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# The Psalter,

OR,

# BOOK OF PSALMS,

DIVIDED ACCORDING TO THE DAYS OF THE WEEK, TOGETHER WITH THE ORDINARY OFFICE FOR THE DIFFERENT SEASONS.

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## MATTINS,[1] OR MORNING PRAYER.

### Sunday.

### THE LORD'S DAY.

*Before Mattins, and every other Hour, except Lauds and Compline, there is said inaudibly,*[2]

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

*At the beginning of Mattins and Prime, and at the end of Compline, is then said inaudibly the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord: Who was conceived by the Holy Ghost. Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth

[1] The proper hour for Mattins is midnight, at which time it is said in many Convents. In others it is said at 2 or 5 A.M. In the Cathedral of Rome (St. John Lateran's) and other churches of the same country, the hour is about 7 A.M. It is allowable to say it at any hour after the sun has begun to decline, and an ordinary practice is to do so late in the afternoon.

[2] The reason why the Lord's Prayer and the Apostles' Creed are recited inaudibly during the Office seems to be, that in the early Church these formulæ were concealed from the unbaptized until very shortly before their baptism. Now, all were allowed to be present at the Office, of which these formulæ are a part, and therefore they were then so said that the unbaptized could not hear them. The "Hail, Mary," having been added as a sort of appendix to the Lord's Prayer, follows the same rule with it. The Lord's Prayer is said aloud during the Canon of the Mass, because only the faithful were then present.



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on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

*Then is said aloud:*

*Verse.*[1] ✠ O LORD, open Thou my lips.

*Answer.* And my mouth shall show forth Thy praise.

*Verse.*[2] ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[3]As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.[4]

*From Septuagesima Sunday to Maundy Thursday instead of* Alleluia *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then is said Psalm* xciv. *with the Invitatory. The Invitatory here given is said from the Octave of the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to Advent Sunday.*

*Invitatory.* Let us worship the Lord, for * He is our Maker.

*Repetition.* Let us worship the Lord, for * He is our Maker.

## Psalm XCIV.[5]

O COME, let us sing unto the LORD, let us make a joyful noise to the God of our Salvation: let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Let us worship the Lord, for He is our Maker.

For the LORD is a great God, and a great King above all gods: in His hand are the inmost depths of the earth; and the heights of the hills are His also.

He is our Maker.

For the sea is His, and He made it: and His hands formed the dry land: [6]O come, let us worship and fall down; let us kneel before the LORD our Maker. * For He is the Lord our God; and we are the people of His pasture, and the sheep of His hand.

Let us worship the Lord, for He is our Maker.

To-day if ye will hear His voice, harden not your heart; as in "the Provocation," and as in the day of "Temptation" in the wilderness: when your fathers tempted Me, and proved Me, although they had seen My works.[7]

[1] Ps. l. 17. [2] Ps. lxix. 1.

[3] The Greek original of this Doxology does not contain the words, "As it was in the beginning," (inserted against the Arians,) but runs thus:—"Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and to the ages of ages. Amen."

[4] Or rather, "Hal'lu-YAH," "Praise-ye-the-Eternal," a Hebrew phrase which occurs repeatedly in the Bible. The sound of these words causes the Church such joy that she denies herself their use during her penitential season. But in order not to remit the praise of God, she substitutes for the Hebrew phrase a short rhyming Latin one, of similar meaning.

[5] This Psalm is not given in the original from the Vulgate, but from some other Latin translation. The differences are very slight; and for the sake of uniformity it is here given in accordance with the Vulgate.

[6] Here it is usual to kneel till the *.

[7] The occasion here referred to is that described in Exodus xvii. 1—7. The children of Israël while travelling through the desert, became rebellious from want of water. It was given them from the smitten rock. Then is added: "And he (Moses) called the name of the place Massah" (i.e. "Temptation,") "and Meribah," (i.e. "Provocation,") "because

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He is our Maker.

Forty years long was I grieved with that generation[1] and said, It is a people that do err in their heart, and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest.

Let us worship the Lord, for He is our Maker.

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.

He is our Maker.

Let us worship the Lord, for He is our Maker.

*The following Hymn is then said, from the Octave of the Epiphany to the First Sunday in Lent, and from the first Sunday of October to Advent.*

HYMN.[2]

TO-DAY the Blessed Three in One
Began the earth and skies;
To-day a Conqueror, God the Son,
Did from the grave arise;
We too will wake, and, in despite
Of sloth and languor, all unite,
As Psalmists bid, through the dim night
Waiting with wistful eyes.

So may He hear, and heed each vow,
And prayer to Him address;
And grant an instant cleansing now,
A future glorious rest.
So may He plentifully shower,
On all who hymn His love and power,
In this most still and sacred hour,
His sweetest gifts and best.

Father of purity and light!
Thy presence if we win,
'Twill shield us from the deeds of night,
The burning darts of sin;
Lest aught defiled or dissolute
Relax our bodies or imbrute,
And fires eternal be the fruit
Of fire now lit within.

Fix in our hearts, Redeemer dear,
The ever-gushing spring
Of grace to cleanse, of life to cheer
Souls sick and sorrowing.
Thee, bounteous Father, we entreat,
And only Son, awful and sweet,
And life-creating Paraclete,
The Everlasting King.

Amen.

*Instead of the foregoing the following Hymn is said from the Octave of Pentecost to the first Sunday of October.*

HYMN.[3]

LET us arise and watch by night,
And meditate always;
And chant as in our Maker's sight,
United hymns of praise.

So singing with the saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

*When the Invitatories, Hymns, &c., are different from the above they are given in the Office to which they belong.*

of the chiding of the children of Israël, and because they tempted the LORD, saying: Is the LORD among us, or not?" The words "and Meribah" are not in the present Latin version of Exodus.

[1] Namely, that particular generation which had come out of Egypt. The next clauses relate to that which is written in Numbers xiv. 22: "Because all these men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it." And this is confirmed with an oath, in verse 28: "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcases shall fall in this wilderness."

[2] Translation by Dr. Newman.

[3] Also translated by Dr. Newman.



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## First Nocturn, or Watch of the Night.

*Antiphon for Advent.* Behold, there cometh the King.

*Antiphon for the rest of the year.* Serve the Lord.

*Antiphon for Paschal time.* Alleluia.

### Psalm I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, * nor sitteth in the seat of the scornful:

But his delight is in the law of the Lord; * and in His Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, * that bringeth forth his fruit in his season:

His leaf also shall not wither: * and whatsoever he doeth shall prosper.

Not so are the ungodly [not so][1]: * but are like the chaff which the wind driveth away [from the face of the earth.][1]

Therefore the ungodly shall not stand in the judgment: * nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: * but the way of the ungodly shall perish.

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.

*This Doxology is said at the end of every Psalm unless special directions are given to the contrary.*

### Psalm II.[2]

WHY do the heathen rage, * and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together * against the Lord, and against His Anointed.

Let us break their bands asunder: * and cast away their yoke from us.

He That sitteth in the heavens shall laugh them to scorn: * and the Lord shall have them in derision.

Then shall He speak unto them in His wrath: * and vex them in His sore displeasure.

Yet me hath He anointed King upon His holy hill of Zion * to declare His decree.

The Lord hath said unto me: * Thou art My Son, this day have I begotten thee.

Ask of Me, and I shall give thee the heathen for thine inheritance, * and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron, * and dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; * be instructed, ye judges of the earth.

Serve the Lord with fear: * and rejoice with trembling before Him.

Lay hold of instruction, lest the Lord be angry, * and ye perish from the way [of the righteous.][1]

When His wrath is kindled in but a little, * blessed are all they that put their trust in Him.

[1] Not in the Hebrew.

[2] In Acts iv. 25, 26, the authorship of this Psalm is attributed to David.

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## Psalm III.[1]

LORD, how are they increased that trouble me? * many are they that rise up against me.

Many there be that say of my soul: * There is no help for him in his God.[2]

But Thou, O LORD, art a shield for me, * my glory, and the Lifter up of mine head.

I cried unto the LORD with my voice: * and He heard me out of His holy hill.[3]

I laid me down and slept; * I awaked, for the LORD sustained me.

I will not be afraid of thousands of people that have set themselves against me round about: * arise, O LORD, save me, O my God.

For Thou hast smitten all them that fought against me without a cause[4]: * Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: * and Thy blessing is upon Thy people.[3]

## Psalm VI.[5]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thy hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

*Antiphon for Advent.* Behold, there cometh the King, even the Most High, with great power, to save the nations. Alleluia.

*Antiphon for the rest of the year.* [6]Serve the LORD with fear, and rejoice with trembling before Him.

*In Paschal time there is only one Antiphon to the whole Nocturn.*

*Second Antiphon for Advent.* Strengthen ye.

*Second Antiphon for the rest of the year.* God is a righteous judge.

[1] Intituled "A Psalm of David, when he fled from Absalom his son." See the history in 2 Kings (Sam.) xv., xvi., xviii.

[2] Here occur in the Hebrew the letters SLH, or "Selah." The meaning of this is uncertain. Gesenius thinks "it seems to have been used to mark a short pause in singing the words of the Psalm, so that the singer would be silent, while the instrumental music continued."

[3] SLH, again.

[4] But the Hebrew reads, not, "without a cause," but, "on the jaw-bone."

[5] Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.

[6] Ps. ii. 11.

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## Psalm VII.[1]

O LORD my God, in Thee do I take refuge : * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in my hands;

If I have rewarded evil unto them that dealt friendly with me, * may I fall and be stripped by mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[2]

Arise, O LORD, in Thine anger: * and lift up Thyself against the borders of mine enemies.

And awake for me, [O Lord my God,][3] to the judgment that Thou hast commanded : * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high : * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

My defence is of the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong [and patient][3] : * wherefore is He provoked every day?

If ye turn not, He will whet His sword : * He hath bent His bow and made it ready.

He hath also prepared for Him the instruments of death, * He hath ordained His arrows to burn up His enemies.

Behold, he travaileth with iniquity : * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it : * and is fallen into the ditch which he made.

His mischief shall return upon his own head : * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness : * and will sing praise to the name of the LORD Most High.

## Psalm VIII.[4]

O LORD, our Ruler, * how excellent is Thy Name in all the earth!

Who hast set Thy glory * above the heavens.

[5]Out of the mouths of babes and sucklings hast Thou ordained praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thy heavens, the work of Thy fingers : * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little

[1] Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.

[2] SLH. [3] Not in the Hebrew.

[4] Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.

[5] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

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lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thy hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Ruler, * how excellent is Thy Name in all the earth!

## Psalm IX.[1]

I WILL praise Thee, O LORD, with my whole heart: * I will show forth all Thy marvellous works.

I will be glad and rejoice in Thee: * I will sing praise to Thy Name, O Thou Most High.

When mine enemies are turned back, * they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause: * Thou satest in the throne judging right.

Thou hast rebuked the heathen, and the wicked are perished: * Thou hast put out their name for ever and ever.

The destructions of the enemy are come to a perpetual end: * and their cities hast Thou destroyed.

Their memorial is perished with a crash: * and the LORD endureth for ever.

He hath prepared His throne for judgment: * and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The LORD also is a refuge for the poor: * a refuge in times of trouble.

And let them that know Thy name put their trust in Thee: * for Thou, LORD, hast not forsaken them that seek Thee.

Sing praises to the LORD, Which dwelleth in Zion: * declare among the people His doings.

For when He maketh inquisition for blood He remembereth them: * He forgetteth not the cry of the afflicted.

Have mercy upon me, O LORD: * consider my trouble [which I suffer] of them that hate me.

Thou That liftest me up from the gates of death: * that I may show forth all Thy praises in the gates of the daughter of Zion!

I will rejoice in Thy salvation: * the heathen are sunk down in the pit that they made.

In the net which they hid, * is their own foot taken.

The LORD is known when He executeth judgment: * the wicked is snared in the work of his own hands.[2]

The wicked shall be turned into hell: * all the nations that forget God.

For the needy shall not alway be forgotten: * the expectation of the poor shall not perish for ever.

Arise, O LORD, let not man prevail: * let the heathen be judged in Thy sight.

Put Thou a master over them, O LORD: * let the nations know themselves to be but men.[3]

[1] Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain.

[2] Here occurs:—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 5, note 2.

[3] SLH. Here, according to the present Hebrew text, ends Ps. ix.

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Why standest Thou afar off, O LORD, * why hidest Thou Thyself in times of trouble?

The wicked in his pride doth persecute the poor: * they are taken in the devices that they have imagined.

For the wicked is praised according to his soul's desire: * and the unrighteous is deemed blessed.

The wicked provoketh the LORD: * in the greatness of his scornful indignation he doth not care.

God is not before his eyes: * his ways are always grievous.

Thy judgments are far out of his sight: * he hath dominion over his enemies.

He hath said in his heart: * I shall not be moved unto generation and generation, yea, I shall never be in adversity.

His mouth is full of cursing, and bitterness, and fraud: * under his tongue is mischief and sorrow.

He sitteth plotting with the rich in the secret places, * to murder the innocent.

His eyes are privily set against the poor: * he lieth in wait secretly, as a lion in his den.

He lieth in wait to catch the poor: * he doth catch the poor when he draweth him

Into his net. He will fell him; * he will crouch and throw himself upon him, when he hath gotten the mastery over the poor.

He hath said in his heart: God hath forgotten: * He turneth away His face that He shall never see it.

Arise, O LORD, O God, lift up Thine hand: * forget not the afflicted.

Wherefore doth the wicked contemn God? * for he hath said in his heart: He will not require it.

Thou seest it, for Thou beholdest mischief and spite: * to requite it with Thy hand.

The poor leaveth himself unto Thee: * Thou wilt be the helper of the fatherless.

Break Thou the arm of the wicked and the evil man: * his wickedness shall be sought after and shall not be found.

The LORD shall be King for ever and ever: * the heathen shall perish out of His land.

The LORD hath heard the petition of the poor: * Thine ear hath heard the desire of his heart.

To judge the fatherless and the oppressed, * that man may magnify himself no more upon earth.

## Psalm X.[1]

IN the LORD put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The LORD is in His holy temple: * the LORD'S throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The LORD trieth the righteous

[1] Intituled "Of David." There is also a superscription perhaps musical but now uncertain.

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and the wicked : * but him that loveth iniquity His soul hateth.

Upon the wicked He shall rain snares : * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth righteousness : * His countenance doth behold uprightness.

*Antiphon for Advent.* [1]Strengthen ye the weak hands : be strong ; say : Behold, our God will come, and save us, Alleluia.

*Antiphon for the rest of the year.* [2]God is a righteous judge, strong, and patient : wherefore is He provoked every day ?

*Third Antiphon for Advent.* Rejoice, all ye.

*Third Antiphon for the rest of the year.* Thou.

### Psalm XI.[3]

HELP, LORD, for the godly man ceaseth : * for the truth faileth from among the children of men.

They speak vanity every one with his neighbour : * with flattering lips, with a double heart, do they speak.

The LORD shall cut off all flattering lips, * and the tongue that speaketh proud things.

Who have said : With our tongue will we prevail, our lips are our own : * who is Lord over us ?

For the oppression of the poor, and the sighing of the needy, * now will I arise, saith the LORD.

I will set him in safety : * I will deal faithfully with him.

The words of the LORD are pure words : * silver tried in a furnace, purged of dross, purified seven times.

Thou shalt keep us, O LORD, and preserve us * from this generation for ever.

The wicked walk on every side : * the increase of men is according to Thy secret counsel.

### Psalm XII.[4]

HOW long wilt Thou forget me, O LORD ? for ever ? * How long hidest Thou Thy face from me ?

How long shall I take counsel in my soul, * having sorrow in my heart daily ?

How long shall mine enemy be exalted over me ? * Consider, and hear me, O LORD my God.

Lighten mine eyes, lest I sleep the sleep of death : * lest mine enemy say : I have prevailed against him.

Those that trouble me will rejoice when I am moved : * but I have trusted in Thy mercy.

My heart shall rejoice in Thy salvation ; I will sing unto the LORD because He hath dealt bountifully with me : * [and I will sing praise to the name of the Lord Most High.][5]

### Psalm XIII.[6]

THE fool hath said in his heart : * There is no God.

They are corrupt, and have become abominable in their works : * there is none that doeth good, [no, not one.][5]

The LORD looked down from heaven upon the children of men :

[1] Isa. xxxv. 3, 4.
[2] Ps. vii. 11.
[3] Intituled "A Psalm of David," with some other words, now uncertain, as before.
[4] This Psalm has the same title as the last.
[5] Not in the Hebrew.
[6] Same title as Psalm x.

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* to see if there were any that did understand, or seek God.

They are all gone aside, they are altogether become unprofitable : * there is none that doeth good, no not one.

[1]Their throat is an open sepulchre : they have flattered with their tongue : * the poison of asps is under their lips.

Their mouth is full of cursing and bitterness : * their feet are swift to shed blood.

Destruction and unhappiness are in their ways, and the way of peace they have not known : * there is no fear of God before their eyes.

Have all the workers of iniquity no knowledge, * who eat up my people as they would eat bread?

They call not upon the LORD : * there were they in great fear, [where no fear was ;][2]

For the Lord is in the generation of the righteous: ye have shamed the counsel of the poor : * because the LORD is his hope.

Oh that the salvation of Israël were come out of Zion! * when the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israël shall be glad.

## Psalm XIV.[3]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thy holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that backbiteth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is contemned : * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

*Antiphon for Advent.* [4]Rejoice, all ye, and be glad : for, behold, the Lord will come with vengeance, he will bring a recompense : He will come and save us.

*Antiphon for the rest of the year.* [5]Thou shalt keep us, O LORD, and preserve us.

*Antiphon for Paschal time.* Alleluia. [6]The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

*Then is said a Verse and Answer :*

*In Advent.*

*Verse.* [7]Out of Zion, the Perfection of beauty.

*Answer.* Our God shall come manifestly.

*During the rest of the year.*

*Verse.* [8]I have remembered Thy name, O LORD, in the night.

*Answer.* And have kept Thy law.

*In Lent.*

*Verse.* [9]He hath delivered me from the snare of the fowler.

*Answer.* And from the noisome pestilence.

[1] The next three verses are not in the Hebrew. They seem to have been introduced from Rom. iii. 13—18.
[2] These last words are not in the Hebrew.
[3] Intituled "A Psalm of David."
[4] Isa. xxxv. 4.
[5] Ps. xi. 8.
[6] Mark xvi. 3.
[7] Ps. xlix. 2.
[8] Ps. cxviii. 55.
[9] Ps. xc. 3.

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*In Passion time.*

*Verse.* [1]O God, deliver my soul from the sword.

*Answer.* And my darling from the power of the dog.

*In Paschal time.*

*Verse.* The Lord is risen from the grave, Alleluia.

*Answer.* Who hung for us upon the tree, Alleluia.

*Then is said the Lord's Prayer.*

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Then this Absolution.*

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants and have mercy upon us: Who livest and reignest with the Father and the Holy Ghost, world without end.

*Answer.* Amen.

*Then the reader says:*

[2]Sir, be pleased to give the blessing.

*First Blessing.*

May the Eternal Father bless us
With an everlasting blessing.

*Answer.* Amen.

*Then is read the First Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the First Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Second Blessing.*

May the Son the Sole-begotten
Mercifully bless and help us.

*Answer.* Amen.

*Then is read the Second Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Second Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Third Blessing.*

May the grace of God the Spirit
All our heart and mind enlighten.

*Answer.* Amen.

*Then is read the Third Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Third Responsory.*

## SECOND NOCTURN, OR WATCH OF THE NIGHT.

*Antiphon for Advent.* Rejoice greatly.

*Antiphon for the rest of the year.* Thou hast no need.

*Antiphon for Paschal time.* Alleluia.

### Psalm XV.[3]

PRESERVE me, O Lord, for in Thee do I put my trust: * I have said unto the LORD: Thou art my God, for Thou hast no need of my goods.

[1] Ps. xxi. 20.

[2] Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this—without any authority—the words, "Command Thy blessing, O Lord!"

[3] Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.

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To the Saints that are in the earth, * Thou hast made all my counsels admirable.

Their sorrows are multiplied, * that hasten after [a strange god.]

In their assemblies for blood-shedding will I have no part: * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup: * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places: * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: * my reins also instruct me in the night seasons.

I have set the LORD always before my face: * because He is at my right hand, I shall never be moved.

Therefore my heart is glad, and my tongue rejoiceth: * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell: * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence: * at Thy right hand there are pleasures for evermore.

*Antiphon for Advent.* [1]Rejoice greatly, O daughter of Jerusalem: behold, thy King cometh into thee, O Zion; fear not, for thy salvation cometh quickly.

*Antiphon for the rest of the year.* [2]Thou hast no need of my goods, in Thee do I put my trust, preserve me, O Lord.

*In Paschal time there is only one Antiphon to the whole Nocturn.*

*Second Antiphon for Advent.* Christ our King.

*Second Antiphon for the rest of the year.* By the words.

## Psalm XVI.[3]

HEAR my right, O LORD, * attend unto my cry.

Give ear unto my prayer, * that goeth not out of feigned lips.

Let my sentence come forth from Thy presence: * let Thine eyes behold the things that are equal.

Thou hast proved mine heart, and visited it by night: * Thou hast tried me with fire, and found no wickedness in me.

That my mouth may not speak concerning the works of men: * by the words of Thy lips I have kept me to strait paths.

Hold up my goings in Thy paths, * that my footsteps slip not.

I have called upon Thee, for Thou hast heard me, O God: * incline Thine ear unto me, and hear my speech.

Show Thy marvellous loving-kindness, * O Thou That savest them which put their trust in Thee!

From those that rise up against Thy right hand keep me, * as the apple of the eye.

Hide me under the shadow of Thy wings, * from the face of the wicked that oppress me.

Mine enemies compass my soul round about, they are inclosed in their own fat: * with their mouth they speak proudly.

They that drave me out have now compassed me: * they have

[1] Zech. ix. 9. [2] Ps. xv. 1. [3] Intituled "A Prayer of David."

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set their eyes bowing down to the earth.

They have marked me for their own, as a lion that is greedy of his prey : * and as it were a young lion lurking in secret places.

Arise, O LORD, disappoint him, and cast him down : * deliver my soul from the wicked, Thy sword from them that hate Thy hand.

O LORD, give them their portion in this life of the precious things of the earth : * yea, their belly is filled with Thy hid treasure.

They have children to the full : * and leave the rest of their substance to their babes.

As for me, I will behold Thy face in righteousness : * I shall be satisfied when Thy glory shall appear.

*Antiphon for Advent.* Christ our King cometh, [1]Whom John preached, saying; Behold the Lamb That should come!

*Antiphon for the rest of the year.* [2]By the words of Thy lips I have kept me to strait paths.

*Third Antiphon for Advent.* Behold, I come.

*Third Antiphon for the rest of the year.* I love Thee.

*When this Antiphon is used the Psalm begins with the words,* "O LORD my strength."

## Psalm XVII.[3]

I LOVE Thee, O LORD, my strength : * the LORD is my rock, and my fortress, and my Deliverer.

My God, my Helper, * in Whom I trust.

My buckler, and the horn of my salvation, * and my refuge.

I called upon the LORD with praises, * and am saved from mine enemies.

The sorrows of death compassed me : * and the floods of wickedness made me afraid.

The sorrows of hell compassed me about : * the snares of death prevented me.

In my distress I called upon the LORD, * and cried unto my God.

And He heard my voice out of His holy temple : * and my cry came before Him, even unto His ears.

The earth shook and trembled : * the foundations of the hills moved and were shaken, because He was wroth.

