirit helps and puts these meditations in our hearts, whereby It kindleth, as the Prophet saith, a fire burning within us (Psalm 39:3); so that God shall be fain to say to us as He did to Moses, *Dimitte Me*, 'Let me alone' (Exodus 32:10).

Fifthly, albeit we pray but faintly and have not that supply of fervency that is required in prayer, yet we have comfort that every when we most faint in prayer there are of God's saints that pray for us with all instancy, by which it comes to pass that being all but one body their prayers tend to our good as well as their own, for the faithful howsoever they be many and dispersed into divers corners of the world yet they are but one body; and as they are the members of one body, so they pray not privately for themselves but for the whole body of the Church; so that the weakness of one member is supplied by the fervent and earnest prayer of the other. Therefore when the Apostle saith, 'The Spirit maketh intercession for us' *gemitibus inenarrabilibus* ('with inexpressible groans'), Augustine asketh, What groanings are these? Are they thine or mine? No, they are