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# Morning Devotion

## Introduction

If these instructions for prayer offer an insight into private devotion, we may nevertheless ask for whom. We may observe (1) that the work survives in writing; (2) that it relies on a knowledge of a common Latin hymn in addition to the Paternoster and Creed; and (3) that the few parchment leaves with which the prayer was transmitted otherwise contain technical works of time-reckoning in OE, as well as a note on the so-called Egyptian days, when bloodletting was considered lethal. Even if prayers containing Latin could be provided to pious lay individuals on request, the technical manuals that surround this one suggest it was intended for a learned (i.e. monastic or ecclesiastical) audience.

## Manuscript

London, British Library, MS Cotton Vitellius C. viii, fol. 22r (s. xi<sup>1</sup>)

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## Text

(1) Þonne þu on morgen ærest arise, (2) gemune þu þone halgan heahengel Sanctus Michael on þinum mode, (3) and gebide þe to him, (4) and sing *Gloria in excelsis deo*, and credan, and paternoster, and þas þreo fers:

1. *Benedicite dominum omnes angli eius potentes uirtutes facientes uerbum eius ad audiendam uocem sermonum eius;*
2. *Benedicite dominum omnes uirtutes eius ministri eius qui facitis uoluntatem eius;*
3. *Benedicite dominum omnia opera eius in omni loco dominationes eius benedic anima mea domino.*

(5) Þonne hafast ðu blisse on þone dæg ægðer ge for gode ge for worulde; amen.

## Notes

1 **ærest**: Here the adverb “first,” not to be confused with the noun *ærist* (*m/f*) “rising; resurrection,” which one could be forgiven for assuming from the context.