There went up a smoke in His wrath, and fire devoured before His presence : * coals were kindled by it.

He bowed the heavens also, and came down : * and darkness was under His feet.

And He rode upon the Cherubim[4] and did fly : * yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him : * dark waters, thick clouds of the skies.

At the brightness that was before Him, the thick clouds passed, * hailstones and coals of fire.

The LORD also thundered in the heavens, and the Highest gave

[1] John i. 36. [2] Ps. xvi. 5.

[3] After a superscription now uncertain, the title of this Psalm proceeds, "Of David, the servant of the LORD, who spake unto the LORD the words of this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said:—" It is found also, with a few slight differences, in 2 Kings (Sam.) xxii.

[4] Of these creatures, frequently mentioned in connection with the Divine manifestation, an elaborate account will be found in Ezekiel i., (First Sunday of November,) and more shortly in Apoc. iv., (Tuesday in Third Week after Easter.)

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His voice : * hail-stones and coals of fire.

Yea, He sent out His arrows and scattered them : * He shot out many lightnings and discomfited them.

And the torrents of water were seen, * and the foundations of the world were discovered.

At Thy rebuke, O LORD, * at the blast of the breath of Thy wrath!

He sent from above, and took me; * and drew me out of many waters.

He delivered me from the strongest of mine enemies, and from them which hated me : * for they were too strong for me.

They prevented me in the day of my calamity, * but the LORD was my stay.

He brought me forth also into a large place : * He delivered me because He delighted in me.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of my hands shall He recompense me.

For I have kept the ways of the LORD, * and have not wickedly departed from my God.

For all His judgments were before me : * and I did not put away His statutes from me.

I shall also be upright with Him, * and keep myself from mine iniquity.

And the LORD shall reward me according to my righteousness, * and according to the cleanness of my hands in His eye-sight.

With the holy Thou shalt be holy, * and with the innocent Thou shalt be innocent.

And with the pure Thou shalt be pure, * and with the contentious Thou shalt be contentious.

For Thou wilt save the afflicted people, * and bring down high looks.

For Thou lightest my candle, O LORD : * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over the wall.

As for my God, His way is perfect; the word of the LORD is tried in the fire : * He is a buckler to all those that trust in Him.

For who is God save the LORD? * or who is God save our God?

It is God That girdeth me with strength, * and maketh my way perfect.

He maketh my feet like hinds' feet, * and setteth me upon my high places.

He teacheth my hands to war, * and maketh mine arms like a bow of brass.

Thou hast also given me the shield of Thy salvation : * and Thy right hand hath holden me up.

Thy gentleness also hath made me great : * [and Thy chastening it is that shall teach me.][1]

Thou hast enlarged my steps under me, * that my feet did not slip.

I will pursue mine enemies and overtake them : * neither will I turn again till they be consumed.

I will wound them that they shall not be able to rise : * they shall fall under my feet.

Thou hast girded me also with strength unto the battle, * and hast subdued under me those that rose up against me.

Thou hast also given me the backs of mine enemies, * and hast destroyed them that hate me.

They cried, but there was none

[1] Not in the Hebrew.

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to save them, even unto the LORD, * but He answered them not.

And I will beat them small, as the dust before the wind : * I will cast them out as the dirt in the streets.

Thou shalt deliver me from the strivings of the people : * Thou shalt make me the head of the heathen.

A people whom I knew not have served me : * as soon as they heard of me they obeyed me.

The strangers feigned obedience unto me : * the strangers faded away and stumbled in their paths.

The LORD liveth, and blessed be my God : * and let the God of my salvation be exalted!

It is Thou, O God, That avengest me, and subduest the people under me. * Thou art my deliverer from my wrathful adversaries.

And Thou shalt lift me up above those that rise up against me : * Thou shalt deliver me from the wicked man.

Therefore will I give thanks unto Thee, O LORD, among the heathen, * and sing praises unto Thy name.

Great deliverance giveth He to His king, and showeth mercy to His Anointed, to David, * and to his seed for evermore.

*Antiphon for Advent.* [1]Behold, I come quickly, saith the Lord, and My reward is with Me, to give every man according as his work shall be.

*Antiphon for the rest of the year.* [2]I love Thee, O LORD, my strength.

*Antiphon for Paschal time.* Alleluia. [3]Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

*Then is said a Verse and Answer.*

*In Advent.*

*Verse.* [4]Send forth the Lamb, O Lord, the ruler of the land.

*Answer.* From the "Rock" of the wilderness unto the mount of the daughter of Zion.

*During the rest of the year.*

*Verse.* [5]For Thou lightest my candle, O LORD.

*Answer.* My God, enlighten my darkness.

*In Lent.*

*Verse.* [6]He shall cover thee with His wings.

*Answer.* And under His feathers shalt thou trust.

*In Passion time.*

*Verse.* [7]O Lord, save me from the lion's mouth.

*Answer.* And mine affliction from the horns of the unicorns.

*In Paschal time.*

*Verse.* [8]The Lord is risen indeed, Alleluia.

*Answer.* And hath appeared unto Simon, Alleluia.

*Then is said the Lord's Prayer.*

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, As we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

[1] Apoc. xxii. 12. [2] Ps. xviii. 1. [3] John xx. 15.
[4] Isa. xvi. 1. The "Rock" is the town of Petra in the wilderness. [5] Ps. xvii. 29.
[6] Ps. xc. 3. [7] Ps. xxi. 22. [8] Luke xxiv. 34.

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*Answer.* But deliver us from evil.

*Then this Absolution.*

MAY His loving-kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

*Answer.* Amen.

*Then the reader says:*

Sir, be pleased to give the blessing.

*Fourth Blessing.*

God the Father Omnipotent,
Be to us merciful and clement.

*Answer.* Amen.

*Then is read the Fourth Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Fourth Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Fifth Blessing.*

May Christ to all His people give,
For ever in His sight to live.

*Answer.* Amen.

*Then is read the Fifth Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Fifth Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Sixth Blessing.*

May the Spirit's fire Divine
In our hearts enkindled shine.

*Answer.* Amen.

*Then is read the Sixth Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Sixth Responsory.*

## THIRD NOCTURN, OR WATCH OF THE NIGHT.

*Antiphon for Advent.* The Angel Gabriel.

*Antiphon for the rest of the year.* There is no speech.

*Antiphon for Paschal time.* Alleluia.

### Psalm XVIII.[1]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

In them hath He set a tabernacle for the sun: which * is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is pure, giving light unto the eyes.

[1] Intituled "A Psalm of David," with the same farther obscure superscription, as in Pss. xli. and xiii.

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The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * keep back Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of my heart, * be acceptable in Thy sight [for ever,][1]

O LORD my Helper, * and my Redeemer!

*Antiphon for Advent.* [2]The Angel Gabriel spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women.

*Antiphon for the rest of the year.* [3]There is no speech nor language where their voice is not heard.

*In Paschal time only one Antiphon is said to the whole Nocturn.*

*Second Antiphon for Advent.* Mary said.

*Second Antiphon for the rest of the year.* The LORD.

*When this Antiphon is used the Psalm begins with the words* "Hear thee."

## Psalm XIX.[4]

THE LORD hear thee in the day of trouble: * the Name of the God of Jacob defend thee.

Send thee help from the sanctuary, * and strengthen thee out of Zion.

Remember all thine offerings, * and accept thy burnt sacrifice.[5]

Grant thee according to thine own heart, * and fulfil all thy counsel.

We will rejoice in Thy salvation: * and in the name of our God will we exult.

The LORD fulfil all thy petitions: * now know I that the LORD saveth His Anointed.

He will hear him from His holy heaven, * with the saving strength of His right hand.

Some trust in chariots and some in horses: * but we will call upon the name of the LORD our God.

They are brought down and fallen: * but we are risen, and stand upright.

O LORD, save the king: * and hear us in the day when we call [upon Thee.][1]

*Antiphon for Advent.* [6]Mary said: What manner of salutation is this? My soul is troubled. Shall I bear the King? And will He not break the seal of my virginity?

*Antiphon for the rest of the year.* [7]The LORD hear thee in the day of trouble.

*Third Antiphon for Advent.* The King.

*Third Antiphon for the rest of the year.* The king.

*When this Antiphon is used the Psalm begins with the words* "Shall joy."

## Psalm XX.[8]

THE king shall joy in Thy strength, O LORD: * and in

[1] These last words are not in the Hebrew.
[2] Luke i. 28.
[3] Ps. xviii. 3.
[4] This Psalm has the same title as the last.
[5] SLH.
[6] Luke i. 29.
[7] Ps. xix. 1.
[8] This Psalm also bears the same title as the xviiith.



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Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[1]

For Thou hast prevented him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt set him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave them lying behind thee in thy foot-prints.[2]

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

*Antiphon for Advent.* The King, even the Most High, cometh; therefore let the hearts of men be purified to go forth to meet Him, for, behold, [3]He will come and will not tarry.

*Antiphon for the rest of the year.* [4]The king shall joy in Thy strength, O LORD.

*Antiphon for Paschal time.* Alleluia, Weep not, Mary, Alleluia: the Lord is risen, Alleluia, Alleluia.

*Then is said a Verse and Answer.*

*In Advent.*

*Verse.* [5]The Lord cometh out of His holy place.

*Answer.* He will come and save His people.

*During the rest of the year.*

*Verse.* [6]Be Thou exalted, O LORD, in Thine own strength.

*Answer.* We will sing and praise Thy power.

*In Lent.*

*Verse.* [7]His truth shall be thy shield.

*Answer.* Thou shalt not be afraid for the terror by night.

*In Passion time.*

*Verse.* [8]Take not away my soul with sinners, O God!

*Answer.* Nor my life with bloody men.

*In Paschal time.*

*Verse.* [9]The disciples were glad, Alleluia.

[1] SLH.

[2] But the Hebrew is:—Therefore shalt thou make them turn their back: * thou shalt make ready thine arrows upon thy strings against the face of them.

[3] Heb. x. 37. [4] Ps. xx. 1. [5] Isa. xxxv. 4; Micah i. 3.
[6] Ps. xx. 13. [7] Ps. xc. 5. [8] Ps. xxv. 9.
[9] John xx. 20.

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*Answer.* When they saw the Lord, Alleluia.

*Then is said the Lord's Prayer.*

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Then the Absolution.*

MAY the Almighty and merciful Lord loose us from the bonds of our sins.

*Answer.* Amen.

*Then the reader says:*

Sir, be pleased to give the blessing.

*Seventh Blessing.*

May the Gospel's holy lection
Be our safety and protection.

*Answer.* Amen.

*Then is read the Seventh Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Seventh Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Eighth Blessing.*

God's most mighty strength alway.
Be His people's staff and stay.

*Answer.* Amen.

*Then is read the Eighth Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said the Eighth Responsory, after which the reader says:*

Sir, be pleased to give the blessing.

*Ninth Blessing.*

May He That is the Angels' King
To that high realm His people bring.

*Answer.* Amen.

*Then is read the Ninth Lesson, and at the end the reader says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Then is said a Ninth Responsory, unless this Hymn,* "We praise Thee, O God," *be substituted for it. The Hymn* "We praise Thee, O God," *is said in this place on every Sunday and Feast-day in the year (except the Feast of the Holy Innocents if it fall on a Week-day) from Easter to Advent and from Christmas to Septuagesima. In Advent and from Septuagesima to Easter it is not said on Sunday, but only on Feast-days. From Easter to Pentecost it is said on every day whatsoever, except only Rogation Monday.*

[1]WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the heavens, and all the Powers therein.

To Thee Cherubim[2] and Seraphim[3] continually do cry:

[1] The authorship of this Hymn, which is prescribed in the Rule of St. Benedict, (born A.D. 480, died 543,) is uncertain.

[2] See Ezek. i.

[3] See Isaiah vi. 2.



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Holy, Holy, Holy LORD God of Sabaoth.[1]

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the Apostles praise Thee:

The goodly fellowship of the Prophets praise Thee:

The white-robed army of Martyrs praise Thee:

The holy Church throughout all the world doth acknowledge Thee:

The Father of an infinite Majesty:

Thine honourable, true, and Only Son.

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ!

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb:

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers:

Thou sittest at the right hand of God, in the glory of the Father:

We believe that Thou shalt come to be our Judge:

[2]We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.[3]

[4]O Lord, save Thy people, and bless Thine inheritance.

Govern them, and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy name, ever world without end.

Vouchsafe, O Lord, this day, to keep us without sin.

[5]Have mercy upon us, O LORD, have mercy upon us.

[6]O LORD, let Thy mercy lighten upon us, as our trust is in Thee.

[7]O LORD, in Thee have I trusted: let me never be confounded.[8]

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[1] Hebrew feminine Plural, meaning "hosts," "armies."
[2] During this verse it is usual to kneel.
[3] Here ends the original Hymn.
[4] Ps. xxvii. 9.
[5] Ps. cxxii. 3.
[6] Ps. xxxii. 22.
[7] Ps. xxx. 1.
[8] Mattins and Lauds are usually, though not necessarily, said together. When Mattins are said alone, the reciter need only say the Lord's Prayer after the Hymn, "We praise Thee, O God," or the Ninth Responsory. However, many persons conclude thus:—

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Then the Prayer for the day; then*

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*Verse.* May the souls of the faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Then the Lord's Prayer.*

*The above is founded upon the precedent of Christmas.*

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## Monday.

THE SECOND DAY OF THE WEEK.

*All as on Sundays, except as otherwise given here.*

*Invitatory.* O come, * let us sing unto the LORD.

*When this Invitatory is used the Psalm begins with the words,* "Let us make a joyful noise."

*The following Hymn is said from the Octave of the Epiphany till Passion Sunday, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper offices of the Seasons.*

HYMN.[1]

SLEEP has refreshed our limbs, we spring
From off our bed, and rise;
Lord, on Thy suppliants while they sing,
Look with a Father's eyes.

Be Thou the first on every tongue,
The first in every heart;
That all our doings all day long,
Holiest! from Thee may start.

Cleanse Thou the gloom, and bid the light
Its healing beams renew;
The sins, which have crept in with night,
With night shall vanish too.

Our bosoms, Lord, unburthen Thou,
Let nothing there offend;
That those who hymn Thy praises now
May hymn them to the end.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.

Amen.

*Only one Nocturn is said.*

*Antiphon.* The LORD is the defence.

*In Paschal time there is only one Antiphon to the whole Nocturn,* Alleluia.

### Psalm XXVI.[2]

THE LORD is my light and my salvation; * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * my heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hideth me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I offered in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou my Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false

[1] Translation by Dr. Newman.

[2] Intituled "Of David."

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witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage : * and thine heart shall be strengthened, wait, I say, on the LORD.

## Psalm XXVII.[1]

UNTO Thee will I cry, O LORD; my God, be not silent to me : * lest, if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplication, [O Lord,][2] when I cry unto Thee : * when I lift up my hands toward Thy holy temple.

Draw me not away with the wicked : * and [destroy me not][2] with the workers of iniquity.

Which speak peace with their neighbour : * but mischief is in their hearts.

Give them according to their deeds, * and according to the wickedness of their inventions.

Give them after the works of their hands : * render to them their desert.

Because they regard not the works of the LORD, or the operation of His hands, * Thou shalt destroy them, and not build them up.

Blessed be the LORD : * because He hath heard the voice of my supplication.

The LORD is my strength and my shield : * my heart trusted in Him and I am helped.

And my flesh greatly rejoiceth : * and with my whole heart I will praise Him.

The LORD is the strength of His people : * and He is the saving strength of His Anointed.

[O Lord,][3] save Thy people, and bless Thine inheritance : * and govern them, and lift them up for ever.

*Antiphon.* [3]The LORD is the defence of my life.

*Second Antiphon.* Worship.

## Psalm XXVIII.[4]

GIVE unto the LORD, O ye sons of God : * [give unto the Lord young rams.][5]

Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name : * worship the LORD in His holy courts.

The voice of the LORD is upon the waters, the God of glory thundereth : * the LORD is upon many waters.

The voice of the LORD is powerful : * the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars : * yea, the LORD breaketh the cedars of Lebanon.

He smiteth them down as though it were a calf in Lebanon, * and the beloved [forest is felled] like a young unicorn.[6]

The voice of the LORD divideth the flames of fire : * the voice of the LORD shaketh the wilderness, yea, the LORD also shaketh the [7]wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets : * and in His

[1] Also intituled "Of David."
[2] Not in the Hebrew.
[3] Ps. xxvi. 1.
[4] Intituled "A Psalm of David."
[5] An alternative translation of the first part of the verse.
[6] The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" (oftener called Hermon) "like a young unicorn."
[7] That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

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temple, every whit of it uttereth His glory.

The LORD sitteth upon the flood: * yea, the LORD sitteth King for ever.

The LORD will give strength unto His people: * the LORD will bless His people with peace.

## Psalm XXIX.[1]

I WILL extol Thee, O LORD, for Thou hast lifted me up, * and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee, * and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: * Thou hast saved me from being one of them that go down into the pit.

Sing unto the LORD, O ye Saints of His! * and give thanks to the memorial of His holiness.

For there is terror in His anger: * and in His favour is life.

Weeping may endure for a night: * but joy cometh in the morning.

And I, in my prosperity I said: I shall never be moved.

LORD, in Thy favour, * Thou hast made my glory to stand so fast.

Thou didst hide Thy face from me, * and I was troubled.

I cried to Thee, O LORD: * and unto my GOD[2] I made supplication:

What profit is there in my blood, * when I go down to corruption?

Shall the dust praise Thee, * or shall it declare Thy truth?

The LORD heard me, and had mercy upon me: * the LORD became mine Helper.

Thou hast turned for me my mourning into rejoicing: * Thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise to Thee, and not be silent: * O LORD my God, I will give thanks unto Thee for ever.

*Antiphon.* [3]Worship the LORD in His holy courts.

*Third Antiphon.* Deliver me.

## Psalm XXX.[4]

IN Thee, O LORD, do I put my trust, let me never be ashamed: * deliver me in Thy righteousness.

Bow down Thine ear to me: * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge: * and for Thy name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me: * for Thou art my Preserver.

[5]Into Thy hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

I have hated them that regard * lying vanities.

But I trust in the LORD: * I will be glad and rejoice in Thy mercy.

For Thou hast considered my

[1] Intituled "A song of rejoicing at the opening of the house of David." The palace, for the inauguration of which this song was written, is thus mentioned in 2 Kings (Sam.) v. 9–11. "So David dwelt in the fort" (on Sion) "and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great; and the LORD God of Hosts was with him. And Hiram King of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house."

[2] In the Hebrew the Divine Name occurs here.

[3] Ps. xxviii. 2.

[4] Intituled "A Psalm of David" with the same farther superscription as Pss. xii. xiii.

[5] This verse was quoted by our Lord on the Cross, Luke xxiii. 46.

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trouble : * Thou hast saved my soul in adversity.

And hast not shut me up into the hand of the enemy : * Thou hast set my feet in a large room.

Have mercy upon me, O LORD, for I am in trouble : * mine eye is consumed with grief, my soul, and my belly.

For my life is spent with grief, * and my years with sighing.

My strength faileth because of mine affliction, * and my bones are consumed.

I was a reproach among all mine enemies, and among my neighbours specially, * and a fear to mine acquaintance.

They that did see me without fled from me : * I am forgotten as a dead man out of mind.

I am like a broken vessel : * for I have heard the slander of many on every side :

When they took counsel together against me, * they devised to take away my life.

But I trusted in Thee, O LORD : * I said : Thou art my God, my times are in Thy hand.

Deliver me from the hand of mine enemies, * and from them that persecute me.

Make Thy face to shine upon Thy servant, save me for Thy mercies' sake : * let me not be ashamed, O LORD, for I have called upon Thee.

Let the wicked be ashamed and let them go down into the grave : * let the lying lips be put to silence ;

Which speak grievous things proudly and contemptuously * against the righteous.

O how great is Thy goodness, [O Lord,][1] * which Thou hast laid up for them that fear Thee !

Which Thou hast wrought for them that trust in Thee, * before the sons of men !

Thou shalt hide them in the secret of Thy presence * from the troubling of men.

Thou shalt keep them secretly in Thy pavilion * from the strife of tongues.

Blessed be the LORD : * for He hath showed me His marvellous kindness in a strong city.

For I said in my haste : * I am cut off from before Thine eyes.

Nevertheless Thou heardest the voice of my supplication, * when I cried unto Thee.

O love the LORD, all ye His saints : * for the LORD careth for the faithful, and will plentifully reward the proud doers.

Be of good courage and let your heart be strengthened, * all ye that hope in the LORD.

## Psalm XXXI.[2]

BLESSED are they whose transgressions are forgiven, * and whose sins are covered.

Blessed is the man unto whom the LORD imputeth no iniquity, * and in whose spirit there is no guile.

Because I kept silence, my bones waxed old, * while I roared all the day long.

For day and night Thy hand was heavy upon me : * I was turned in my anguish while the thorn was fastened.[3]

I acknowledged my sin unto Thee : * and mine iniquity have I not hid.

I said : I will confess against myself my transgression, unto the

[1] Not expressed in the Hebrew.
[2] Intituled "A didactic (?) poem of David."
[3] SLH.

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LORD : * and Thou forgavest the iniquity of my sin.[1]

For this shall every one that is godly pray unto Thee, * in the time when Thou visitest his transgression.

Surely in the floods of great waters, * they shall not come nigh unto him.

Thou art my hiding-place from the trouble that compasseth me : * O Thou That art my joy! deliver me from them that compass me round about.[1]

I will give thee understanding, and teach thee in the way which thou shalt go : * I will keep Mine eyes upon thee.

Be ye not as the horse and as the mule, * which have no understanding.

Whose mouths thou holdest fast with bit and bridle, * else they will not come unto thee.

Many sorrows shall be to the wicked : * but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

*Antiphon.* [2]Deliver me in Thy righteousness.

*Fourth Antiphon.* Praise is comely.

## Psalm XXXII.

REJOICE in the LORD, O ye righteous : * praise is comely for the upright.

Praise the LORD with harp : * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song : * play skilfully unto Him with a loud noise.

For the word of the LORD is right : * and all His works are done in truth.

He loveth mercy and judgment : * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap : * He layeth up the depths in storehouses.

Let all the earth fear the LORD : * let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done : * He commanded, and it was made.

The LORD bringeth the counsel of the heathen to nought : * He maketh the devices of the people of none effect, [and setteth aside the counsel of princes.][3]

But the counsel of the LORD standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the LORD, * the people He hath chosen for His own inheritance.

The LORD looketh from heaven : * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them : * He considereth all their works.

There is no king saved by the multitude of an host : * a mighty man is not delivered by much strength.

An horse is a vain thing for safety : * by his great strength he shall not be delivered.

Behold the eyes of the LORD

[1] SLH.
[2] Ps. xxx. 1.
[3] This last clause is not in the present Hebrew text.

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are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the LORD: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy name.

Let Thy mercy, O LORD, be upon us, * according as we hope in Thee.

## Psalm XXXIII.[1]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them,

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His saints: * for there is no want to them that fear Him.

Princes do lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

[The Lord][2] keepeth all their bones: * not one of them shall be broken.

[1] Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." The incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands?' And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian, but Vav is omitted and Pe repeated in the last verse, as in Psalm xxiv.

[2] Not in the Hebrew. Vav.

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The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

*Antiphon.* [1]Praise is comely for the upright.

*Fifth Antiphon.* Fight against them.

## Psalm XXXIV.[2]

DO me right, O LORD, against them that strive with me: * fight against them that fight against me.

Take hold of arms and buckler: * and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me: * say unto my soul: I am thy salvation.

Let them be confounded and put to shame, * that seek after my soul.

Let them be turned backward and brought to confusion, * that devise my hurt.

Let them be as dust before the wind: * and let the Angel of the LORD chase them.

Let their way be dark and slippery: * and let the Angel of the LORD persecute them.

For without cause have they hid for me the deadly trap of their net: * without cause have they digged a pit for my soul.

Let the snare come upon him at unawares, and let his net, that he hath hid, catch himself: * and into that very snare let him fall.

And my soul shall be joyful in the LORD: * it shall rejoice in His salvation.

All my bones shall say: * LORD, who is like unto Thee?

Which deliverest the poor from them that are too strong for him, * the poor and the needy from them that spoil him?

False witnesses did rise up, * they laid to my charge things that I knew not.

They rewarded me evil for good, * to put all men far off from me.

But as for me, when they were sick, * my clothing was sackcloth.

I humbled my soul with fasting: * and my prayer shall return into my own bosom.

I behaved myself as though he had been my friend or brother: * I bowed down as one that mourneth and is heavy.

But against me they rejoiced and gathered themselves together: * slanders were collected against me, and I knew it not.

They disappeared, yet they ceased not; they assailed me, they laughed me bitterly to scorn: * they gnashed upon me with their teeth.

Lord, how long wilt Thou look on? * Rescue my soul from their destruction, my darling[3] from the lions.

I will give Thee thanks in the great congregation: * I will praise Thee among much people.

Let not them rejoice over me, that are mine enemies wrongfully, * that hate me without a cause and wink with the eye.

For they spoke to me peaceably: * but by their leasing they stirred up the land to anger against me, yea, they plotted against me.

Yea, they opened their mouth wide against me: * they said, Aha, Aha, our eyes have seen it.

This Thou hast seen, O LORD, keep not silence: * O Lord, be not far from me.

[1] Ps. xxxii. 1.
[2] (Literally,) "mine only one."
[3] Intituled "Of David."

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Stir up Thyself, and awake to my judgment, * unto my cause, my God and my Lord.

Judge me, O LORD my God, according to Thy righteousness, * and let them not rejoice over me.

Let them not say in their hearts: Aha, Aha, so would we have it; * neither let them say: We have swallowed him up.

Let them be ashamed and brought to confusion together, * that rejoice at my hurt.

Let them be clothed with shame and dishonour, * that magnify themselves against me.

Let them shout for joy and be glad, that favour my righteous cause: * and let them that have pleasure in the prosperity of His servant say continually, Let the LORD be magnified.

And my tongue shall speak of Thy righteousness; * of Thy praise, all the day long.

## Psalm XXXV.[1]

THE wicked saith plainly in his own heart, that he will go on still in sin: * there is no fear of God before his eyes.

For he flattereth himself in his own eyes, * until his iniquity be found hateful.

The words of his mouth are iniquity and deceit: * he willeth not to understand, that he may do good.

He deviseth mischief upon his bed: * he setteth himself in every way that is not good, but he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: * and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the mountains of God: * Thy judgments are a great deep.

O LORD, Thou preservest man and beast: * How excellent is Thy loving-kindness, O God!

And the children of men * shall put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thy house, * and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: * and in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee, * and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: * and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: * they are cast out, neither are they able to stand.

*Antiphon.* [2]Fight against them that fight against me.

*Sixth Antiphon.* Show.

## Psalm XXXVI.[3]

FRET not thyself because of the evil-doers: * neither be thou envious against the workers of iniquity.

For they shall soon dry up like the grass, * and wither quickly as the green herb.

Trust in the LORD, and do good: * and dwell in the land, and thou shalt be fed with the riches thereof.

Delight thyself in the LORD: * and He shall give thee the desires of thine heart.

Show thy way unto the LORD,

[1] Intituled "Of David, the servant of the LORD,"—and a farther superscription not now understood.

[2] Ps. xxxiv. 1.

[3] Intituled "Of David." It is A B C Darian; the first, third, and fifth verses, and so on, begin with the corresponding letters of the alphabet.

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trust also in Him : * and He shall bring it to pass.

And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day : * rest in the LORD, and make thy prayer unto Him.

Fret not thyself because of him who prospereth in his way, * because of the man who bringeth wicked devices to pass.

Cease from anger and forsake wrath : * fret not thyself to do evil.

For evil-doers shall be cut off : * but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be : * yea, thou shalt diligently consider his place, and thou shalt not find it.

[1]But the meek shall inherit the earth : * and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, * and gnasheth upon him with his teeth.

But the Lord shall laugh at him : * for He seeth that his day is coming.

The wicked have drawn out the sword, * they have bent their bow,

To cast down the poor and the needy, * to slay such as be of upright conversation.

Their sword shall enter into their own heart : * and their bow shall be broken.

A little that a righteous man hath, * is better than great riches of the wicked.

For the arms of the wicked shall be broken ; * but the LORD upholdeth the righteous.

The LORD knoweth the days of the undefiled : * and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied : * for the wicked shall perish.

Yea, the enemies of the LORD, though they be honourable and exalted, * when they pass away, shall pass away like smoke.

The wicked borroweth and payeth not again : * but the righteous showeth mercy and giveth.

For such as bless him shall inherit the earth : * but they that curse him shall be cut off.

The steps of a [good] man are ordered by the LORD : * and He delighteth in his way.

Though he fall, he shall not be utterly cast down : * for the LORD upholdeth him with His hand.

I have been young, and now am old : * yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful and lendeth : * and his seed shall be blessed.

Depart from evil and do good : * and dwell for evermore.

For the LORD loveth judgment, and forsaketh not His saints : * they shall be preserved for ever.

[The unrighteous shall be punished][2] : * and the seed of the wicked shall be cut off.

But the righteous shall inherit the land : * and dwell therein for ever.

The mouth of the righteous speaketh wisdom, * and his tongue talketh judgment.

The law of his God is in his heart, * none of his steps shall slide.

The wicked watcheth the righteous, * and seeketh to slay him.

But the LORD will not leave him in his hands, * nor condemn him when he is judged.

[1] Matth. v. 5 seems to be quoted from this.
[2] Not in the Hebrew, perhaps fallen out of the present text.

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Wait on the LORD and keep His way, and He shall exalt thee, to inherit the land : * when the wicked are cut off thou shalt see it.

I have seen the wicked in great power, * and exalted like a cedar in Lebanon.

And I passed by, and, lo, he was not : * and I sought him, and his place was not found.

Keep innocency, and look to the thing that is right : * for the peace-maker shall have a reward hereafter.

But the transgressors shall be cut off together : * the end of the wicked is destruction.

But the salvation of the righteous is of the LORD : * and He is their strength in the time of trouble.

And the LORD shall help them, and deliver them : * He shall deliver them from the wicked, and save them, because they trust in Him.

## Psalm XXXVII.[1]

O LORD, rebuke me not in Thy wrath, * neither chasten me in Thy hot displeasure.

For Thine arrows stick fast in me : * and Thy hand presseth me sore.

There is no soundness in my flesh, because of Thine anger : * neither is there any rest in my bones because of my sins.

For mine iniquities are gone over mine head : * and as an heavy burthen they are too heavy for me.

My wounds stink and are corrupt, * because of my foolishness.

I am troubled and bowed down exceedingly : * I go mourning all the day long.

For my loins are filled with a loathsome disease : * and there is no soundness in my flesh.

I am feeble and sore broken : * I have roared by reason of the disquietness of my heart.

Lord, all my desire is before Thee : * and my groaning is not hid from Thee.

My heart panteth, my strength faileth me : * as for the light of mine eyes, it also is gone from me.

My friends and my neighbours * draw near, and stand over against me.

And they that are nearest to me stand afar off : * they also that sought after my life have used violence against me.

And they that seek my hurt have spoken mischievous things, * and imagined falsehoods all the day long.

But I, as a deaf man, hear not, * and as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, * and in whose mouth are no reproofs.

For in Thee, O LORD, do I hope : * Thou wilt hear me, O Lord my God.

For I said : Let not mine enemies rejoice over me : * when my feet slip they magnify themselves against me.

For I am ready for the scourges : * and my sorrow is continually before me.

For I will declare mine iniquity, * and think upon my sin.

But mine enemies are lively, and they are strengthened [against me][2] : * and they that hate me wrongfully are multiplied.

They that render evil for good

[1] Intituled "A Psalm of David." It has a farther superscription of (now) unknown meaning.

[2] Not in the Hebrew.

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speak against me, * because I have followed goodness.

Forsake me not, O LORD my God : * be not far from me.

Make haste to help me, * O Lord [God] of my salvation.

*Antiphon.* [1]Show thy way unto the LORD.

*Antiphon for Paschal time.* Alleluia, Alleluia, Alleluia.

*Then is said a Verse and Answer.*

*In Advent.*

*Verse.* Out of Zion, the Perfection of beauty.

*Answer.* Our God shall come manifestly.

*During the rest of the year.*

*Verse.* [2]Thy mercy, O LORD, is in the heavens.

*Answer.* And Thy faithfulness reacheth unto the clouds.

*In Lent.*

*Verse.* [3]He hath delivered me from the snare of the fowler.

*Answer.* And from the noisome pestilence.

*In Passion time.*

*Verse.* [4]O God, deliver my soul from the sword.

*Answer.* And my darling from the power of the dog.

*In Paschal time.*

*Verse.* The Lord is risen from the grave, Alleluia.

*Answer.* Who hung for us upon the tree, Alleluia.

*The rest is the same as the First Nocturn of the preceding Sunday, only the Lessons and sometimes the Responsories are those of the day.*

*Simple Feasts. It is to be remembered that when a Simple Feast is kept on Monday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follow :*

*For one or many Martyrs in Paschal time.*

*Verse.* O ye saints and righteous, rejoice in the Lord, Alleluia.

*Answer.* [5]God hath chosen you for His own inheritance. Alleluia.

*For one Martyr, (out of Paschal time.)*

*Verse.* [6]Thou hast crowned him with glory and honour, O Lord.

*Answer.* And madest him to have dominion over the works of Thy hands.

*For many Martyrs, (out of Paschal time.)*

*Verse.* [7]Be glad in the LORD, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*For Confessors, (whether Bishops or not.)*

*Verse.* [8]The Lord loved him and beautified him.

*Answer.* And clothed him with a robe of glory.

*For one Holy Woman, of any class.*

*Verse.* [9]In thy comeliness and thy beauty.

*Answer.* Go forward, fare prosperously and reign.

*The others, as well as what follows, to the end of the service, are taken from the First Nocturn of the Office Common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter* xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God,"

[1] Ps. xxxvi. 5.
[2] Ps. xxxv. 6.
[3] Ps. xc. 3.
[4] Ps. xxi. 20.
[5] Ps. xxxii. 12.
[6] Ps. viii. 5, 6.
[7] Ps. xxxi. 11.
[8] Ecclus. xlv. 7.
[9] Ps. xlv. 4.

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*is said at the end, instead of a third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, *of the general Rubrics.*

*On this and all other days, when three Lessons are read, the Blessings are said as ordered in the general Summary of Blessings at the beginning of the book.*

## Tuesday.

### The Third Day of the Week.

*All as on Sunday, except as otherwise given here.*

*Invitatory.* Let us make a joyful noise to * the God of our salvation.

Hymn.[1]

O GOD from God, and Light from Light,
Who art Thyself the day,
Our chants shall break the clouds of night;
Be with us while we pray.

Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.

Lord, to their sins indulgent be,
Who, in this hour forlorn,
By faith in what they do not see,
With songs prevent the morn.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

*Only one Nocturn is said.*

*Antiphon.* That I sin not.

*In Paschal time there is only one Antiphon to the whole Nocturn,* Alleluia.

### Psalm XXXVIII.[2]

I SAID: I will take heed to my ways, * that I sin not with my tongue.

I kept my mouth with a bridle, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good: * and my sorrow was stirred up afresh.

My heart was hot within me: * and while I was musing the fire kindled.

I spake with my tongue: * Lord, make me to know mine end;

And the measure of my days what it is; * that I may know how frail I am.

Behold, Thou hast made my days as a span: * and mine age is as nothing before Thee.

Verily every man living * is altogether vanity.[3]

Surely every man walketh in a vain show: * he is disquieted also in vain.

He heapeth up riches, * and knoweth not who shall gather them.

And now what wait I for? Is it not for the Lord? * and mine hope is with Thee.

Deliver me from all my transgressions: * Thou hast given me for a reproach unto the foolish.

I was dumb and opened not my mouth, because Thou didst it: * remove Thy strokes away from me.

I am consumed by the blow of

[1] Translation by Dr. Newman.

[2] Intituled "A Psalm of David," with a further notice of meaning now uncertain. It is addressed to Jeduthun, concerning whom it is said, in 1 Par. (Chron.) xvi. 42, that David appointed, along with the priests who officiated before the Ark, "Heman and Jeduthun, and the rest that were chosen, who are expressed by name, to give thanks to the Lord, because His mercy endureth for ever. And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God."

[3] SLH.

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Thine hand: * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a moth: * surely every man [is disquieted][1] in vain.[2]

Hear my prayer, O LORD, and my cry: * give ear unto my tears.

Hold not Thy peace: for I am a stranger with Thee, and a sojourner, * as all my fathers were.

O spare me, that I may recover strength, before I go hence, * and be no more.

## Psalm XXXIX.[3]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight [to do it,][1] yea, Thy law is within my heart.

I have preached [Thy][1] righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hid Thy righteousness within my heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For innumerable evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more than the hairs of mine head: * and my heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

[1] Not in the Hebrew. [2] SLH.

[3] Intitaled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.



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Thou art my help and my deliverer : * make no tarrying, O my God.

*Antiphon.* [1]That I sin not with my tongue.

*Second Antiphon.* Heal.

## Psalm XL.[2]

BLESSED is he that considereth the poor [and needy][3] : * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth : * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me : * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me : * When shall he die, and his name perish?

If he came to see me, he spake vanity : * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me : * against me did they devise my hurt.

[4]They plotted together to do me evil : * Now that he lieth, surely he will rise up no more.

Yea, mine own familiar friend in whom I trusted, * which did eat of my bread, hath lifted up his heel against me.[5]

But Thou, O LORD, be merciful unto me, and raise me up : * and I will requite them.

By this I know that Thou favourest me : * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence : * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.

## Psalm XLI.[6]

AS the hart panteth after the water-brooks : * so panteth my soul after Thee, O God!

My soul thirsteth for God, [for the mighty God,][7] for the living God : * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me : Where is thy God?

When I remember these things, I pour out my soul in me : * for I will go unto [the place of][3] the excellent Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the health of my countenance and my God.

My soul is cast down within me : * therefore will I remember Thee from the land of Jordan, and

[1] Ps. xxxviii. 1.
[2] The same title as Ps. xii.
[3] Not in the Hebrew.
[4] This verse is rather, (according to the Hebrew) :—"An evil disease cleaveth fast unto him, and, now that he lieth," &c.
[5] Quoted by our Lord. John xiii. 18.
[6] This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.
[7] Alternative translation from the Hebrew.

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from the mountains of Hermon,[1] from the Little Hill.[2]

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * [they that trouble me,][3] even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the health of my countenance and my God.

*Antiphon.* [4]Heal my soul, O Lord, for I have sinned against Thee.

*Third Antiphon.* My heart.

## Psalm XLIII.[5]

WE have heard with our ears, O God: * our fathers have told us,

What work Thou didst in their days, * and in the times of old.

Thy hand scattered the heathen, and planted them: * Thou didst afflict the people and cast them out.

For they got not the land in possession by their own sword: * neither did their own arm save them.

But Thy right hand, and Thine arm, and the light of Thy countenance: * because Thou hadst a favour unto them.

Thou art my King and my God: * Who commandest deliverances for Jacob!

Through Thee shall our horn toss our enemies: * through Thy name will we tread them under that rise up against us.

For I will not trust in my bow: * neither shall my sword save me.

For Thou hast saved us from them that afflicted us, * and hast put them to shame that hated us.

In God will we boast all the day long, * and praise Thy name for ever.[6]

But now Thou hast cast off and put us to shame: * and Thou, [O God,][3] wilt not go forth with our armies.

Thou hast turned us back behind our enemies: * and they which hate us take spoil for themselves.

Thou hast given us like sheep appointed for meat, * and hast scattered us among the heathen.

Thou hast sold Thy people for nought, * and hast not increased Thy wealth by their price.

Thou makest us a reproach to our neighbours, * a scorn and a derision to them that are round about us.

Thou makest us a by-word a-

[1] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[2] Or rather, the hill Mizar (viz. the Little) proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

[3] Not in the Hebrew.

[4] Ps. xl. 4.

[5] This Psalm has the same superscription as Ps. xli.

[6] SLH.



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mong the heathen, * a shaking of the head among the peoples.

My confusion is all day long before me, * and the shame of my face hath covered me,

For the voice of him that reproacheth and blasphemeth, * by reason of the enemy and avenger.

All this is come upon us, yet have we not forgotten Thee: * neither have we dealt falsely in Thy covenant.

Our heart also is not turned back: * neither have our steps declined from Thy way;

Though Thou hast sore broken us in the place of affliction, * and the shadow of death hath covered us.

If we have forgotten the name of our God, * or stretched out our hands to a strange god;

Shall not God search this out? * for He knoweth the secrets of the heart.

Yea, for Thy sake are we killed all the day long: * we are counted as sheep for the slaughter.

Awake, why sleepest Thou, O Lord? * arise, and cast us not off for ever.

Wherefore hidest Thou Thy face, * and forgettest our affliction and our oppression?

For our soul is bowed down to the dust: * our belly cleaveth unto the earth.

Arise, [O Lord,][1] help us: * and redeem us for Thy name's sake.

## Psalm XLIV.[2]

MY heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, [and reign,][1]

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

[3]Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thy honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * [wrought about with divers colours.][1]

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[4] and Him shall they worship.

[1] Not in the Hebrew.

[2] This Psalm has a long superscription the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites.

[3] So are these words translated in Heb. i. 8, 9.

[4] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy Lord, and bow thou to him." So also St. Jerome.

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And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, wrought about with divers colours.

After her shall virgins be brought unto the king : * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought : * they shall enter into the King's palace.

Instead of thy fathers shall be thy children : * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

*Antiphon.* [1]My heart is overflowing with a good matter.

*Fourth Antiphon.* Our help.

## Psalm XLV.[2]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea ;

Though the waters thereof roar and be troubled ; * though the mountains shake with the swelling thereof.[3]

[It is] a river, the streams whereof make glad the city of God : * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved : * God shall help her right early.

The heathen raged, and the kingdoms were moved : * He uttered His voice, the earth melted.

The LORD of hosts is with us : * the God of Jacob is our refuge.[3]

Come and behold the works of the LORD, what wonders He hath made in the earth ; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder : * and burneth the shields in the fire.

Be still, and know that I am God : * I will be exalted among the heathen, and I will be exalted in the earth.

The LORD of hosts is with us : * the God of Jacob is our refuge.[3]

## Psalm XLVI.[4]

O CLAP your hands, all ye people : * shout unto God with the voice of triumph.

For the LORD Most High is terrible : * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[3]

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises : * sing praises unto our King, sing praises.

For God is the King of all the

[1] Ps. xliv. 1.

[2] This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family.

[3] SLH.

[4] Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.

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earth: * sing ye praises with understanding.

God shall reign over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

*Antiphon.* [1]Our help in trouble.

*Fifth Antiphon.* Great is the LORD.

*If this Antiphon be used the Psalm begins with the words,* "And greatly to be praised."

## Psalm XLVII.[2]

GREAT is the LORD, and greatly to be praised * in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, * on the sides of the north, the city of the great King.

God is known in her palaces * for a refuge.

For, lo, the kings were assembled: * they passed by together.

They saw, and so they marvelled; they were troubled, they hasted away: * fear took hold upon them

There, pain, as of a woman in travail. * Thou shalt break the ships of Tarshish[3] with a mighty wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: * God hath established her for ever.[4]

We have drunk in Thy loving-kindness, O God, * in the midst of Thy temple.

According to Thy name, O God, so is Thy praise unto the ends of the earth: * Thy right hand is full of righteousness.

Let mount Zion rejoice, and let the daughters of Judah be glad, * because of Thy judgments, [O Lord.][5]

Walk about Zion, and go round about her: * tell the towers thereof.

Mark ye well her bulwarks: * and consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: * He shall be our guide for ever.

## Psalm XLVIII.[6]

HEAR this, all ye people: * give ear, all ye inhabitants of the world;

Both low and high: * rich and poor together.

My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: * I will open my saying upon the harp.

Wherefore should I fear in the day of evil? * The iniquity of my heels shall compass me about.

They that trust in their own strength, * boast themselves also in the multitude of their riches.

Can a man redeem, redeem his brother? * he cannot give to God a ransom for him.

Nor yet a redemption for his own soul, * if he should work

[1] Ps. xlv. 1.
[2] Intituled "A Song. A Psalm of the sons of Korah."
[3] A very flourishing colony and emporium of the Phœnicians in Spain. However, "ships of Tarshish" seems sometimes to be used for any large merchant vessels.
[4] SLH.
[5] Not in the Hebrew.
[6] This Psalm has the same title as Ps. xlvi.

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for ever, and live even unto the end.

Nay, though he should not see destruction, when he beholdeth wise men die— * likewise the fool and the brutish person perish.

They leave also their wealth to others: * and their grave shall be their house for ever.

Even their dwelling-place to all generations: * they called their lands after their own names.

For man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

This their way is a stumbling-block for themselves: * yet their posterity will approve their sayings.[1]

Like sheep they are laid in the grave: * death shall feed on them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall consume away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.[1]

Be not thou afraid when one is made rich, * and when the glory of his house is increased.

For when he dieth he shall carry nothing away, * his glory shall not descend with him.

Though while he lived he blessed his soul; * and praised thee when thou didst well to him.

He shall go to the generation of his fathers: * and shall never see light.

Man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

*Antiphon.* [2]Great is the LORD, and greatly to be praised.

*Sixth Antiphon.* The God of gods.

*If this Antiphon be used, the Psalm begins with the words,* "Even the LORD."

## Psalm XLIX.[3]

THE God of gods, even the LORD, hath spoken, * and called the earth,

From the rising of the sun unto the going down thereof. * Out of Zion, the Perfection of beauty,

God shall come manifestly, * even our God, and shall not keep silence.

A fire shall devour before Him: * and it shall be very tempestuous round about Him.

He shall call to the heavens from above, * and to the earth, that He may judge His people.

Gather His saints together unto Him, * those that have made a covenant with Him by sacrifice.

And the heavens shall declare His righteousness: * for God is Judge Himself.[1]

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

[1] SLH.

[2] Ps. xlvii. 1.

[3] Intituled "A Psalm of Asaph." This Asaph was a Levite, chief of the singers appointed by David. 1 Par. (Chron.) xvi. 4. "And he (David) appointed certain of the Levites to minister before the Ark of the LORD, and to record, and to thank and praise the LORD God of Israël. Asaph the chief, and next to him Zachariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals."

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I will not reprove thee for thy sacrifices: * for thy burnt-offerings are continually before Me.

I will take no bullock out of thine house, * nor he-goats out of thy folds.

For every beast of the forest is Mine, * the cattle and the bulls upon the mountains.

I know all the fowls of heaven: * and the beauty of the field is Mine.

If I were hungry, I would not tell thee: * for the earth is Mine and the fulness thereof.

Will I eat the flesh of bulls, * or drink the blood of goats?

Offer unto the Lord the sacrifice of praise: * and pay thy vows unto the Most High:

And call upon Me in the day of trouble: * I will deliver thee, and thou shalt glorify Me.

But unto the wicked God saith: * What hast thou to do to declare My statutes, that thou shouldest take My covenant in thy mouth?

Seeing thou hatest instruction, * and castest My words behind thee.

When thou sawest a thief then thou consentedst with him: * and hast been partaker with adulterers.

Thy mouth aboundeth with evil: * and thy tongue frameth deceit.

Thou satest and spakest against thy brother, and slanderedst thine own mother's son: * these things hast thou done, and I kept silence.

Thou thoughtest wickedly that I was such an one as thyself: * I will reprove thee, and set them in order before thine eyes.

Consider ye this, ye that forget God: * lest He tear you in pieces and there be none to deliver.

The sacrifice of praise shall honour Me: * and there is the path wherein I will show unto him the salvation of God.

## Psalm LII.[1]

WHY boastest thou thyself in mischief, * O thou that art mighty [in iniquity?][2]

Thy tongue deviseth unrighteousness all the day long: * like a sharp razor hast thou wrought treachery.

Thou lovest evil more than good; * iniquity rather than to speak of uprightness.[3]

Thou lovest all deadly words, * O thou deceitful tongue!

Therefore God shall destroy thee for ever: * He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.[3]

The righteous shall see it, and fear, and shall laugh at him, [and say][2]: * Lo, this is the man that made not God his strength;

But trusted in the abundance of his riches: * and hardened himself in his wickedness.

[1] After another uncertain superscription, the title of this Psalm proceeds:—["A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him: David is come to the house of Ahimelech." The circumstances may be read in 1 Kings (Sam.) xxii. (Saturday, fourth week after Pentecost.) After Doeg told Saul, the latter sent for Ahimelech and the other Priests, and ordered them to execution. "But the servants of the king would not put forth their hand to fall upon the Priests of the LORD. And the king said to Doeg: Turn thou, and fall upon the Priests. And Doeg the Edomite turned and fell upon the Priests, and slew on that day four-score and five persons that did wear a linen ephod." The inhabitants of the Priestly city of Nob were also brutally massacred. One of the sons of Ahimelech escaped and told David.

[2] Not in the Hebrew.

[3] SLH.

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But I am like a fruitful olive-tree in the house of God, * I trust in the mercy of God for ever and ever.

I will praise Thee for ever, because Thou hast done it: * and I will wait on Thy name, for it is good before Thy saints.

*Antiphon.* [1]The God of gods, even the LORD, hath spoken.

*Antiphon for Paschal time.* Alleluia, Alleluia, Alleluia.

*Then is said a Verse and Answer.*

*In Advent.*

*Verse.* Send forth the Lamb, O Lord, the ruler of the land.

*Answer.* From the "Rock" of the wilderness unto the mount of the daughter of Zion.

*During the rest of the year.*

*Verse.* [2]Offer unto God the sacrifice of praise.

*Answer.* And pay thy vows unto the Most High.

*In Lent.*

*Verse.* He shall cover thee with His wings.

*Answer.* And under His feathers shalt thou trust.

*In Passion time.*

*Verse.* O Lord, save me from the lion's mouth.

*Answer.* And mine affliction from the horns of the unicorns.

*In Paschal time.*

*Verse.* The Lord is risen indeed, Alleluia.

*Answer.* And hath appeared unto Simon, Alleluia.

*The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.*

*Simple Feasts. It is to be remembered that when a Simple Feast is kept on Tuesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.*

*Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:*

*For one or many Martyrs in Paschal time.*

*Verse.* The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

*Answer.* Even unto everlasting. Alleluia.

*For one Martyr, (out of Paschal time.)*

*Verse.* [3]Thou hast set a crown, O Lord, of precious stones.

*Answer.* Upon his head.

*For many Martyrs, (out of Paschal time.)*

*Verse.* [4]Let the righteous rejoice before God.

*Answer.* Yea, let them exceedingly rejoice.

*For a Bishop and Confessor.*

*Verse.* [5]The Lord chose him for a priest unto Himself.

*Answer.* To offer up unto Him the sacrifice of praise.

*For a Confessor not a Bishop.*

*Verse.* [6]The mouth of the righteous shall speak wisdom.

*Answer.* And his tongue talk of judgment.

*For one Holy Woman, of whatever kind.*

*Verse.* [7]God shall give her the help of His countenance.

*Answer.* God is in the midst of her, she shall not be moved.

*The others, as well as what follows, to the end of the Service, are taken from*

[1] Ps. xlix. 1.
[2] Ps. xlix. 14.
[3] Ps. xx. 3.
[4] Ps. lxvii. 3.
[5] Ecclus. xlv. 16.
[6] Ps. xxxvi. 30.
[7] Ps. xlv. 5, (Alexandrian version.)

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*the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter* xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, *of the general Rubrics.*

*On this and all other days when Three Lessons are read the Blessings are said as ordered in the General Summary of Blessings at the beginning of the book.*

## Wednesday.

THE FOURTH DAY OF THE WEEK.

*All as on Sunday except as otherwise given here.*

*Invitatory.* In Thy hand, O Lord, * are the inmost depths of the earth.

HYMN.[1]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Look down, Eternal Holiness,
And wash the sins away,
Of those, who, rising to confess,
Outstrip the lingering day.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Each sin to Thee of years gone by,
Each hidden stain lies bare;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

*Only one Nocturn is said.*

*Antiphon.* God bringeth back.

*In Paschal time only one Antiphon is said to the whole Nocturn.* Alleluia.

Psalm LII.[2]

THE fool hath said in his heart: * There is no God.

Corrupt are they and have done abominable iniquity: * there is none that doeth good.

God looked down from heaven upon the children of men, * to see if there be any that will understand, or that will seek God.

Every one of them is gone back, they are altogether become unprofitable: * there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge, * who eat up my people as they eat bread?

They have not called upon God: * there were they in great fear, where no fear was.

For God hath scattered the bones of them that work that which is pleasing in the sight of men: * they are put to shame, because God hath despised them.

O that the salvation of Israël were come out of Zion! * when God bringeth back the captivity of His people, Jacob shall rejoice, and Israël shall be glad.

Psalm LIV.[3]

GIVE ear to my prayer, O God, and despise not my supplication: * attend unto me and hear me.

I mourn in my exercise; * and am troubled, because of the voice

[1] Translation by Dr. Newman.
[2] Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. It is a repetition of Ps. xiii.
[3] This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."

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of the enemy, and because of the oppression of the wicked.

For they cast iniquity upon me: * and in wrath they hate me.

My heart is sore pained within me: * and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me: * and darkness hath overwhelmed me.

And I said: O that I had wings like a dove, * for then would I fly away and be at rest!

Lo, then would I wander far off, * and remain in the wilderness.[1]

I waited for Him Who hath delivered me * from carefulness of spirit and from tempest.

Destroy, O Lord! divide their tongues: * for I have seen iniquity and strife in the city.

Day and night her iniquity goeth round about upon her walls: * trouble also and unrighteousness are in the midst of her.

Usury and guile * depart not from her streets.

For if mine enemy had reproached me, * then I could have borne it.

If he also that hated me had magnified himself against me, * then haply I would have hidden myself from him.

But it was thou, a man mine equal, * my guide and mine acquaintance:

We took sweet counsel together: * we walked unto the house of God in company.

Let death come upon them: * and let them go down quick into hell;

For wickedness is in their dwellings, * among them.

But as for me I have called upon God: * and the LORD shall save me.

Evening, and morning, and at noon will I complain and cry aloud, * and He shall hear my voice.

He shall deliver my soul in peace from them that draw nigh unto me: * for there were many with me.

God shall hear and afflict them, * even He That abideth of old.[1]

Because they have no changes, therefore they fear not God. * He hath stretched forth His hand to reward them.

They have broken His covenant: the anger of His countenance hath put them to flight, * and His wrath pursueth them.

His words were softer than oil, * yet were they drawn swords.

Cast thy burden upon the LORD, and He shall sustain thee: * He shall never suffer the righteous to be moved.

But Thou, O God, shalt bring them down * into the pit of destruction.

Bloody and deceitful men shall not live out half their days: * but I will trust in Thee, [O Lord.][2]

*Antiphon.* [3]God bringeth back the captivity of His people.

*Second Antiphon.* For my soul.

## Psalm LV.[4]

BE merciful unto me, O God, for man treadeth me down: * he fighteth all the day long, and oppresseth me.

Mine enemies tread me down

[1] SLH. [2] Not in the Hebrew. [3] Ps. lii. 6.

[4] This Psalm has a long and very obscure superscription. From part of this it seems that it was written to be sung to a tune called "The dumb dove among foreigners." The authorship is ascribed "To David, when the Philistines took him in Gath." This may

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all the day long: * for they be many that fight against me.

When I am afraid because of their boasting, * I will trust in Thee.

In God I will praise His word, in God I have put my trust: * I will not fear what flesh can do unto me.

All the day long they wrest my words: * all their thoughts are against me for evil.

They gather themselves together and hide themselves: * they mark my steps.

When they wait for my soul, for nothing shalt Thou deliver them: * in Thine anger Thou shalt cast down the people.

O God, I have declared my life unto Thee, * Thou hast put my tears in Thy sight,

Even as Thou hast promised. * Then shall mine enemies turn back,

In whatsoever day I cry unto Thee: * behold, I know that Thou art my God.

In God will I praise His word, in the LORD will I praise His word: * in God have I put my trust, I will not be afraid what man can do unto me.

Thy vows are upon me, O God, * I will pay them, even praises unto Thee.

For Thou hast delivered my soul from death, and my feet from falling; * that I may walk before God in the light of the living.

## Psalm LVI.[1]

BE merciful unto me, O God, be merciful unto me: * for my soul trusteth in Thee.

Yea, in the shadow of Thy wings will I make my refuge, * until this iniquity be overpast.

I will cry unto God Most High: * unto God, That performeth all things for me.

He hath sent from heaven, and saved me: * He hath given for a reproach them that trod me down.[2]

God hath sent forth His mercy and His truth; * [and delivered][3] my soul from among the lions' whelps; I was troubled in my sleep.

As for the sons of men, their teeth are spears and arrows, * and their tongue a sharp sword.

Be Thou exalted, O God, above the heavens: * and let Thy glory be over all the earth.

They prepared a net for my steps; * and bowed down my soul.

They digged a pit before me: * into the midst whereof they are fallen themselves.[2]

My heart is ready, O God, my heart is ready: * I will sing, and give praise.

Awake up, my glory; awake, psaltery and harp: * I will awake early.

either be the occasion described in note 1 on Ps. xxxiii., (p. 26,) or that narrated thus in 1 Kings (Sam.) xxvii. "And David said in his heart: I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israël; so shall I escape out of his hand. And David arose, and he passed over, with the six hundred men that were with him, unto Achish the son of Maoch, king of Gath. . . . . And it was told Saul that David was fled to Gath, and he sought no more again for him."

[1] Another long title of uncertain meaning. The Psalm seems to have been written for a tune called "Destroy not," "by David, when he fled from Saul in the cave"—1 Kings (Sam.) xxii. 1—"David therefore departed thence" (viz. from Gath) "and escaped to the cave Adullam." See note 1 on Ps. xxxiii., p. 26.

[2] SLH.

[3] Not in the Hebrew.

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I will praise Thee, O Lord, among the people; * and sing unto Thee among the nations.

For Thy mercy is great unto the heavens, * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens: * and let Thy glory be above all the earth.

*Antiphon.* [1]For my soul trusteth in Thee.

*Third Antiphon.* Judge uprightly.

## Psalm LVII.[2]

IF ye indeed speak righteousness, * judge uprightly, O ye sons of men.

Yea, in heart ye work wickedness: * your hands weigh out violence in the earth.

The wicked are estranged from the womb, they go astray from the belly, * speaking lies.

Their poison is like the poison of a serpent: * they are like the deaf adder, that stoppeth her ears,

Which will not hearken to the voice of charmers, * nor of the sorcerer charming never so wisely.

God shall break their teeth in their mouth: * the LORD shall break off the great teeth of the lions.

They shall melt away as waters which run continually: * He bendeth His bow until they be shattered.

They shall melt away like melting wax: * fire taketh hold upon them and they see not the sun.

As thorns that are plucked up before ever they be grown into a bush: * so even in their greenness, shall He root them up in His anger.

The righteous shall rejoice when he seeth the vengeance: * he shall wash his hands in the blood of the wicked.

And man shall say: Verily, there is a reward for the righteous, * verily there is a God That judgeth the earth.

## Psalm LVIII.[3]

DELIVER me from mine enemies, O my God: * and defend me from them that rise up against me.

Deliver me from the workers of iniquity: * and save me from bloody men.

For, lo, they lie in wait for my life: * the mighty have fallen upon me.

Not for my transgression, not for my sin, O LORD; * I ran and ordered myself without fault.

Awake to meet me, and behold: * O Thou, the LORD God of hosts, the God of Israël!

Awake to visit all the heathen: * be not merciful to any wicked transgressors.[4]

They come at evening and hunger like dogs; * and go round about the city.

Behold they yelp with their mouth, and a sword is in their

[1] Ps. lvi. 1.

[2] This Psalm has the same title as the last, except the historical reference.

[3] This Psalm has the same title as the two last, with the addition:—"when Saul sent, and they watched the house, to kill him." The occasion is thus described in 1 Kings (Sam.) xix. 11. "Saul also sent messengers unto David's house, to watch him, to slay him in the morning; and Michal, David's wife, told him, saying: If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped."

[4] SELH.

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lips : * for who, say they, doth hear?

But Thou, O LORD, shalt laugh at them : * Thou shalt bring all the heathen to nought.

O my strength, I will wait upon Thee, for Thou, O God, art my defence : * the mercy of my God shall prevent me.

God shall let me see all my desire upon mine enemies : slay them not; * lest my people forget.

Scatter them by Thy power : * and bring them down, O Lord our shield!

For the sin of their mouth, and the words of their lips : * let them even be taken in their pride.

And at the end they shall be spoken of for cursing and lying : * and in the wrath at the end they shall perish.

And they shall know that God ruleth in Jacob, * and unto the ends of the earth.[1]

They shall return at evening, and hunger like dogs : * and go round about the city.

They shall wander up and down for meat; * and grudge if they be not satisfied.

But I will sing of Thy power : * yea, I will sing aloud of Thy mercy in the morning.

For Thou hast been my defence, * and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing, for God is my defence, * the God of my mercy.

*Antiphon.* [2]Judge uprightly, O ye sons of men.

*Fourth Antiphon.* Give us.

## Psalm LIX.[3]

O GOD, Thou hast cast us off, and scattered us : * Thou hast been displeased, and hast had mercy upon us.

Thou hast made the earth to tremble, and hast broken it : * heal the breaches thereof, for it shaketh.

Thou hast showed Thy people hard things : * Thou hast made us to drink the wine of astonishment.

Thou hast given a warning to them that fear Thee, * that they may fly from before the bow.[1]

That Thy beloved may be delivered : * save with Thy right hand, and hear me.

God hath spoken in His holiness : * I will rejoice and divide Shechem, and mete out the valley of booths.[4]

Gilead is mine, and Manasseh is mine : * Ephraim also is the strength of mine head.[5]

Judah is my Law-giver : * Moab is my wash-pot.[6]

Over Edom will I cast out my shoe : * over the "strangers"[7] have I triumphed.

[1] SLH.

[2] Ps. lvii. 1.

[3] This Psalm has a superscription, probably musical, but the meaning of which is now uncertain. It then proceeds:—"Of David, when he strove with Mesopotamia, and with Western Syria, when Joab returned and smote of Edom in the valley of Salt" (viz. the Jordan valley near the Dead Sea) "twelve thousand." The occasion was some very successful wars which David carried on against several neighbouring kings, and which are described in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. The Psalm seems to have been written under some temporary reverses during the campaign.

[4] Shechem, now Nablûs, in the valley between Mounts Ebal and Gerizim, called the "valley of booths" from those which Jacob erected there for his cattle. Gen. xxxiii. 17.

[5] These three form the central district of the Land of Promise.

[6] That is, a base receptacle for off-scourings, the meanest utensil, as compared to the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

[7] That is, the Philistines.

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Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Which hast cast us off? * and wilt not Thou go out with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * for He it is That shall tread down our enemies.

## Psalm LX.[1]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when my heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[2]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

*Antiphon.* [3]Give us help from trouble, O Lord.

*Fifth Antiphon.* Doth not my soul.

*If this Antiphon be used the Psalm commences with the words* "Wait upon God."

## Psalm LXI.[4]

DOTH not my soul wait upon God? * for from Him cometh my salvation.

He only is my God and my salvation: * He is my defence, I shall not be greatly moved.

How long will ye imagine mischief against a man? * Do ye slay, all of you [one that is] as a bowing wall and as a tottering fence?

Truly they imagined to cast me down from mine honour, when I ran in my thirst: * they blessed with their mouth and cursed in their heart.[2]

But wait thou on God, O my soul: * for mine expectation is from Him.

For He only is my God and my salvation: * He is my helper, I shall not be moved.

In God is my salvation and my glory: * He is the God of my strength, and my refuge is in God.

Trust in Him, ye congregation of the people, pour out your heart before Him: * God is our help for ever.[2]

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are altogether lighter than vanity.

Trust not in iniquity, and desire not robbery: * if riches increase, set not your heart upon them.

God hath spoken once, twice

[1] Intituled "Of David." It has also a musical (?) superscription now of uncertain meaning.
[2] SLH. [3] Ps. lix. 11.
[4] This Psalm has exactly the same superscription as Ps. xxxviii.

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have I heard this, that power belongeth unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

## Psalm LXIII.[1]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared.

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

*Antiphon.* [2]Doth not my soul wait upon God?

*Sixth Antiphon.* O bless our God.

## Psalm LXV.[3]

MAKE a joyful noise unto God, all ye lands, sing forth the honour of His name: * make His praise glorious.

Say unto God: How terrible art Thou in Thy works, [O Lord!][4] * through the greatness of Thy power shall Thine enemies feign to submit themselves unto Thee.

Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy Name.[5]

Come and see the works of God; * He is terrible in His counsels towards the children of men.

He turned the sea into dry land, they went through the flood on foot: * there did we rejoice in Him.

He ruleth by His power for ever, His eyes behold the nations: * let not the rebellious exalt themselves.[5]

O bless our God, ye people: * and make the voice of His praise to be heard.

Which holdeth my soul in life: * and suffereth not my feet to be moved.

For Thou, O God, hast proved us: * Thou hast tried us with fire, as silver is tried.

Thou broughtest us into the net, Thou laidst affliction upon our back: * Thou hast caused men to ride over our heads.

We went through fire and through water: * and Thou

[1] Intituled "A Psalm of David," with a farther superscription of meaning now uncertain.
[2] Ps. lxi. 1.
[3] Except the words "Psalm or Song" the title of this Psalm is not now certainly understood.
[4] Not in the Hebrew. [5] SLH.

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broughtest us out into a place of refreshment.

I will go into Thy house with burnt-offerings: * I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken, * when I was in trouble.

I will offer unto Thee burnt-sacrifices of fatlings, with the incense of rams: * I will offer unto Thee bullocks with goats.[1]

Come, hear, all ye that fear God, and I will declare * what He hath done for my soul.

I cried unto Him with my mouth, * and extolled Him with my tongue.

If I regard iniquity in my heart, * the Lord will not hear me.

Therefore God hath heard me, * and attended to the voice of my prayer.

Blessed be God, * Who hath not turned away my prayer, nor His mercy from me.

## Psalm LXVII.[2]

LET God arise, and let His enemies be scattered: * let them also that hate Him flee before Him.

As smoke is driven away, so let them be driven away: * as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad, and rejoice before God: * yea, let them exceedingly rejoice.

Sing unto God, sing praises to His name: * spread a path before Him That rideth upon the heavens: The LORD[3] is His name.

Rejoice before Him: * [fear shall go before the face of Him,][4] That is the Father of the fatherless, and the Judge of the widows:

Even God in His holy habitation: * God, That maketh men to be of one mind in an house.

He bringeth out those which are bound with chains, * but they that provoke Him dwell among the graves.

O God, when Thou wentest forth before Thy people, * when Thou didst march through the wilderness—[1]

The earth shook; the heavens also dropped at the presence of the God of Sinai, * at the presence of the God of Israël.

Thou, O God, didst send a plentiful rain[5] upon Thine inheritance: * Thou didst refresh Thine inheritance when it was weary.

Thy flock dwelt therein: * Thou, O God, didst provide in Thy goodness for the poor.

The Lord gave the word * to the great company that published it.

[6]The kings of the hosts are [fallen into the hands] of the Well-beloved: * and the fair ones

[1] SLH.

[2] The meaning of the title of this Psalm, except the ascription of authorship "To David," is now uncertain.

[3] "The LORD" is here, as elsewhere, substituted out of profound reverence for the real name of God, the Unspeakable Word, called the "Tetragrammaton," from its four letters.

[4] Not in the Hebrew.

[5] Perhaps the manna is meant.

[6] It need not be remarked that the sense of this verse is very obscure. In the view of the Greek translators there seems to be a play upon the name of David, which signifies "Beloved."



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that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,[1] yet shall ye be as the wings of a dove, covered with silver, * and her tail-feathers with yellow gold.

When the [God] of heaven had scattered kings in it, then white as with snow was Salmon,[2] * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill: * why look ye enviously upon the high hills?

This[3] is the hill which God desireth to dwell in: * yea, the LORD will dwell in it unto the end.

The chariots of God are many times ten thousand, even thousands of the blessed: * the Lord is among them; [as] in Sinai, [so] in the Holy place.

Thou hast ascended on high, Thou hast led captivity captive: * Thou hast received gifts among men.

Even them that believe not * that the LORD God dwelleth among them.

Blessed be the Lord daily: * the God of our salvation maketh our way prosperous.[4]

He That is our God is the God of salvation: * and unto the LORD, even the Lord, belong the issues from death.

But God shall wound the head of His enemies: * the hairy scalp of such an one as goeth on still in his trespasses.

The Lord said: I will bring them again from Bashan[5]: * I will bring them back from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies, * the tongue of thy dogs in the same.

They have seen Thy goings, O God, * even the goings of my God, my King, Which dwelleth in the sanctuary.

The singers went before, the players on instruments followed after, * among the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, * ye that are of the fountains of Israël!

There is little Benjamin, * in the joy of his heart.

The princes of Judah, their leaders, * the princes of Zabulon, the princes of Nephthali.

Command it, O God, in Thy strength: * strengthen, O God, that which Thou hast wrought for us.

Because of Thy temple at Jerusalem, * shall kings bring presents unto Thee.

Rebuke the beasts of the reeds,[6] the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.[7]

[1] Perhaps an allusion to an army camping out in the fields.

[2] A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 46. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain."

[3] Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

[4] SLH.

[5] The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood. Can the sea be the Dead Sea? See title of Ps. lix.

[6] Perhaps meaning wild buffaloes. As to the comparison of the enemy to wild cattle, compare Ps. xxi. 13, "Many bulls have compassed me, strong bulls have beset me round."

[7] If the words are to be taken thus, the reference is perhaps to David's veterans, but the meaning seems more likely to be "those that submissively offer in tribute pieces of silver."

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Scatter Thou the people that delight in war: ambassadors shall come out of Egypt: * Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: * O sing praises unto the Lord.[1]

O sing praises unto God, even unto Him that rideth upon the heaven of heavens * from the day-spring.

Lo, He shall send out His voice, and that a mighty voice. Ascribe ye strength unto God; * over Israël is His excellency, and His strength is in the clouds.

God is wonderful in His holy places: the God of Israël is He That shall give strength and power unto His people: * blessed be God.

*Antiphon.*[2] O bless our God, ye people.

*Antiphon for Paschal time.* Alleluia, Alleluia, Alleluia.

*Then is said a Verse and Answer.*

*In Advent.*

*Verse.* The LORD cometh out of His holy place.

*Answer.* He will come and save His people.

*During the rest of the year.*

*Verse.* [3]O God, I have declared my life unto Thee.

*Answer.* Thou hast put my tears in Thy sight.

*In Lent.*

*Verse.* His truth shall be thy shield.

*Answer.* Thou shalt not be afraid for the terror by night.

*In Passion time.*

*Verse.* Take not away my soul with sinners, O God.

*Answer.* Nor my life with bloody men.

*In Paschal time.*

*Verse.* The disciples were glad, Alleluia.

*Answer.* When they saw the Lord, Alleluia.

*The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter* xxvii. 4, 5, *of the general Rubrics.*

*Simple Feasts. It is to be remembered that when a Simple Feast is kept on Wednesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follows:*

*For one or many Martyrs in Paschal time.*

*Verse.* [4]Everlasting joy upon their heads, Alleluia.

*Answer.* They shall obtain joy and gladness, Alleluia.

*For one Martyr, (out of Paschal time.)*

*Verse.* [5]His glory is great in Thy salvation.

*Answer.* Honour and great majesty shalt Thou lay upon him.

*For many Martyrs, (out of Paschal time.)*

*Verse.* [6]The righteous shall live for evermore.

*Answer.* Their reward also is with the Lord.

[1] SLH. [2] Ps. lxv. 8. [3] Ps. lv. 9.
[4] Isa. xxxv. 10. [5] Ps. xx. 6. [6] Wisd. v. 16.



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*For a Bishop and Confessor.*

*Verse.* [1]Thou art a Priest for ever.

*Answer.* After the order of Melchisedek.

*For a Confessor not a Bishop.*

*Verse.* [2]The law of his God is in his heart.

*Answer.* And his steps shall not slide.

*For one Holy Woman of any kind.*

*Verse.* God hath chosen her, and fore-chosen her.

*Answer.* He hath made her to dwell in His tabernacle.

*The others, as well as what follows, to the end of the Service, are taken from the Third Nocturn of the Office Common to Saints of the class, unless something special be appointed, except necessary differences. The Lessons are arranged according to the rules in Chapter* xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, 5, *of the general Rubrics.*

*On this and all other days when Three Lessons are read the Blessings are said as ordered in the General Summary of Blessings at the beginning of the book.*

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## Thursday.[3]

THE FIFTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*Invitatory.* It is the Lord That hath made us: * O come, let us worship Him.

HYMN.[4]

ALL tender lights, all hues divine,
The night has swept away;
Shine on us, Lord, and we shall shine
Bright in an inward day.

The spots of guilt, sin's wages base,
Searcher of hearts, we own;
Wash us and robe us in Thy grace,
Who didst for sins atone.

The sluggard soul, that bears their mark,
Shrinks in its silent lair,
Or gropes amid its chambers dark
For Thee, Who art not there.

Redeemer! send Thy piercing rays,
That we may bear to be
Set in the light of Thy pure gaze
And yet rejoice in Thee.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

*Only one Nocturn is said.*

*Antiphon.* Make haste.

*In Paschal time only one Antiphon is said to the whole Nocturn.* Alleluia.

### Psalm LXVIII.[5]

SAVE me, O God; * for the waters are come in unto my soul.

I sink in deep mire, * where there is no standing.

I am come into the depth of the sea, * and the flood overfloweth me.

I am weary of my crying, my throat is dried: * mine eyes fail, while I wait for my God.

They that hate me without a cause, * are more than the hairs of mine head.

They that would destroy me,

[1] Ps. cix. 4.
[2] Ps. xxxvi. 31.
[3] This Office is practically hardly ever said, unless the reciter so chooses, as, except in Advent and Lent, and on Eves, it is allowed to supplant it by the Votive Office of the Most Holy Sacrament, which is to be found at the end of the Breviary.
[4] Translation by Dr. Newman.
[5] Intituled "Of David," with a (now uncertain) musical (?) direction.

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being mine enemies wrongfully, are mighty: * then I restored that which I took not away.

O God, Thou knowest my foolishness: * and my faults are not hid from Thee.

Let not them that wait on Thee, O Lord, be ashamed for my sake, * Thou LORD of hosts.

Let not those that seek Thee * be confounded for my sake, O God of Israël.

Because for Thy sake I have borne reproach: * shame hath covered my face.

I am become a stranger unto my brethren, * and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: * and the reproaches of them that reproached Thee are fallen upon me.

And I chastened my soul with fasting: * and that was to my reproach.

I made sackcloth also my garment, * and I became a proverb to them.

They that sat in the gate spake against me, * and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O LORD: * in an acceptable time, O God!

In the multitude of Thy mercy hear me, * in the truth of Thy salvation!

Deliver me out of the mire, that I sink not: * deliver me from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, * and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is good: * turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, * for I am in trouble; hear me speedily.

Draw nigh unto my soul, and redeem it: * deliver me because of mine enemies.

Thou knowest my reproach, and my shame, * and my dishonour.

Mine adversaries are all before Thee: * my heart hath looked for reproach and bitterness.

And I looked for some to take pity on me, and there was none: * and for comforters, and I found none.

They gave me also gall for meat: * and in my thirst they gave me vinegar to drink.

Let their table be made a snare before them, * and a recompense, and a stumbling-block.

Let their eyes be darkened, that they see not: * and ever bow Thou down their back.

Pour out Thine indignation upon them, * and let Thy wrathful anger take hold of them.

Let their habitation be desolate: * and let none dwell in their tents.

For they persecute him whom Thou hast smitten: * and they embitter the pain of my wounds.

Add iniquity unto their iniquity: * and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: * and not be written with the righteous.

But I am poor and sorrowful: * Thy salvation, O God, hath set me up on high.

I will praise the name of God with a psalm, * and will magnify Him with thanksgiving.

And it shall please GOD better than a young bullock, * that hath horns and hoofs.

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Let the humble see this and be glad, * seek God, and your soul shall live.

For the LORD heareth the poor: * and despiseth not His prisoners.

Let the heaven and earth praise Him, * the sea, and everything that moveth therein.

For God will save Zion, * and the cities of Judah shall be built up.

And they shall dwell there, * and have it in possession.

The seed also of His servants shall inherit it, * and they that love His name shall dwell therein.

## Psalm LXIX.[1]

[MAKE haste,][2] O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire my hurt.

Let them be turned back with shame, * that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and my deliverer: * O LORD, make no tarrying.

*Antiphon.* [3]Make haste, O Lord God, to deliver me.

*Second Antiphon.* Be Thou my God.

## Psalm LXX.

IN Thee, O LORD, have I put my trust, let me never be put to confusion: * deliver me in Thy righteousness, and cause me to escape.

Incline Thine ear unto me, * and save me.

Be Thou my God, my Protector, and my strong habitation, * to save me.

For Thou art my rock, * and my fortress.

Deliver me, O my God, out of the hand of the wicked, * and out of the hand of the unrighteous and cruel man.

For Thou art my hope, O Lord: * O LORD, Thou art my trust from my youth.

By Thee have I been holden up from the womb: * Thou art my defence from my mother's bowels.

My praise shall be continually of Thee: * I am a wonder unto many: but Thou art my strong refuge.

Let my mouth be filled with Thy praise, [that I may sing of Thy glory,][2] * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

For mine enemies speak against me, * and they that lay wait for my soul take counsel together,

Saying: God hath forsaken him: * persecute and take him, * for there is none to deliver him.

O God, be not far from me: * O my God, make haste for my help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered

[1] Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. This Psalm is a repetition of the last four verses of Ps. xxxix.
[2] Not in the Hebrew.
[3] Ps. lxix. 1.

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with reproach and dishonour, that seek my hurt.

But I will hope continually, * and will yet praise Thee more and more.

My mouth shall show forth Thy righteousness, * Thy salvation all the day.

And because I know not the tale thereof, I will go in the strength of the Lord: * O LORD, I will make mention of Thy righteousness, even of Thine only.

O God, Thou hast taught me from my youth: * and hitherto have I declared Thy wondrous works.

Now also when I am old and grey-headed, * O God, forsake me not,

Until I have showed Thy strength * unto all generations, that are to come.

Thy power and Thy righteousness, O God, are very high, Who hast done great things: * O God, who is like unto Thee?

Thou Which hast showed me great and sore troubles, shalt quicken me again: * and bring me up again from the depths of the earth.

Thou hast increased Thy greatness: * and again comforted me.

I will also praise Thee on the psaltery, even Thy truth: * O God, unto Thee will I sing with the harp, O Thou Holy One of Israël!

My lips shall be fain when I sing unto Thee, * and my soul which Thou hast redeemed.

My tongue also shall talk of Thy righteousness all the day long: * for they are confounded and brought unto shame that seek my hurt.

## Psalm LXXI.[1]

GIVE the king Thy judgment, O God, * and Thy righteousness unto the king's son.

To judge Thy people with righteousness, * and Thy poor with judgment.

The mountains shall receive peace with the people, * and the little hills righteousness.

He shall judge the poor of the people, and save the children of the needy, * and shall break in pieces the oppressor.

And he shall endure with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon a fleece, * and as showers that water the earth.

In his days shall righteousness flourish, and abundance of peace, * so long as the moon endureth.

He shall have dominion also from sea to sea: * and from the river unto the ends of the earth.

The Ethiopians shall fall before him: * and his enemies shall lick the dust.

The kings of Tarshish, and of the isles shall bring presents: * the kings of Arabia and Saba[2] shall offer gifts.

Yea, all the kings of the earth shall fall down before him: * all nations shall serve him.

For he shall deliver the needy from the strong, * the poor also that hath no helper.

He shall spare the poor and needy, * and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: * and precious shall their name be in his sight.

And he shall live, and to him shall be given of the gold of Ara-

[1] Intituled "Of Solomon," that is, either written by, or concerning him.
[2] This seems to be Meroë, a province of Ethiopia.

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bia; prayer also shall be made through him continually: * all the day long shall he be blessed.

And there shall be a staff of bread in the land, upon the top of the mountains; the fruit thereof shall be higher than Lebanon: * and they of the city shall flourish like grass of the earth.

[Blessed][1] be his name for ever: * his name endureth as long as the sun.

And in him shall all the kindreds of the earth be blessed: * all nations shall call him blessed.

Blessed be the LORD God of Israël, * Who only doeth wondrous things.

And blessed be His glorious Name for ever: * and let the whole earth be filled with His glory: Amen, Amen.[2]

*Antiphon.* [3]Be Thou my God, my Protector.

*Third Antiphon.* Thou hast redeemed the rod.

## Psalm LXXII.[4]

TRULY God is good to Israël, * to such as are of a clean heart.

But as for me, my feet were almost gone: * my steps had well nigh slipped.

For I was envious at the unrighteous, * when I saw the prosperity of the wicked.

For there are no pangs in their death: * and they are calm in affliction.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about as a chain, * violence [and ungodliness][1] cover them as a garment.

Their iniquity ariseth as it were from fatness: * they have more than heart could wish.

They think and speak wickedness: * they speak loftily concerning oppression.

They set their mouth against the heavens, * and their tongue walketh through the earth.

Therefore my people turn aside after them: * and the men of their day run after them.

And they say: How doth God know, * and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world, * they increase in riches.

[And I said][1]: Then I have cleansed my heart in vain, * and washed my hands in innocency.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should offend against the generation of Thy children.

And I thought to know this, * it was too hard for me;

Until I went into the Sanctuary of God, * and understood their hereafter.

Surely Thou dost set them in slippery places: * Thou castest them down even in their prosperity.

How are they brought into desolation? In a moment are they perished, * they are utterly consumed because of their wickedness.

As a dream when one awaketh, O Lord, * Thou shalt bring their image to nought in Thy city.

[1] Not in the Hebrew.
[2] After this, there is found in the Hebrew the following notification, "The prayers of David, the son of Jesse, are ended."
[3] Ps. lxx. 3.
[4] Intituled "A Psalm of Asaph."

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For my heart was grieved, and I was pricked in my reins: * and I was brought to nothing and knew not:

I became as a beast before Thee: * nevertheless I am continually with Thee:

Thou hast holden me by my right hand, and guided me according to Thy will, * and received me to glory.

For what have I in heaven, * and what is there upon earth that I desire beside Thee?

My flesh and my heart faileth: * Thou art the God of my heart, and God is my portion for ever.

For, lo, they that go far from Thee shall perish: * Thou hast destroyed all them that go a whoring from Thee.

But it is good for me to draw near to God: * to put my trust in the Lord GOD,

That I may declare all Thy praises, * [in the gates of the daughter of Zion.][1]

## Psalm LXXIII.[2]

O GOD, why hast Thou cast us off for ever: * why doth Thine anger smoke against the sheep of Thy pasture?

Remember Thy congregation, * which Thou hast purchased of old.

Thou hast redeemed the rod of Thine inheritance: * Mount Zion wherein Thou hast dwelt.

Lift up Thy hands against their perpetual pride: * even all that the enemy hath done wickedly in the sanctuary!

They also that hate Thee roar, * in the midst of Thy solemn congregation.

They set up their ensigns for trophies * on the pinnacles [of Thy temple] as though it had been the gate [of their own city]; and considered not!

As the fellers in a wood of thick trees, so did they hew down the gates thereof: * they have broken it down with axes and hammers.

They have set on fire Thy Sanctuary: * they have defiled the dwelling-place of Thy name by casting it down to the ground.

The sort of them said in their hearts with one consent: * Let us put away the feast-days of God out of the land.

We see not our signs, there is no more any prophet: * and none knoweth us any more.

O God, how long shall the adversary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thy hand, even Thy right hand, * from Thy bosom for ever?

But God is our King of old, * working salvation in the midst of the earth.

Thou by Thy strength didst make the sea to stand on an heap: * Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces: * Thou gavest him to be meat to the people[3] of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.[4]

[1] The latter half of this verse is not in the Hebrew.

[2] Intituled "A didactic (?) Psalm of Asaph."

[3] People—probably referring to the wild beasts, (as in Proverbs xxx. 25, 26, "The ants are a people not strong—the conies are but a feeble folk") who ate the dead bodies of the Egyptians (whose power seems meant by the leviathan) washed upon the shores of the Red Sea.

[4] Ethan — continuity—"The continuously flowing streams."

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The day is Thine, the night also is Thine: * Thou hast created the light and the sun.

Thou hast set all the borders of the earth: * Thou hast made summer and spring.

Remember this, that the enemy hath reproached the LORD: * and that a foolish people have blasphemed Thy name.

O deliver not unto beasts the souls of them that praise Thee: * and forget not the souls of Thy poor for ever.

Have respect unto Thy covenant: * for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: * let the poor and needy praise Thy name.

Arise, O God, judge Thine own cause: * remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: * the pride of them that hate Thee ascendeth continually.

*Antiphon.* [1]Thou hast redeemed the rod of Thine inheritance.

*Fourth Antiphon.* And we will call.

## Psalm LXXIV.[2]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[3]

I said unto the wicked: Deal not wickedly: * and to the evildoers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the LORD there is a cup of strong wine full of mixture.[4]

And He turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

## Psalm LXXV.[5]

IN Judah is God known: * His name is great in Israël.

And His place is in "Peace,"[6] * and His dwelling-place in Zion.

There brake He the arrows of the bow, * the shield, the sword, and the battle.[3]

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills: * all they that were foolish of heart were troubled:

They have slept their sleep: *

[1] Ps. lxxiii. 2.

[2] Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not."

[3] SLH.

[4] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

[5] Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding.

[6] Peace—a translation of "Salem."

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and all the men of riches have found nothing in their hands.

At Thy rebuke, O God of Jacob, * they that rode upon horses are cast into a dead sleep.

Thou art to be feared; and who shall withstand Thee, * when once Thou art angry?

Thou didst cause judgment to be heard from heaven: * the earth trembled and was still,

When God arose to judgment, * to save all the meek of the earth.[1]

For the thoughts of man shall praise Thee: * the remainder of his thoughts shall keep holy his days before Thee.

Vow, and pay unto the LORD your God: * all ye that are round about Him bring presents,

Even unto Him That ought to be feared, and that cutteth off the spirit of princes, * to Him That is terrible among the kings of the earth.

*Antiphon.* [2]And we will call upon Thy name, O Lord.

*Fifth Antiphon.* Thou art the God.

## Psalm LXXVI.[3]

I CRIED unto the Lord with my voice; * even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the Lord; in the night with my hands I sought Him * and failed not.

My soul refused to be comforted; * I remembered God, and rejoiced, and pondered, and my spirit was overwhelmed.[1]

Mine eyes prevented the night watches: * I was troubled, and spake not.

I have considered the days of old, * and had in mind the everlasting years.

In the night also I commune with my own heart: * and I mused, and searched out mine own spirit.

Will God cast off for ever? * or will He be favourable no more?

Or will He put away His mercy for ever, * to generation and generation?

Or hath God forgotten to be gracious? * or will He in His anger shut up His tender mercies?[1]

And I said: Now have I begun: * the change cometh of the right hand of the Most High.

I remembered the works of the LORD: * surely I will remember Thy wonders of old.

I will meditate also of all Thy work: * and talk of Thy doings.

Thy way, O God, is in the sanctuary: Who is so great a god as our God? * Thou art the God That doest wonders.

Thou hast declared Thy strength among the people: * Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.[1]

The waters saw Thee, O God, the waters saw Thee: * and they were afraid, the depths also were troubled.

There was a noise as of many waters, * the clouds sent out a sound.

Thine arrows also went abroad: * the voice of Thy thunder rolled.

Thy lightnings lightened the

[1] SLH.
[2] Ps. lxxiv. 1.
[3] Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.

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world: * the earth trembled and shook.

Thy way is in the sea, and Thy paths in the great waters: * and Thy footsteps are not known.

Thou leddest Thy people like a flock, * by the hand of Moses and Aaron.

## Psalm LXXVII.[1]

GIVE ear, O my people, to my law: * incline your ears to the words of my mouth.

I will open my mouth in parables: * I will utter dark sayings of old,

Which we have heard and known, * and our fathers have told us.

They are not hidden from their children, * in the generation to come:

Showing the praises of the LORD, and His strength, * and His wonderful works that He hath done.

He established also a testimony in Jacob, * and appointed a law in Israël.

Which He commanded our fathers that they should make known to their children: * that the generation to come may know them,

Even the children which shall be born and arise, * and declare them to their children;

That they may set their hope in God, and not forget the works of God, * but keep His commandments.

And may not be as their fathers, * a stubborn and rebellious generation,

A generation that set not their heart aright, * and whose spirit was not steadfast with God.

[2]The children of Ephraim being armed and carrying bows,* turned back in the day of battle.

They kept not the covenant of God, * and refused to walk in His law.

And forgot His works, * and His wonders that He had showed them.

Marvellous things did He in the sight of their fathers, in the land of Egypt, * in the field of Tanis.

He divided the sea, and caused them to pass through, * and He made the waters to stand as an heap.

In the day-time also He led them with a cloud, * and all the night with a light of fire.

He clave the rock in the wilderness, * and gave them drink as out of the great depth.

He brought water also out of the rock, * and caused waters to run down like rivers.

And they sinned yet more against Him, * and provoked the Most High in the wilderness.

And they tempted God in their hearts, * to ask meat for their lust.

Yea, they spake against God: * they said: Can God furnish a table in the wilderness?

Behold, He smote the rock, and the waters gushed out, * and the streams overflowed.

Can He give bread also, * or furnish a table for His people?

Therefore the LORD heard this, and was wroth: * so a fire was

[1] Intituled "A didactic (?) poem of Asaph."

[2] The next few verses perhaps relate to the refusal of the children of Israël to invade the Land of Promise when they first reached it, owing to fear of the inhabitants. Numb. xiv.

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kindled against Jacob, and anger came up against Israël.

Because they believed not in God, * and trusted not in His salvation.

And He commanded the clouds from above, * and opened the doors of heaven.

And rained down manna upon them to eat, * and gave them of the bread of heaven.

Man did eat Angels' bread: * He sent them meat to the full.

He caused an east wind to go in the heaven: * and by His power He brought in the south wind.

He rained flesh also upon them as dust, * and feathered fowls like as the sand of the sea.

And it fell in the midst of their camp, * round about their habitations.

So they did eat, and were well filled, and He gave them their own desire: * they were not disappointed of their lust.

But while their meat was yet in their mouths: * the wrath of God came upon them,

And slew the fattest of them, * and smote down the chosen men of Israël.

For all this they sinned still, * and believed not for His wondrous works.

Therefore their days were consumed in vanity, * and their years in trouble.

When He slew them, they sought Him: * and they returned, and enquired early after God.

And they remembered that God was their strength, * and the High God their redeemer.

Yet they flattered Him with their mouth, * and lied unto Him with their tongue.

For their heart was not right with Him, * neither were they steadfast in His covenant.

But He being full of compassion, forgave their iniquity, * and destroyed them not.

Yea, many a time did He turn His anger away, * and did not stir up all His wrath.

He remembered also that they were but flesh; * a wind that passeth away and cometh not again.

How often did they provoke Him in the wilderness? * grieve Him to anger in the desert?

Yea, they turned back, and tempted God, * and provoked the Holy One of Israël.

They remembered not His hand, * in the day when He delivered them from the hand of the oppressor.

How He set His signs in Egypt, * and His wonders in the field of Tanis.

And turned their rivers into blood: * and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them: * and frogs, which destroyed them.

He gave also their increase unto the caterpillar, * and their labour unto the locust.

And He destroyed their vines with hail, * and their sycamore trees with frost.

He gave up their cattle also to the hail, * and their flocks to hot thunderbolts.

He cast upon them the fierceness of His anger, * indignation, and wrath, and trouble, by sending evil Angels among them.

He made a way to His anger; He spared not their soul from death, * and cut off their cattle in death with them.

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He smote also every first-born in the land of Egypt: * the first-fruits of all their labour in the tabernacles of Ham.

And made His own people to go forth like sheep: * and guided them in the wilderness like a flock.

And He led them on in hope, and they feared not: * and He overwhelmed their enemies in the sea.

And He brought them to the mountain of His Sanctuary, * over the mountain, which His right hand hath purchased.

He cast out the heathen also before them, * and allotted the land among them by line,

And made the tribes of Israël to dwell * in their tents.

Yet they tempted and provoked the Most High God, * and kept not His testimonies.

And turned back, and observed not His covenant, * like their fathers; they were turned aside like a deceitful bow.

They provoked Him to anger with their high places, * and moved Him to jealousy with their graven images.

God heard it and cast them out: * and brought Israël utterly to nought.

He forsook also the tabernacle of Shiloh, * even His tabernacle, where He dwelt among men.

And He delivered their strength into captivity, * and their beauty into the enemy's hand.

He gave His people over also unto the sword: * and cast off His inheritance.

The fire consumed their young men: * and their maidens made no funeral song.

Their priests fell by the sword: * and their widows made no lamentation.

Then the Lord awaked as one out of sleep, * like a mighty man heated with wine.

And He smote His enemies in the hinder part: * He put them to a perpetual shame.

Moreover, He refused the tabernacle of Joseph, * and chose not the tribe of Ephraim.

But chose the tribe of Judah, * Mount Zion, which He loved.

And He built His sanctuary like the horn of an unicorn upon the earth, * which He hath established for ever.

He chose David also His servant, and took him from the sheepfolds: * from following the ewes great with young He brought him,

To feed Jacob His servant, * and Israël His inheritance.

So he fed them according to the integrity of his heart: * and guided them by the skilfulness of his hands.

*Antiphon.* [1]Thou art the God that doest wonders.

*Sixth Antiphon.* Be merciful.

## Psalm LXXVIII.[2]

O GOD, the heathen are come into Thine inheritance, Thy holy temple have they defiled: * they have made Jerusalem like a heap of stones in an orchard.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, * the flesh of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem: * and there was none to bury them.

[1] Ps. lxxvi. 15.

[2] Intituled "A Psalm of Asaph."

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We are become a reproach to our neighbours, * a scorn and derision to them that are round about us.

How long, LORD? wilt Thou be angry for ever? * shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen, that have not known Thee, * and upon the kingdoms that have not called upon Thy name!

For they have devoured Jacob, * and laid waste His dwelling-place.

O remember not against us our former iniquities, let Thy tender mercies speedily prevent us: * for we are brought very low.

Help us, O God of our salvation, and for the glory of Thy name deliver us, [O Lord][1]: * and forgive our sins, for Thy name's sake.

Lest haply they should say among the heathen: Where is their God? * and make known among the nations in our sight

The vengeance of the blood of Thy servants, which is shed: * let the sighing of the prisoners come before Thee.

According to the greatness of Thine arm, * preserve Thou the children of the slain.

And render unto our neighbours sevenfold into their bosom: * their reproach wherewith they have reproached Thee, O Lord!

But we Thy people, and sheep of Thy pasture, * will give Thee thanks for ever:

We will show forth Thy praise * to all generations.

## Psalm LXXIX.[2]

GIVE ear, O Shepherd of Israël, * Thou That leadest Joseph like a flock.

Thou That sittest upon the Cherubim, * shine forth before Ephraim, Benjamin, and Manasseh.

Stir up Thy strength, and come * and save us.

Turn us again, O God, * and cause Thy face to shine, and we shall be saved.

O LORD God of hosts, * how long wilt Thou be angry against the prayer of Thy servant?

Wilt Thou feed us with the bread of tears, * and give us tears to drink in great measure?

Thou makest us a strife unto our neighbours: * and our enemies jest upon us.

Turn us again, O God of hosts: * and cause Thy face to shine, and we shall be saved.

Thou hast brought a vine out of Egypt: * Thou hast cast out the heathen and planted it.

Thou preparedst room before it: * Thou didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, * and the cedars of God with the boughs thereof.

She sent out her boughs unto the sea, * and her branches unto the river.[3]

Why hast Thou broken down her hedge? * so that all they which pass by the way do pluck her?

The boar out of the wood doth root it up, * and the wild beast of the field doth devour it.

[1] Not in the Hebrew.

[2] Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain.

[3] That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates.

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Return, O God of hosts : * look down from heaven, and behold, and visit this vine ;

And protect that Thy right hand hath planted, * and the son [of man][1] whom Thou madest strong for Thyself.

It is burnt with fire, and cut down : * they shall perish at the rebuke of Thy countenance.

Let Thy hand be upon the man of Thy right hand, * and upon the son of man whom Thou madest strong for Thyself.

So will we not go back from Thee ; * quicken us, and we will call upon Thy name.

Turn us again, O LORD God of hosts : * and cause Thy face to shine, and we shall be saved.

*Antiphon.* [2]Be merciful unto our sins, O Lord.

*For all the rest, the same rule as on Monday, only that the ordinary Verse and Answer during the year is :*

*Verse.* [3]My lips shall be fain when I sing unto Thee.

*Answer.* And my soul, which Thou hast redeemed.

*Simple Feasts. The same rule as on Monday.*

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## Friday.

THE SIXTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*Invitatory.* Let us worship the Lord, for * He is our Maker.

HYMN.[4]

MAY the dread Three in One, Who sways
All with His sovereign might,
Accept from us this hymn of praise,
His watchers in the night.

For in the night, when all is still,
We spurn our bed and rise,
To find the balm for ghostly ill,
His bounteous hand supplies.

If e'er by night our envious foe
With guilt our souls would stain,
May the deep streams of mercy flow,
And make us white again ;

That so with bodies braced and bright,
And hearts awake within,
All fresh and keen may burn our light,
Undimmed, unsoiled by sin.

Shine on Thine own, Redeemer sweet !
Thy radiance increate
Through the long day shall keep our feet,
In their pure morning state.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

*Only one Nocturn is said.*

*Antiphon.* Sing aloud.

*If this Antiphon be used the Psalm begins with the words,* "Unto God our strength."

*In Paschal time only one Antiphon is said for the whole Nocturn.* Alleluia.

### Psalm LXXX.[5]

SING aloud unto God our strength : * make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel : * the pleasant harp with the psaltery.

[1] Wanting in most Hebrew MSS.
[2] Ps. lxxviii. 9.
[3] Ps. lxx. 23.
[4] Translation by Dr. Newman.
[5] Intituled "Of Asaph." It has a superscription of meaning now uncertain, but part of which perhaps means that it was a Hymn for the vintage.

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Blow up the trumpet in the new moon,[1] * in the time appointed, on our solemn feast-day.

For this is a statute for Israël: * and a law of the God of Jacob.

This He ordained in Joseph for a testimony, when he went out of the land of Egypt: * he heard a language that he understood not.

He removed his shoulder from the burden, * his hands were done with slaving over the baskets.

Thou calledst in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.[2]

Hear, O My people, and I will testify unto thee: * O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god.

For I am the LORD thy God, Which brought thee out of the land of Egypt: * open thy mouth wide and I will fill it.

But My people would not hearken unto My voice: * and Israël would not obey Me:

So I gave them up unto their own hearts' lust: * they walked in their own counsels.

O that My people had hearkened unto Me, * that Israël had walked in My ways!

I should quickly have brought their enemies to nought, * and turned My hand against their adversaries.

The haters of the LORD would have feigned submission unto Him: * but their time should have endured for ever.

He would have fed them also with the finest of the wheat: * and with honey out of the rock would He have satisfied them.

## Psalm LXXXI.[3]

GOD standeth in the congregation of the mighty: * He judgeth among the judges.

How long do ye judge unjustly, * and accept the person of the wicked?[4]

Defend the poor and fatherless: * do justice to the afflicted and needy.

Deliver the poor, * and rid the needy out of the hand of the wicked.

They know not, neither do they understand, they walk on in darkness: * all the foundations of the earth are out of course.

[5]I have said: Ye are gods, * and all of you are children of the Most High;

But ye shall die like men: * and fall like one of the princes.

Arise, O God, judge the earth: * for Thou shalt inherit all nations.

*Antiphon.* [6]Sing aloud unto God our strength.

*Second Antiphon.* Thou alone.

## Psalm LXXXII.[7]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

[1] The ordinance referred to in this and the next verses is found in Numb. x. "And the LORD spake unto Moses, saying: Make thee two trumpets of silver, of a whole piece shalt thou make them. . . . And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before God. I am the LORD your God."

[2] SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.

[3] Intituled "A Psalm of Asaph."

[4] SLH.

[5] This verse was quoted by our Lord. John x. 34.

[6] Ps. lxxx. 1.

[7] Intituled "A Song. A Psalm of Asaph."



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For, lo, Thine enemies make a tumult: * and they that hate Thee have lifted up the head.

They have taken crafty counsel against Thy people, * and consulted against Thy holy ones.

They have said: Come and let us cut them off from being a nation: * that the name of Israël may be no more in remembrance.

For they have consulted together with one consent: * they are confederate against Thee: the tabernacles of Edom,[1] and the Ishmaelites.

Of Moab, and the Hagarenes; Gebal, and Ammon, Amalek, * the "Strangers" with the inhabitants of Tyre.

Assur also is joined with them: * they have holpen the children of Lot.[2]

Do unto them as unto Midian,[3] and Sisera: * as unto Jabin, at the brook of Kishon.

They perished at Endor: * they became as dung for the earth.

Make their nobles like Oreb and like Zeeb; * as Zebah and Zalmunna

All their princes: * who said: Let us take to ourselves the Sanctuary of God in possession.

O my God, make them like a wheel; * and as the stubble before the wind!

As the fire that burneth a wood, * and as the flame that setteth the mountains on fire,

So persecute them with Thy tempest, * and trouble them in Thine anger.

Fill their faces with shame: * and they will seek Thy Name, O LORD!

Let them be confounded and troubled for ever: * yea, let them be put to shame and perish.

And let men know that Thy name is the LORD: * Thou alone art the Most High over all the earth.

## Psalm LXXXIII.[4]

HOW lovely are Thy tabernacles, O LORD of hosts! * my soul longeth and fainteth for the courts of the LORD:

My heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thy house, [O Lord;][5] * they will be still praising Thee.[2]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up

[1] Of the list of tribes in the next few verses, the Ishmaelites are the inhabitants of Edom; Moab, and the Hagarenes, Gebal, Ammon, Amalek, tribes to the south and south-east of Canaan; the "Strangers" are the Philistines; Assur is Assyria; the children of Lot are the Moabites and Ammonites.

[2] SLH.

[3] The Midianites invaded Israël during the Judgeship of Gideon, who defeated them. Barak had previously, by a great victory between the Kishon and Endor, delivered his people from the tyranny of Jabin king of the Canaanites, whose general, Sisera, lost his life on the occasion. Oreb and Zeeb were two princes, and Zebah and Zalmunna two kings of the Midianites, whom the Israëlites took prisoners and put to death on the second occasion. See Judges iv.—viii.

[4] Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over. Num. xvi. 13, 16.

[5] Not in the Hebrew.

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[to Thy Sanctuary,] through the vale of tears,[1] to the place which he hath appointed.

He That hath given the Law will give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![2]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

*Antiphon.* [3]Thou alone art the Most High over all the earth.

*Third Antiphon.* LORD.

*If this Antiphon be used the Psalm begins with the words* "Thou hast been favourable."

## Psalm LXXXIV.[4]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[5]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak [in me][6] * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth shall spring out of the earth: * and righteousness look down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

## Psalm LXXXV.[6]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy

[1] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."
[2] SLH. [3] Ps. lxxxii. 18.
[4] Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.
[5] Not in the Hebrew. [6] Intituled "A Prayer of David."



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servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let my heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all my heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

*Antiphon.* [1]LORD, Thou hast been favourable unto Thy land.

*Fourth Antiphon.* Her foundation.

*If this Antiphon be used the Psalm begins with the words,* "Is in the holy mountains."

## Psalm LXXXVI.[2]

HER foundation is in the holy mountains: * the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![3]

I will make mention of Rahab[4] and Babylon * that know me.

Behold the "Strangers,"[5] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[6]

The LORD shall make count, when He writeth up the people [and the princes,][7] * of all that are in her.[8]

All they that dwell in thee * are in gladness.

## Psalm LXXXVII.[9]

O LORD God of my salvation, * I have cried day and night before Thee.

[1] Ps. lxxxiv. 1.
[2] Intituled "A Psalm. A Song of the sons of Korah."
[3] SLH.
[4] That is "the Insolent One," namely, Egypt.
[5] I.e. the Philistines.
[6] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons?
[7] Displaced from the beginning of the next verse.
[8] This Psalm has a long superscription, in which its authorship is attributed to Heman

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Let my prayer come before Thee; * incline Thine ear unto my cry.

For my soul is full of troubles: * and my life draweth nigh unto the grave.

I am counted with them that go down into the pit: * I am as a man that hath no strength, lying nerveless among the dead,

Like the pierced that lie in the grave, whom Thou rememberest no more: * and they are cast off from Thy hand.

They have laid me in the lowest pit, * in darkness and in the shadow of death.

Thy wrath lieth hard upon me, * and Thou hast afflicted me with all Thy waves.[1]

Thou hast put away mine acquaintance far from me: * they have made me an abomination unto them.

I am shut up, and cannot come forth: * mine eyes fail by reason of affliction.

LORD, I have called daily upon Thee: * I have stretched out my hands unto Thee!

Wilt Thou show wonders to the dead? * or can physicians quicken them, so that they may praise Thee?[1]

Shall Thy loving-kindness be declared in the grave, * and Thy faithfulness in destruction?

Shall Thy wonders be known in the dark, * and Thy righteousness in the land of forgetfulness?

But unto Thee have I cried, O LORD: * and in the morning shall my prayer prevent Thee.

LORD, why castest Thou off my prayer, * why hidest Thou Thy face from me?

I am afflicted, and in toil from my youth up: * and when I was lifted up, then was I brought down and troubled:

Thy fierce wrath goeth over me, * and Thy terrors have troubled me.

They came round about me all the day like a flood: * they compassed me about together.

Friend and neighbour hast Thou put far from me, * mine acquaintance also, because of my misery.

*Antiphon.* [2]Her foundation is in the holy mountains.

*Fifth Antiphon.* Blessed.

## Psalm LXXXVIII.[3]

I WILL sing of the mercies * of the LORD for ever.

With my mouth will I make known Thy faithfulness * to all generations.

For Thou hast said: Mercy shall be built up for ever in the heavens: * Thy faithfulness shall be established in them.

I have made a covenant with My chosen, I have sworn unto David My servant: * thy seed will I establish for ever.

And build up thy throne * to all generations.[1]

And the heavens shall praise Thy wonders, O LORD; * Thy faithfulness also in the congregation of the Saints—

For who in heaven can be compared unto the LORD? * who a-

the Ezrahite, one of five brothers, descendants of Zarah the son of Judah. Four of them were celebrated for wisdom. 3 (1) Kings iv. 31. This Psalm was written for the sons of Korah, and intended to be sung with an accompaniment of pipes and flutes.

[1] SLH.

[2] Ps. lxxxvi. 1.

[3] Intituled "A didactic (?) Poem of Ethan the Ezrahite." This Ethan was a brother of the author of the last Psalm.

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mong the sons of God can be likened unto GOD?

God, Which is glorious in the assembly of the saints, * great and terrible to all them that are about Him.

O LORD God of hosts, who is like unto Thee? * Thou art strong, O LORD, and Thy faithfulness is round about Thee!

Thou rulest the raging of the sea: * when the waves thereof arise Thou stillest them.

Thou hast broken the "Insolent" one,[1] as one that is slain: * Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them: * the North and the South Thou hast created them:

[2]Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm:

Strong is Thy hand, and high Thy right hand: * justice and judgment are the foundations of Thy throne.

Mercy and truth shall go before Thy face. * Blessed is the people that know the joyful sound!

They shall walk, O LORD, in the light of Thy countenance, and in Thy name shall they rejoice all the day: * in Thy righteousness also shall they be exalted.

For Thou art the glory of their strength: * and in Thy favour our horn shall be exalted.

For of the LORD is our defence, * and of the Holy One of Israël is our King.

Then Thou spakest in vision to Thy holy ones, and saidst: * I have laid help upon one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: * with My holy oil have I anointed him.

For My hand shall help him: * Mine arm also shall strengthen him.

The enemy shall prevail nothing against him: * nor the son of wickedness afflict him.

And I will beat down his foes before his face, * and put them that hate him to flight.

And My truth and My mercy shall be with him: * and in My Name shall his horn be exalted.

I will set his hand also in the sea, * and his right hand in the rivers.[3]

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

[4]Also I will make him My firstborn, * higher than the kings of the earth.

My mercy will I keep for him for evermore, * and My covenant shall stand fast with him.

His seed also will I make to endure for ever, * and his throne as the days of heaven.

But if his children forsake My law, * and walk not in My judgments,—

If they break My statutes, * and keep not My commandments,

Then I will visit their transgressions with the rod, * and their iniquity with stripes.

Nevertheless My loving-kind-

[1] Rahab—i.e. Egypt. [2] Two prominent mountains in the North of Syria.
[3] That is;—"I will make his power to be bounded on the West by the Mediterranean, and on the East by the Tigris and Euphrates."
[4] The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14—16.

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ness will I not utterly take from him, * nor fail in My truth.

My covenant also will I not break, * nor make void the thing that is gone out of My lips.

Once have I sworn by My holiness, that I will not lie unto David: * his seed shall endure for ever,

And his throne, as the sun before Me: * and as the full moon for ever, and as the faithful witness in heaven.[1]

But Thou hast cast off and abhorred, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his Sanctuary [by casting] it to the ground.

Thou hast broken down all his hedges: * Thou hast brought his strongholds to ruin.

All that pass by the way spoil him: * he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries: * Thou hast made all his enemies to rejoice.

Thou hast turned the edge of his sword, * and hast not upholden him in battle.

Thou hast made his brightness to cease, * and cast his throne down to the ground.

The days of his youth hast Thou shortened: * Thou hast covered him with shame.[2]

How long, LORD, wilt Thou hide Thyself, for ever? * shall Thy wrath burn like fire?

Remember how short my time is: * wherefore hast Thou made all the sons of men in vain?

What man is he that liveth, and shall not see death? * shall he deliver his soul from the hand of the grave?[2]

Lord, where are Thy former loving-kindnesses, * which Thou swarest unto David in Thy truth?

Remember, Lord, the reproach of Thy servants, * (that I bear in my bosom) even the reproach of many people—

Wherewith Thine enemies have reproached, O LORD— * wherewith they have reproached the woes of Thine Anointed.

Blessed be the LORD for evermore! * Amen, Amen.

## Psalm XCIII.

THE LORD God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of the earth: * render a reward to the proud.

LORD, how long shall the wicked, * how long shall the wicked triumph?

How long shall they utter and speak iniquity? * all the workers of wickedness boast themselves?

They crush Thy people, O LORD! * and afflict Thine heritage.

They slay the widow and the stranger, * and murder the fatherless.

Yet they say: The LORD shall not see, * neither shall the God of Jacob understand.

Understand, ye brutish among the people! * and ye fools, some time be wise!

He That planted the ear, shall He not hear? * or He That formed the eye, can He not see?

He That chastiseth the heathen,

[1] SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)
[2] SLH.

shall not He correct? * He That teacheth man knowledge?

The LORD knoweth the thoughts of men, * that they are vanity.

Blessed is the man whom Thou chastenest, O LORD, * and teachest out of Thy law.

That Thou mayest give him rest from the days of adversity, * until the pit be digged for the wicked.

For the LORD will not cast off His people, * neither will He forsake His inheritance.

Until righteousness return unto judgment, * and all the upright in heart follow it.

Who will rise up for me against the evil-doers? * or who will stand up with me against the workers of iniquity?

Unless the LORD had been my help, * my soul had almost dwelt in the grave.

When I said: My foot slippeth—* Thy mercy, O LORD, held me up.

In the multitude of the sorrows within my heart, * Thy comforts delight my soul.

[1]Hath the throne of iniquity fellowship with Thee?—* which frameth mischief by a law?

They that gather themselves together against the soul of the righteous, * and condemn the innocent blood—?

But the LORD is my refuge, * and my God is the stay of my trust.

And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness: * the LORD our God shall cut them off.

*Antiphon.* [2]Blessed be the LORD for evermore.

*Sixth Antiphon.* Sing.

## Psalm XCV.[3]

O SING unto the LORD a new song: * sing unto the LORD, all the earth.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

[1] This verse is translated according to the sense of the Hebrew, the LXX., Aquila, Symmachus, Theodotion, and St. Jerome, but the Latin has the second, instead of the third, person singular in the last clause.

[2] Ps. lxxxviii. 53.

[3] In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ.

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Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the field be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

## Psalm XCVI.

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For Thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * [the Lord][2] preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks at the remembrance of His holiness!

*Antiphon.* [3]Sing unto the LORD, and bless His name.

*For all the rest the same rule as on Tuesday, only that the ordinary Verse and Answer during the year is:*

*Verse.* [4]Let my prayer come before Thee, O Lord.

*Answer.* Incline Thine ear unto my cry.

*Simple Feasts. The same rule as on Tuesday.*

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## Saturday.[5]

### THE SABBATH.

*All as on Sunday, except as otherwise given here.*

*Invitatory.* O come, let us worship * the Lord our God.

### HYMN.[6]

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three;

[1] In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. CXXXV.

[2] Not in the Hebrew. [3] Ps. XCV. 2. [4] Ps. LXXVII. 3.

[5] This Office is practically hardly ever said, unless the reciter so chooses, as, except in Advent and Lent, and on Eves, it is allowed to supplant it by the Votive Office of the Immaculate Conception of the Blessed Virgin Mary, which is to be found at the end of the Breviary.

[6] Translation by Dr. Newman.

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Accept our chants, accept our tears,
A mingled stream we pour;
Such stream the laden bosom cheers,
To taste Thy sweetness more.

Purge Thou with fire the o'ercharged mind,
Its sores and wounds profound;
And with the watcher's girdle bind
The limbs which sloth has bound.

That they who with their chants by night
Before Thy presence come,
All may be filled with strength and light
From their eternal home.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

*Only one Nocturn is said.*

*Antiphon.* For the Lord.

*In Paschal time only one Antiphon is said to the whole Nocturn.* Alleluia.

## Psalm XCVII.[1]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * have gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth toward the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

## Psalm XCVIII.

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God, and worship at His holy hill: * for the LORD our God is Holy.

*Antiphon.* [2]For the Lord hath done marvellous things.

[1] Intituled "A Psalm."

[2] Ps. xcvii. 1.

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*When the following Psalm,* "Make a joyful noise unto God, all ye lands," *is to be said at Lauds (as would be the case, for instance, if Christmas Eve fell on a Saturday) it is not said here, nor its Antiphon. But instead is said Psalm* xci., "It is a good thing to give thanks unto the LORD," *from the Saturday Lauds which are to be displaced, with the Antiphon,* "It is a good thing * to give thanks unto the LORD," *in which case the Psalm begins with the words* "To give thanks unto the LORD."

*Second Antiphon.* Make a joyful noise.

*If this Antiphon be used, the Psalm begins with the words,* "Unto GOD, all ye lands."

## Psalm XCIX.[1]

MAKE a joyful noise unto GOD, all ye lands: * serve the LORD with gladness.

Come before His presence, * with singing.

Know ye that the LORD, He is God: * it is He That hath made us, and not we ourselves:

We are His people, and the sheep of His pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the LORD is good, His mercy is everlasting: * and His truth endureth to all generations.

## Psalm C.[2]

I WILL sing of mercy and judgment, * unto Thee, O LORD!

I will sing and behave myself wisely in a perfect way. * O when wilt Thou come unto me?

I walked within my house, * in the innocence of my heart.

I set no wicked thing before mine eyes: * I hate the work of them that turn aside.

A froward heart cleaveth not unto me: * the wicked person that turned aside from me, I would not know.

Whoso privily slandered his neighbour, * him did I cut off.

Him that had a high look and a proud heart: * with him I will not eat.

Mine eyes are upon the faithful of the land, that they may dwell with me: * he that walked in a perfect way, he served me.

He that doeth proud things shall not dwell within my house: * he that speaketh wickedness was not upright in my sight.

I will early destroy all the wicked of the land: * that I may cut off all wicked doers from the city of the LORD.

*Antiphon.* [3]Make a joyful noise unto GOD, all ye lands.

*Third Antiphon.* O God.

## Psalm CI.[4]

HEAR my prayer, O LORD, * and let my cry come unto Thee.

Hide not Thy face from me: * in the day when I am in trouble incline Thine ear unto me.

In the day when I call upon Thee, * answer me speedily.

For my days are wasted away like smoke: * and my bones are consumed as a firebrand.

I am smitten like grass, and my heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my

[1] Intituled "A Psalm of thanksgiving."
[2] Intituled "A Psalm of David."
[3] Ps. xcix. 1.
[4] Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD."

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groaning * my bones cleave to my flesh.

I am like a pelican of the wilderness: * I am like an owl in his hole.

I watch, * and am as a sparrow alone upon the house-top.

Mine enemies reproached me all the day: * and they that praised me are sworn together against me.

For I have eaten ashes like bread, * and mingled my drink with weeping:

Because of Thine indignation and wrath: * for Thou hast lifted me up and cast me down.

My days are like a shadow that declineth: * and I am withered like grass.

But Thou, O LORD, endurest for ever, * and Thy remembrance unto all generations.

Thou shalt arise and have mercy upon Zion: * for the time to favour her, yea, the set time, is come.

For Thy servants take pleasure in her stones: * and have pity on her dust.

So the heathen shall fear Thy name, O LORD, * and all the kings of the earth Thy glory.

When the LORD shall build up Zion, * He shall appear in His glory.

He hath had regard unto the prayer of the destitute, * and hath not despised their supplication.

Let this be written for the generation to come: * and the people which shall be created shall praise the LORD.

For He hath looked down from the height of His sanctuary: * from heaven did the LORD behold the earth:

To hear the groaning of the prisoners, * to loose the children of the slain.

To declare the name of the LORD in Zion, * and His praise in Jerusalem.

When the people are gathered together, * and the kings, to serve the LORD.

[1]He answered [him][2] in the way of his strength: * Show me the shortness of my days.

Call me not away in the midst of my days: * Thy years are unto all generations.

Thou, [Lord,][2] in the beginning, hast laid the foundation of the earth: * and the heavens are the works of Thine hands.

They shall perish, but Thou remainest: * and they all shall wax old as doth a garment:

And as a vesture shalt Thou change them, and they shall be changed: * but Thou art the Same, and Thy years shall not fail.

The children of Thy servants shall continue: * and their seed shall be established for ever.

## Psalm CII.[3]

BLESS the LORD, O my soul: * and all that is within me, bless His holy name.

Bless the LORD, O my soul, * and forget not all His benefits.

Who forgiveth all thine iniquities: * Who healeth all thy diseases.

Who redeemeth thy life from destruction: * Who crowneth

[1] "He" may be taken for the "afflicted man" who has just given utterance to his hopes of a brighter future. The Hebrew, (as now pointed,) reads: "He afflicted in the way his (my) strength, he cut short my days. I will say: My God, take me not away," &c. The Alexandrian translators using an unpointed text, took the opening word of the clause to mean, "he answered" instead of "he afflicted" as they might easily do, the letters being the same for either word. The Hebrew text itself is not quite settled.

[2] Not in the Hebrew.

[3] Intituled "of David."

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thee with loving-kindness and tender mercies.

Who satisfieth thy desire with good things: * thy youth is renewed like the eagle's.

The LORD executeth mercy, * and judgment for all that are oppressed.

He made known His ways unto Moses, * His will unto the children of Israël.

The LORD is merciful and gracious: * slow to anger, and plenteous in mercy.

He will not always chide: * neither will He keep His anger for ever.

He hath not dealt with us after our sins: * nor rewarded us according to our iniquities.

For as the heaven is high above the earth, * so great is His mercy toward them that fear Him.

As far as the east is from the west, * so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the LORD pitieth them that fear Him. * For He knoweth our frame;

He remembereth that we are dust: * as for man, his days are as grass, as a flower of the field so shall he flourish.

For the wind passeth over it, and it is gone, * and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting * to everlasting upon them that fear Him,

And His righteousness unto children's children; * to such as keep His covenant,

And to those that remember His commandments, * to do them.

The LORD hath prepared His throne in heaven, * and His kingdom shall rule over all.

Bless the LORD, all ye His Angels, * that excel in strength, that do His commandments, to hearken unto the voice of His word.

Bless ye the LORD, all ye His hosts: * ye ministers of His that do His pleasure.

Bless the LORD, all His works: * in all places of His dominion; bless the LORD, O my soul!

*Antiphon.* [1]O God, let my cry come unto Thee.

*Fourth Antiphon.* Bless the LORD.

*If this Antiphon be used the Psalm begins with the words,* "O my soul."

## Psalm CIII.

BLESS the LORD, O my soul: * O LORD my God, Thou art very great!

Thou art clothed with honour and majesty, * covering Thyself with light as with a garment!

Who stretchest out the heavens like a curtain, * Who coverest their upper chambers with the waters!

Who makest the clouds Thy chariot, * Who walkest upon the wings of the wind!

Who makest Thine Angels spirits: * and Thy ministers a flame of fire![2]

Who layest the foundations of the earth; * it shall not be removed for ever!

Thou coveredst it with the deep as with a garment, * the waters stood above the mountains.

At Thy rebuke they fled: * at the voice of Thy thunder they hasted fearfully away.

The mountains go up, and the valleys go down, * into the place

[1] Ps. ci. 1.

[2] So is this passage translated, Heb. i. 7.

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which Thou hast founded for them.

Thou hast set a bound, that they may not pass over: * that they turn not again to cover the earth.

Who sendeth springs into the valleys: * the waters run among the hills.

All the beasts of the field drink thereof: * the wild asses seek them in their thirst.

By them build the fowls of the heaven their habitation; * they sing among the rocks.

He watereth the hills from His upper chambers: * the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, * and herb for the service of men:

That Thou mayest bring forth food out of the earth, * and wine that maketh glad the heart of man;

Oil to make his face to shine, * and bread to strengthen man's heart.

The trees of the field are filled [with sap], the cedars of Lebanon also, which He hath planted: * there the birds make their nests.

The stork's nest is the highest among them: * the high hills are a refuge for the wild goats, and the rocks for the conies.

He hath appointed the moon for seasons: * the sun knoweth his going down.

Thou makest darkness, and it is night: * wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, * and seek their meat from God.

The sun ariseth, and they gather themselves together: * and lay them down in their dens.

Man goeth forth unto his work, * and to his labour, until the evening.

O LORD, how manifold are Thy works! * in wisdom hast Thou made them all: the earth is full of Thy riches.

So is this great and wide sea: * wherein are things creeping innumerable.

Both small and great beasts: * there go the ships;

There is that Leviathan whom Thou hast made to play with him: * these all wait upon Thee, that Thou mayest give them their meat in due season.

That Thou givest them, they gather: * when Thou openest Thine hand, they are all filled with good.

Thou hidest Thy face, they are troubled: * Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy spirit, and they are created: * and Thou renewest the face of the earth.

Let the glory of the LORD endure for ever! * the LORD shall rejoice in His works.

He looketh on the earth and maketh it to tremble: * He toucheth the hills and they smoke.

I will sing unto the LORD as long as I live: * I will sing praise to my God while I have my being.

My meditation of Him shall be sweet: * I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more: * bless thou the LORD, O my soul![1]

[1] "Alleluia" is here appended in the Hebrew.

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## Psalm CIV.[1]

O GIVE thanks unto the LORD, and call upon His name: * make known His deeds among the heathen.

Sing unto Him, and sing psalms unto Him: * talk ye of all His wondrous works.

Glory ye in His holy name: * let the heart of them rejoice that seek the LORD.

Seek the LORD, and be strong: * seek His face evermore.

Remember His marvellous works that He hath done: * His wonders and the judgments of His mouth.

O ye seed of Abraham, His servant, * ye children of Jacob His chosen!

He is the LORD our God: * His judgments are in all the earth.

He hath remembered His covenant for ever, * the word which He commanded to a thousand generations—

[The covenant] that He made with Abraham: * and His oath unto Isaac.

And He confirmed the same unto Jacob for a law, * and to Israël for an everlasting covenant.

Saying: Unto thee will I give the land of Canaan, * the lot of your inheritance.

When they were but a few men in number, * very few, and strangers in it.

And they went from one nation to another, * and from one kingdom to another people.

He suffered no man to do them wrong: * yea, He reproved kings for their sakes.

Touch not Mine anointed, * and do My prophets no harm.[2]

Moreover He called for a famine upon the land: * and brake the whole staff of bread.

He sent a man before them: * Joseph was sold for a servant:

Whose feet they hurt with fetters, the iron entered into his soul. * Until his word came,

The word of the LORD tried him: * the king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, * and ruler of all his substance.

To instruct his princes as himself, * and teach his elders wisdom.

Israël also came into Egypt, * and Jacob sojourned in the land of Ham.

And He increased His people greatly: * and made them stronger than their enemies.

He turned their heart to hate His people, * and to deal subtilly with His servants.

He sent Moses His servant, * and Aaron whom He had chosen.

He showed signs among them, * and wonders in the land of Ham.

He sent darkness and made it dark: * He made not His words of none effect.

He turned their waters into blood, * and slew their fish.

Their land brought forth frogs, * in the chambers of their kings.

He spake, and there came divers sorts of flies, * and lice in all their coasts.

He gave them hail for rain, * flaming fire in their land.

[1] The first fifteen verses of this Psalm are found in a slightly different edition in 1 Par. (Chron.) xvi. as the first part of a Psalm given by David to Asaph and his brethren, on the day that the ark was brought to Jerusalem. The rest is our present Psalm xcv., which see with the notes, pp. 72, 73.

[2] Here ends the portion found in 1 Par. (Chron.) xvi. 22.

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He smote their vines also and their fig-trees, * and brake the trees of their coasts.

He spake, and the locust came, and the caterpillar, * without number,

And ate up all the herb in their land, * and devoured all the fruit of their ground.

He smote also all the first-born in their land, * the chief of all their travail.

He brought them forth also with silver and gold: * and there was not one feeble person among their tribes.

Egypt was glad when they departed: * for the fear of them fell upon them.

He spread a cloud for a covering, * and fire to give light in the night.

They asked, and the quail came, * and He satisfied them with the bread of heaven.

He opened the rock and the waters gushed out, * the rivers ran through the dry places.

For He remembered His holy promise, * that He made unto Abraham His servant.

And He brought forth His people with joy, * and His chosen with gladness.

And gave them the lands of the heathen, * and they inherited the labour of the peoples.

That they might observe His statutes, * and keep His laws.[1]

*Antiphon.* [2]Bless the LORD, O my soul!

*Fifth Antiphon.* Visit us.

## Psalm CV.[2]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Who can utter the mighty acts of the LORD? * who can show forth all His praise?

Blessed are they that keep judgment, * and they that do righteousness at all times.

Remember us, O LORD, with the favour that Thou showest unto Thy people: * O visit us with Thy salvation:

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy people, * that Thou mayest be praised in Thine inheritance.

We have sinned with our fathers: * we have done wickedly, we have committed iniquity.

Our fathers understood not Thy wonders in Egypt: * they remembered not the multitude of Thy mercies,

But provoked Him when they went up unto the sea, * even the Red Sea.

Nevertheless He saved them for His name's sake, * that He might make His mighty power to be known.

He rebuked the Red Sea also, and it was dried up: * and He led them through the depths as through the wilderness.

And He saved them from the hand of them that hated them, * and redeemed them from the hand of the enemy.

And the waters covered their enemies: * there was not one of them left.

And they believed His words: * and sang His praise.

They soon forgot His works: * and waited not for His counsel.

And lusted exceedingly in the wilderness: * and tempted God in the desert.

[1] Here the Hebrew adds "Alleluia."
[2] Superscribed "Alleluia."
[2] Ps. cii. 1.

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And He gave them their request, * and sent fulness into their soul.

They provoked Moses also in the camp, * and Aaron, the saint of the LORD.

The earth opened and swallowed up Dathan, * and covered the company of Abiram.[1]

And a fire was kindled in their assembly, * the flame burned up the wicked.

[2]They made a calf also in Horeb, * and worshipped the graven image.

Thus they changed their glory * into the similitude of a calf that eateth grass.

They forgat God their Saviour, * Which had done great things in Egypt, wondrous works in the land of Ham, terrible things by the Red Sea.

Therefore He said that He would cut them off, * had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy them: * yea, they despised the pleasant land;

They believed not His words: but murmured in their tents: * they hearkened not unto the voice of the LORD.

He also lifted up His hand against them, * to overthrow them in the wilderness.

To overthrow their seed also among the nations, * and to scatter them in the lands.

They joined themselves also unto Baal-peor,[3] * and ate the sacrifices of the dead.

And they provoked Him to anger with their inventions: * and the carcasses lay thick among them.

Then stood up Phinehas and made a propitiation: * and the plague was stayed.

And that was counted unto him for righteousness, * unto all generations for evermore.

They angered Him also at the waters of "Provocation,"[4] * so that it went ill with Moses for their sakes; because they provoked his spirit;

So that he spake unadvisedly with his lips.[5] * They did not destroy the nations concerning whom the LORD commanded them:[6]

And they were mingled among the heathen, and learned their works, and served their idols: * and it became a snare to them.

Yea, they sacrificed their sons * and their daughters unto devils.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they

[1] Numbers xvi. They tried to stir up a rebellion against Moses and Aaron, upon levelling principles, "and the earth opened her mouth and swallowed them up," while some of their partizans were consumed by a fire which issued from the sanctuary.

[2] For the well-known history of the golden calf, see Exod. xxxii.

[3] I.e. "the Lord of Mount Peor," a filthy idol of the Moabites. The whole history of this lapse of the Israëlites, and how Phinehas stopped the plague by killing one pair of the transgressors, is in Numbers xxv. "And the LORD spake unto Moses, saying: Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned My wrath away from the children of Israël. . . . Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood."

[4] Meribah. See note on Ps. xciv., p. 2.

[5] Numbers xx. 10. "And Moses . . . . said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" v. 12. "And the LORD spake unto Moses and Aaron: Because ye believed Me not, to sanctify Me in the eyes of the children of Israël, therefore ye shall not bring this congregation into the land which I have given them."

[6] In Judges i. 21 to the end, is a long list of the districts of idolaters whom they left in Canaan and among whom they lived.



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sacrificed unto the idols of Chanaan:

And the land was polluted with blood. They were defiled also with their own works, * and went a whoring with their own inventions.

Therefore was the wrath of the LORD kindled against His people, * and He abhorred His own inheritance.

And He gave them into the hand of the heathen: * and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand. * Many times did He deliver them,

But they provoked Him with their counsel, * and they were brought low for their iniquity.

But He regarded their affliction, * and heard their cry.

And He remembered His covenant, * and repented according to the multitude of His mercies.

He made them also to be pitied * of all those that carried them captives.

Save us, O LORD our God, * and gather us from among the nations!

To give thanks unto Thy holy Name, * and to triumph in Thy praise.

Blessed be the LORD God of Israël from everlasting to everlasting: * and let all the people say: Amen, Amen.[1]

## Psalm CVI.

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Let the redeemed of the LORD say so, whom He hath redeemed from the hand of the enemy: * and gathered them out of the lands,

From the rising of the sun and from the setting thereof, * from the north and from the south.

They wandered in the wilderness in a dry land: * they found no pathway to a city to dwell in:

Hungry and thirsty, * their soul fainted in them.

Then they cried unto the LORD in their trouble; * and He delivered them out of their distresses.

And He led them forth by the right way, * that they might go to a city to dwell in.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

For He satisfieth the longing soul: * and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, * being bound in affliction and iron.

Because they rebelled against the words of God, * and contemned the counsel of the Most High.

Therefore their heart was brought down with labour: * they fell down, and there was none to help.

Then they cried unto the LORD in their trouble: * and He delivered them out of their distresses.

And He brought them out of darkness and the shadow of death: * and brake their bands in sunder.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

For He hath broken the gates

[1] The Hebrew adds "Alleluia."

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of brass, * and cut the bars of iron in sunder.

He saved them from the way of their transgression: * for they were afflicted because of their iniquities.

Their soul abhorred all manner of meat: * and they drew near even unto the gates of death.

Then they cried unto the LORD in their trouble: * and He delivered them out of their distresses.

He sent His word and healed them, * and delivered them from their destruction.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Yea, let them sacrifice the sacrifice of thanksgiving, * and declare His works with rejoicing.

They that go down to the sea in ships, * and do business in great waters;

These see the works of the LORD, * and His wonders in the deep.

He commandeth, and the stormy wind riseth, * and the waves thereof are lifted up.

They mount up to the heaven, and go down again to the depths: * their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, * and are at their wits' end.

Then they cry unto the LORD in their trouble, * and He delivereth them out of their distresses.

And He maketh the storm a calm, * and the waves thereof are still.

And they are glad because they be quiet: * so He bringeth them unto their desired haven.

O that men would praise the LORD for His goodness: * and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, * and praise Him in the assembly of the elders.

He turneth the rivers into a wilderness, * and the water-springs into dry ground;

A fruitful land into a salt desert, * for the wickedness of them that dwell therein.

He turneth the wilderness into a standing-water, * and dry ground into water-springs.

And there He maketh the hungry to abide, * and they prepare a city to dwell in:

And sow the fields, and plant vineyards, * and bring forth fruits of increase.

He blesseth them also, and they are multiplied greatly: * and He suffereth not their cattle to decrease.

Again they are minished, * and brought low, through oppression, affliction, and sorrow.

He poureth contempt upon princes, * and He causeth them to wander in the wilderness, and in the land where there is no way.

Yet helpeth He the poor from affliction, * and maketh him families like a flock.

The righteous shall see it and rejoice: * and all iniquity shall stop her mouth.

Who is wise, and will observe these things? * even he shall understand the loving-kindness of the LORD.

*Antiphon.* [1]Visit us with Thy salvation, O LORD.

[1] Ps. cv. 4.



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*Sixth Antiphon.* I will greatly praise.

## Psalm CVII.[1]

MY heart is ready, O God, [my heart is ready:][2] * I will sing and give praise, even with my glory.

[Awake up, my glory,][2] awake, psaltery and harp! * I will awake early.

I will praise Thee, O LORD, among the people: * and sing unto Thee among the nations.

For Thy mercy is great above the heavens: * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens, and let Thy glory be above all the earth: * [3]that Thy beloved may be delivered:

Save with Thy right hand and hear me. * God hath spoken in His holiness:

I will rejoice, and divide Shechem, * and mete out the valley of booths.

Gilead is mine; and Manasseh is mine: * Ephraim also is the strength of mine head:

Judah is my Law-giver: * Moab is my wash-pot:

Over Edom will I cast out my shoe: * over the "Strangers" have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Which hast cast us off? * and wilt not Thou go forth with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * and He it is That shall tread down our enemies.

## Psalm CVIII.[4]

HOLD not Thy peace, O God of my praise: * for the mouth of the wicked, and the mouth of the deceitful are opened against me:

They have spoken against me with a lying tongue: they compassed me about also with words of hatred: * and fought against me without a cause.

In return for my love they were my adversaries: * but I gave myself unto prayer.

And they have rewarded me evil for good, * and hatred for my love.

Set Thou a wicked man over him: * and let the devil stand at his right hand.

When he is judged, let him go forth condemned: * and let his prayer become sin.

Let his days be few; * and let another take his office.

Let his children be fatherless, * and his wife a widow.

Let his children be continually vagabonds, and beg: * and let them be driven out of their dwellings.

Let the extortioner catch all that he hath: * and let the stranger spoil his labour.

Let there be none to extend mercy unto him: * and let there

[1] Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 7—11, and Ps. lix. 5—12.

[2] Not in most Hebrew MSS. of this Psalm, but taken from Ps. lvi.

[3] Here begins the extract from Ps. lix. See that Psalm and notes on it, p. 46.

[4] Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.

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be none to have pity on his little ones.

Let his posterity be cut off: * in one generation let their name be blotted out.

Let the iniquity of his fathers be remembered before the LORD: * and let not the sin of his mother be blotted out.

Let them be before the LORD continually, and let their memory be cut off from the earth. * Because that he remembered not to show mercy,

But persecuted the poor and needy man, * and the broken in heart, that he might slay him.

As he loved cursing, so let it come unto him: * as he delighted not in blessing, so let it be far from him:

As he clothed himself with cursing, like as with a garment, * so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, * and for a girdle wherewith he may be girded continually.

Let this be the reward of mine adversaries from the LORD: * and of them that speak evil against my soul.

And do Thou for me, O LORD, for Thy name's sake, O Lord: * because Thy mercy is good.

Deliver Thou me, for I am poor and needy: * and my heart is wounded within me.

I am gone like the shadow when it declineth: * and tossed up and down as the locust.

My knees are weak through fasting: * and my flesh faileth of fatness.

I became also a reproach unto them: * they looked upon me, and shaked their heads.

Help me, O LORD my God! * O save me according to Thy mercy.

That they also may know that this is Thy hand: * and Thou, LORD, hast done it!

Let them curse, but bless Thou: * when they arise against me let them be ashamed: but let Thy servant rejoice.

Let mine adversaries be clothed with shame: * and let them be covered with their own confusion as with a mantle.

I will greatly praise the LORD with my mouth: * yea, I will praise Him among the multitude.

For He standeth at the right hand of the poor, * to save my soul from them that persecute me.

*Antiphon.* [1]I will greatly praise the LORD with my mouth.

*For all the rest, the same rule as on Wednesday, only that the ordinary Verse and Answer during the year are:*

*Verse.* [2]Hear my prayer, O LORD.

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

*No Simple Festal Office can occur, except that of the Blessed Virgin Mary, with the following:*

*Verse.* [3]Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

[1] Ps. cviii. 30. [2] Ps. ci. 1. [3] Ps. xlv. 2.

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## LAUDS, OR THE MORNING PRAISES OF GOD.[1]

### Sunday.

THE LORD'S DAY.

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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, Alleluia.

*From Septuagesima Sunday to Maundy Thursday instead of* "Alleluia," *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

*Then follow at once the Psalms and Antiphons. From the First Sunday in Advent till the Sunday after the Octave of the Epiphany and from Septuagesima Sunday till the Octave of Pentecost, (and also on all Feasts,) Five Antiphons are given, which are then said in the places here marked. During the rest of the year only Three Antiphons are said, which are given here.*

*Antiphon.* Alleluia.

### Psalm XCII.

THE LORD reigneth, He is clothed with majesty: * the LORD is clothed with strength, wherewith He hath girded Himself.

He hath established the world also, * that it cannot be moved.

Thy throne is established of old: * Thou art from everlasting.

The floods have lifted up, O LORD, * the floods have lifted up their voice—

The floods lift up their waves. * —But Mightier than the noise of many waters—

Than the mighty breakers of the sea— * is the LORD on high!

Thy testimonies are very sure: * holiness becometh Thine house, O LORD, for ever!

*When there are Five Antiphons the First is repeated, and the Second begun or said through the first time here.*

### Psalm XCIX.

Make a joyful noise unto God, &c., (*p.* 75.)

*When there are Five Antiphons the Second is repeated, and the Third begun or said through the first time here.*

### Psalm LXII.[2]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

[1] The proper hour for Lauds is the dawn of day. This is reckoned to be about 3 A.M., at which time this Office is said in many Convents. For this purpose it is, in choirs, invariably (except where it forms part of the same service with the midnight Mass at Christmas) said immediately after and as one service with Mattins. Hence it follows 1st, that it is said late in the afternoon, when Mattins are said at that time, and 2ndly, that the Lord's Prayer and Angelic Salutation are not said at the beginning. This service is constructed on the same general principle as Vespers, and answers to that Office as Prime does to Compline.

[2] Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.

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In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up my hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been my help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

*Here the Doxology*, "Glory be to the Father, &c.," *is not said.*

## Psalm LXVI.[1]

GOD be merciful unto us, and bless us: * cause His face to shine upon us,[2] [and be merciful unto us.][3]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

*When there are Five Antiphons, the Third is repeated, and the Fourth begun or said through the first time here.*

*Ordinary Antiphon throughout the year.* Alleluia, Alleluia.

*Second Ordinary Antiphon.* The king commanded.

*Antiphon for Paschal time.* Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia.

*Second Antiphon for Paschal time.* He That delivered.

### The Song of the Three Holy Children.[4] (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord: * praise

[1] Besides a musical superscription, this Psalm has no title but "A Psalm. A Song."
[2] SLH. [3] Not in the Hebrew.
[4] It is well known how the three young comrades of Daniel, Hananiah, Mishaël, and Azariah, called by the heathens, Shadrach, Meshach, and Abednego, were thrown into a furnace for refusing to worship an idol, and remained unhurt amid the flames. In this strange position Azariah offered a long prayer. "And the king's servants, that put them in, ceased not to make the oven hot with resin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. But the Angel of the Lord came down into the oven together with Azariah and his fellows, and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying" the Hymn, of which that in the text is a cento. Dan. iii.

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Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servant of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1]Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

*Here the Doxology,* "Glory be to the Father, &c.," *is not said, nor* "Amen" *answered. But the other Canticles are treated like ordinary Psalms.*

*When there are Five Antiphons, the Fourth is repeated, and the Fifth begun or said through the first time here.*

*Ordinary Antiphon throughout the year.* The king commanded, and the Three Children were cast into the furnace, fearing not the flame of the fire, but saying: Blessed be God!

*Antiphon for Paschal time.* He That delivered the Three Children from the burning fiery furnace, even Christ, is risen from the grave. Alleluia.

*Third Antiphon.* Alleluia.

## Psalm CXLVIII.[2]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

[1] This verse is, of course, a later addition, and the next is taken from an earlier part of the Hymn than any of the rest given here.

[2] To this Psalm is prefixed "Alleluia."

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Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the LORD!

[For He spake, and they were made][1]: * He commanded and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the LORD from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people; * princes, and all judges of the earth:—

Young men, and maidens, old men, and children: let them praise the Name of the LORD— * for His Name alone is exalted!

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.[2]

*Here the Doxology*, "Glory be to the Father, &c.," *is not said.*

## Psalm CXLIX.[2]

SING unto the LORD a new song: * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the LORD taketh pleasure in His people: * He also will beautify the meek with salvation.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth: * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.[2]

*Here the Doxology*, "Glory be to the Father, &c.," *is not said.*

## Psalm CL.[2]

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

*Antiphon.* Alleluia, Alleluia, Alleluia.

[1] Not in the Hebrew—taken from Ps. xxxii. 9.

[2] Here "Alleluia."

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(*The last of Five Antiphons is, of course, repeated here.*)

*Then follows the Chapter. From the First Sunday in Advent to the Second Sunday after the Epiphany, and from Septuagesima Sunday to the Third Sunday after Pentecost, as also on all Feasts, a special Chapter is given. On the remaining Sundays the Chapter is that given here.*

CHAPTER. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

*Answer.* Thanks be to God.

*This answer is always made after the Chapter.*

*Then follows the Hymn. From the First Sunday in Advent till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost, as also on all Feasts, a special Hymn is given. On the remaining Sundays the Hymn given here is said, except between the Octave of Pentecost and the First Sunday of October.*

HYMN.[1]

FRAMER of the earth and sky,
Ruler of the day and night,
With a glad variety,
Tempering all, and making light;

Gleams upon our dark path flinging,
Cutting short each night begun,
Hark! for chanticleer is singing,
Hark! he chides the lingering sun.

And the morning star replies,
And lets loose the imprison'd day;
And the godless bandit flies
From his haunt, and from his prey.

Shrill it sounds, the storm relenting
Soothes the weary seamen's ears;
Once it wrought a great repenting,
In that flood of Peter's tears.

Rouse we; let the blithesome cry
Of that bird our hearts awaken;
Chide the slumberers as they lie,
And arrest the sin-o'ertaken.

Hope and health are in his strain,
To the fearful and the ailing;
Murder sheathes his blade profane,
Faith revives when faith was failing.

JESU, Master! when we sin,
Turn on us Thy healing Face;
It will melt the offence within
Into penitential grace:

Beam on our bewildered mind,
Till its dreamy shadows flee;
Stones cry out where Thou hast shined,
JESU! musical with Thee.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given.
Amen.

*The following Hymn is said from the Octave of Pentecost till the First Sunday of October.*

HYMN.[1]

PALER have grown the shades of night,
And nearer draws the day,
Checkering the sky with streaks of light,
Since we began to pray:

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Praise to the Father, as is meet,
Praise to the Only Son,
Praise to the Holy Paraclete,
While endless ages run.
Amen.

*Then is said a Verse and Answer. In Advent and from Septuagesima Sunday till the end of Paschal time, as also on all Feasts, a special Verse and Answer are given.*

*Verse.* [2]The LORD reigneth, He is clothed with majesty.

*Answer.* The LORD is clothed with strength, and hath girded Himself with power.

*Then is said the following Song from the Gospel. It has an Antiphon, which is always special, and which is either*

[1] Translation by Dr. Newman.

[2] Ps. xcii. 1.

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*begun or said through the first time before it, according as the Office is Double or not.*

THE SONG OF ZACHARIAS.[1] (Luke i. 68—79.)

BLESSED be the Lord God of Israël, * for He hath visited and redeemed His people.

And hath raised up an horn of salvation for us, * in the house of His servant David:

As He spake by the mouth of His holy Prophets, * which have been since the world began:

That we should be saved from our enemies, * and from the hand of all that hate us:

To perform the mercy promised to our fathers, * and to remember His holy covenant:

The oath which He sware to our father Abraham, * that He would grant unto us,

That we, being delivered out of the hand of our enemies, * might serve Him without fear,

In holiness and righteousness before Him * all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation unto His people, * by the remission of their sins;

Through the tender mercy of our God, * whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death, * to guide our feet into the way of peace.

*The Doxology,* "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

*Then is said:*

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Then follows the Prayer for the day. Afterwards are made any Commemorations necessary, by the Antiphon for the Song of Zacharias, the Verse and Answer after the Hymn, and the Prayer, (preceded by* "Let us pray,") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXXV. *of the general Rubrics.*

*When more than two Prayers are to be said, the last clause of each (beginning* "Through our Lord, &c.," *or* "Who livest, &c.,") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

I. *Commemoration of the Blessed Virgin Mary.*

*This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.*

*Antiphon.* O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

*Verse.* Pray for us, O holy Mother of God.

*Answer.* That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body,

[1] On the occasion of the circumcision of St. John the Baptist.

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and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine Eternal gladness.

*From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:*

*Verse.* After thy delivery thou still remainest a Virgin undefiled.
*Answer.* Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

*If the Titular of the Church or the local Patron be an Angel or St. John the Baptist, his Commemoration is inserted here instead of in the IVth place.*

II. *Commemoration of St. Joseph, Patron of the Universal Church.*

*Antiphon.* [1]JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.
*Verse.* [2]The mouth of the righteous speaketh wisdom.
*Answer.* And his tongue talketh judgment.

Let us pray.

O GOD, Who, in Thine unspeakable fore-knowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

*Antiphon.* [3]These are glorious princes over all the earth, they loved one another in their lives, and in their death they were not divided.
*Verse.* [4]Their sound is gone out through all the earth.
*Answer.* And their words to the ends of the world.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink,[5] and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck;[6] graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

IV. *Here, except in the cases before mentioned, is made the Commemoration of the Titular of the Church, and of the local Patron.*[7]

[1] Luke iii. 23. [2] Ps. xxxvi. 30. [3] 2 Kings (Sam.) i. 23.
[4] Ps. xviii. 4. [5] Matth. xiv. 31. [6] 2 Cor. xi. 25.
[7] If the Church where the Service takes place, or to which the reciter is attached, is consecrated, or blessed, then the first Patron commemorated is the Titular of that Church. Failing such Church, then, the local Patron, only.
In Scotland, the following is the Commemoration of St. Andrew:

*Antiphon.* Spare unto us this just man! Release unto us this holy one! Slay not the friend of God, who is just, courteous, and godly!

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### V. *For Peace.*

*Antiphon.* Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

*Verse.* [1]Peace be within thy walls.

*Answer.* And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*From the Monday after Low Sunday till the Eve of the Ascension, instead of the five preceding Commemorations, is said the following:*

### *Paschal Commemoration of the Cross.*

*Antiphon.* He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

*Verse.* [2]Say among the heathen —Alleluia.

*Answer.* That the LORD reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy

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*Verse.* [3]They declared the work of God.

*Answer.* And wisely considered His doing.

Let us pray.

O LORD, we humbly beseech Thy majesty, that, even as Thou didst give Thy blessed Apostle Andrew to Thy Church, to be a Teacher and a Ruler on earth, so, now that he is with Thee, he may continually make intercession for us.

**In England, the following is the Commemoration of St. George:**

*Antiphon.* [4]The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

*Verse.* [5]O LORD, Thou hast compassed him.

*Answer.* With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

**Throughout Ireland there seem to be special local Patrons.**

[1] Ps. cxxi. 7. [2] Ps. xcv. 10, old version. [3] Ps. lxiii. 10.
[4] Heb. xi. 33. [5] Ps. v. 12.

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Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*After the last Prayer is said:*

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*If the Office of the Dead or the Litany (with or without the Penitential Psalms) is to follow immediately, it is begun here. Otherwise*

*There is said in rather a low voice:*

May the souls of the Faithful through the mercy of God rest in peace.

*Answer.* Amen.

*If Prime is to follow immediately, it is begun here, and what follows is not said till the end of the whole service. Otherwise the Office ends thus:*

*The Lord's Prayer is said inaudibly:*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Then aloud:*

*Verse.* The Lord give us His peace.

*Answer.* And life everlasting. Amen.

*Then follows one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.*

I. *From the First Sunday in Advent to Candlemas, both inclusive.*

*Antiphon.* [1]Maiden, Mother of Him Who redeemed us, thou that remainest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before, in, and after that childbirth abidest,

From the Archangel's lips the quickening message receiving,

Mother of JESUS and us, turn thine eyes of mercy on sinners.

*Verse.* The Angel of the Lord announced unto Mary.

*Answer.* And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of the Resurrection. Through the same Christ our Lord.

*Answer.* Amen.

*In and after the First Vespers of Christmas Day the Verse and Answer and Prayer are as follows:*

*Verse.* After thy delivery thou still remainest a Virgin undefiled.

*Answer.* Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the re-

[1] This translation is in the same rhymeless measure as the original.

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wards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

*Answer.* Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*

*Antiphon.* Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clothed in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

*Verse.* Holy Virgin, my praise by thee accepted be.

*Answer.* Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

*Answer.* Amen.

III. *From Easter Sunday till the Saturday after Pentecost, both inclusive.*

*Antiphon.* Rejoice! rejoice! thou Queen of Heaven, Alleluia.
For He That thee for Son was given, Alleluia.
As He promised is arisen, Alleluia.
Mother, pray to Him for us, Alleluia.

*Verse.* O Virgin Mary, be glad and rejoice, Alleluia.

*Answer.* For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

*Answer.* Amen.

IV. *From Trinity Sunday till the Saturday before Advent Sunday, both inclusive.*

*Antiphon.* Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O merciful, O gracious, O sweet Virgin Mary!

*Verse.* Pray for us, O holy Mother of God.

*Answer.* That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and

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Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

*Answer.* Amen.

*After each of these Antiphons is said this Blessing:*

God's most mighty strength alway
Be His people's staff and stay.

*Answer.* Amen.

*Feasts. The above Offices, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.*

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## Monday.

THE SECOND DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Have mercy.

*If this Antiphon be used the Psalm begins with the words,* "Upon me, O God."

### Psalm L.[1]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thy holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite

[1] This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bath-sheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)

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heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

*Antiphon.* Have mercy upon me, O God.

*Second Antiphon.* Consider.

## Psalm V.[1]

GIVE ear to my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God That hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thy house: * I will worship toward Thy holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, [O Lord!][2]

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

*Antiphon.* Consider my supplication, O Lord.

*Third Antiphon.* O God, Thou art my God.

*If this Antiphon be used the Psalm begins with the words,* "Early will I seek Thee."

## Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

*Antiphon.* O God, Thou art my God, early will I seek Thee.

*Fourth Antiphon.* Thine anger is turned away.

### The Song of Isaias the Prophet. (Isa. xii. 1.)[3]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortedst me.

Behold, God is my salvation: * I will trust and not be afraid:

[1] Intituled "A Psalm of David," with a musical (?) superscription.

[2] Not in the Hebrew.

[3] The description of the restoration of Israël in Isa. xl., (Second Sunday in Advent,) is continued to the end of that Chapter, and this Song is then introduced by the words, "And in that day thou shalt say:—"



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For the LORD[1] is my strength and my song: * He also is become my salvation.

Therefore with joy shall ye draw water out of the wells of the Saviour: * and in that day shall ye say: Praise the LORD and call upon His Name!

Declare His doings among the people, * make mention that His Name is exalted.

Sing unto the LORD, for He hath done excellent things: * make ye this known in all the earth.

Cry out and shout, thou inhabitant of Zion: * for great is the Holy One of Israël in the midst of thee!

*Antiphon.* Thine anger is turned away, and Thou comfortedst me.

*Fifth Antiphon.* Praise ye.

*If this Antiphon be used the Psalm begins at* "The LORD from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 88.)

*Antiphon.* Praise ye the LORD from the heavens.

*From Advent Sunday till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost special Chapters are given. At other times the following is said on all week-days observed as such.*

CHAPTER. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day.

HYMN.[2]

OF the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing Ray,
Day creative of the day.

Truest Sun, upon us stream
With Thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought divine.

Seek we too the Father's face,
Father of almighty grace,
And of majesty excelling,
Who can purge our tainted dwelling;

Who can aid us, who can break
Teeth of envious foes, and make
Hours of loss and pain succeed,
Guiding safe each duteous deed,

And, infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.

Christ Himself for food be given,
Faith becomes the cup of heaven,
Out of which the joy is quaff'd
Of the Spirit's sobering draught.

With that joy replenished
Morn shall glow with modest red,
Noon with beaming face be bright,
Eve be soft without twilight.

It has dawned:—upon our way,
Father, in Thy Word, this day,
In Thy Father, Word Divine,
From Thy cloudy pillar shine.

To the Father and the Son,
And the Spirit, Three and One,
As of old, and as in heaven,
Now and here be glory given.
Amen.

*Verse.* [3]Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* Blessed * be the Lord God of Israël.

*After the repetition of the Antiphon after the Song of Zacharias, on the week-days of Advent and Lent, the Ember Days, and all Vigils which are*

[1] In the Hebrew the Divine Name is doubled, "Jah, Jehovah."
[2] Translation by Dr. Newman.
[3] Ps. lxxxix. 14.

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*fasts, except Christmas Eve and the Eve and Ember days of Pentecost, all kneel down, and the following prayers called the Preces are said,*

Kyrie eléison.[1]
*Answer.* Christe eléison.
Kyrie eléison.

*Then the Lord's Prayer is said aloud.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation;

*Answer.* But deliver us from evil.

*Verse.* [2]I said: LORD, be merciful unto me.

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

*Verse.* [3]Return, O LORD, how long?

*Answer.* And let it repent Thee concerning Thy servants.

*Verse.* [4]Let Thy mercy, O LORD, be upon us.

*Answer.* According as we hope in Thee.

*Verse.* [5]Let Thy Priests be clothed with righteousness.

*Answer.* And let Thy saints shout for joy.

*Verse.* [6]O LORD, save the King.

*Answer.* And hear us in the day when we call upon Thee.

*Verse.* [7]O LORD, save Thy people, and bless Thine inheritance.

*Answer.* And govern them, and lift them up for ever.

*Verse.* [8]Remember Thy congregation.

*Answer.* Which Thou hast purchased of old.

*Verse.* [9]Peace be within thy walls.

*Answer.* And prosperity within thy palaces.

*Verse.* Let us pray for the faithful departed.

*Answer.* O Lord, grant them eternal rest, and let the everlasting light shine upon them!

*Verse.* May they rest in peace.

*Answer.* Amen.

*Verse.* Let us pray for our absent brethren.

*Answer.* [10]O Thou my God, save Thy servants that trust in Thee.

*Verse.* Let us pray for the sorrowful and the captives.

*Answer.* [11]Redeem them, O God of Israël, out of all their troubles.

*Verse.* [12]O Lord, send them help from the sanctuary.

*Answer.* And strengthen them out of Zion.

*Verse.* Hear my prayer, O LORD.

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

## Psalm CXXIX.[13]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark

[1] A Greek Litany, meaning, Lord, have mercy, Christ, have mercy.
[2] Ps. xl. 5. [3] Ps. lxxxix. 13. [4] Ps. xxxii. 22.
[5] Ps. cxxxi. 9.
[6] Ps. xix. 9. This verse never varies, whatever the form of government.
[7] Ps. xxviii. 9. [8] Ps. lxxxiii. 2. [9] Ps. cxxi. 7.
[10] Ps. lxxxv. 2. [11] Ps. xxiv. 22. [12] Ps. xix. 3.
[13] Intituled, "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.



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iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul doth wait on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

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.

*Verse.* [1]Turn us again, O LORD God of hosts!

*Answer.* And cause Thy face to shine, and we shall be saved.

*Verse.* [2]Arise, O Christ, and help us.

*Answer.* And deliver us for Thy name's sake.

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Then follows the Prayer of the Day.*

*All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.*

*Commemoration of the Cross.*

*Antiphon.* Through Thy Cross's holy sign, JESU, guard this soul of mine, from my ghostly enemy.

*Verse.* [3]Let all the earth worship Thee, and sing unto Thee.

*Answer.* Let them sing praises to Thy name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom Thou hast vouchsafed to redeem by the tree of the Holy Cross.

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## Tuesday.

THE THIRD DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* O Lord.

Psalm L.

Have mercy upon me, &c., (*p.* 96.)

*Antiphon.* O Lord, blot out my transgressions.

*Second Antiphon.* The health.

Psalm XLII.

JUDGE me, O God, and plead my cause against an ungodly nation: * O deliver me from the unjust and deceitful man.

For Thou, O God, art my strength: * why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

O send out Thy light and Thy truth: * let them lead me and bring me unto Thy holy hill, and unto Thy tabernacles!

Then will I go unto the Altar

[1] Ps. lxxix. 19. [2] Ps. xliii. 26. [3] Ps. lxv. 4.

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of God, * unto God, the Gladdener of my youth!

Upon the harp will I praise Thee, O God, my God! * why art thou cast down, O my soul? and why dost thou disquiet me?

Hope in God: for I will still praise Him, * Who is the health of my countenance, and my God.

*Antiphon.* The health of my countenance, and my God.

*Third Antiphon.* Early.

### Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

*Antiphon.* Early will I seek Thee, O God.

*Fourth Antiphon.* Save us.

THE SONG OF HEZEKIAH, KING OF JUDAH.[1] (Isa. xxxviii. 10.)

I SAID: In the midst of my days, * I shall go to the gates of the grave:

I looked for the residue of my years. * I said: I shall not see the LORD [my God][2] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling, so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so wilt Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

*Antiphon.* Save us all the days of our life, O Lord.

*Fifth Antiphon.* Praise ye the LORD.

### Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 88.)

*Antiphon.* Praise ye the LORD from the heavens, all His Angels.

[1] Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx., (11th Sunday after Pentecost.)

[2] "My God" is not in the Hebrew, but the Divine Name is repeated.

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CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 98.)

HYMN.[1]

DAY'S herald bird
At length is heard,
Telling its morning torch is lit,
And small and still
Christ's accents thrill
Within the heart, rekindling it.

Away, He cries,
With languid eyes,
And sickly slumbers profitless!
I am at hand,
As watchers stand,
In awe, and truth, and holiness.

He will appear,
The hearts to cheer
Of suppliants pale and abstinent;
Who cannot sleep
Because they weep
With holy grief and violent.

Keep us awake,
The fetters break,
JESU! which night has forged for us;
Yea, melt the night
To sinless light,
Till all is bright and glorious.

To Father, Son,
And Spirit, One,
To the Most Holy Trinity,
All praise be given
In earth and heaven,
Now, as of old, and endlessly.
Amen.

*Verse.* [2]Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* The Lord hath raised up * an horn of salvation for us, in the house of His servant David.

*Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.*

## Wednesday.

### THE FOURTH DAY OF THE WEEK.

*All as on Sundays, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Wash me.

### Psalm L.

Have mercy upon me, &c., (*p.* 96.)

*Antiphon.* Wash me throughly from mine iniquity, O Lord.

*Second Antiphon.* Praise becometh Thee.

*If this Antiphon be used the Psalm begins with the words,* "O God, in Zion."

### Psalm LXIV.[3]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed [in Jerusalem.][4]

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to approach unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Who art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Who by Thy strength settest fast the mountains, being girded with power: * Who stirrest up

[1] Translation by Dr. Newman.
[2] Ps. lxxxix. 14.
[3] Intituled "A Psalm. A Song of David," with a musical (?) superscription.
[4] Not in the present Hebrew text.

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the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou preparest their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fatness.

The green places of the wilderness wax fat: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

*Antiphon.* Praise becometh Thee, O God, in Zion.

*Third Antiphon.* O my God.

## Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

*Antiphon.* O my God, my lips shall praise Thee while I live.

*Fourth Antiphon.* The LORD shall judge.

### THE SONG OF HANNAH. (1 Kings (Sam.) ii.)[1]

MY heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:[2]

My mouth is enlarged over mine enemies: * because I rejoice in Thy salvation.

There is none holy as the LORD; for there is none beside Thee: * neither is there any mighty like our God.

Talk no more * so exceeding proudly.

Let your old arrogancy depart out of your mouth: for the LORD is a God of knowledge, * and by Him thoughts are judged.

The bows of the mighty men are broken, * and they that stumbled are girded with strength.

They that were full have hired out themselves for bread: * and they that were hungry are filled.

So that the barren hath borne fruitfully: * and she that had many children is waxed feeble.

The LORD killeth, and maketh alive: * He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: * He bringeth low, and lifteth up.

He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill,

To set them among princes, * and to make them inherit the throne of glory:

For the pillars of the earth are the LORD'S, * and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: * for by his strength shall no man prevail.

The adversaries of the LORD shall be made to fear Him: * out of heaven also shall He thunder upon them:

The LORD shall judge the ends of the earth: and He shall give

[1] Composed by her when she brought her son Samuel and presented him to the LORD. See 1 Kings (Sam.) i. ii., (Monday and Tuesday after Trinity Sunday.)

[2] The Divine Name.

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strength unto His King, * and exalt the horn of His Anointed.

*Antiphon.* The LORD shall judge the ends of the earth.

*Fifth Antiphon.* Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 88.)

*Antiphon.* Praise God, ye heavens of heavens.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 98.)

HYMN.[1]

HAUNTING gloom and flitting shades,
Ghastly shapes, away!
Christ is rising, and pervades
Highest Heaven with day.

He with His bright spear the night
Dazzles and pursues;
Earth wakes up, and glows with light
Of a thousand hues.

Thee, O Christ, and Thee alone,
With a single mind,
We with chant and plaint would own;
To Thy flock be kind.

Much it needs Thy light divine,
Spot and stain to clean;
Light of Angels, on us shine
With Thy face serene.

To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done
By the angelic host.

Amen.

*Verse.* Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* O Lord, save us * from the hand of all that hate us.

*Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, on the Ember Wednesdays (except that of Pentecost) and on Fast-Days, as on Monday.*

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## Thursday.

THE FIFTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Against Thee, Thee only.

Psalm L.

Have mercy upon me, &c., (*p.* 96.)

*Antiphon.* Against Thee, Thee only, have I sinned, have mercy upon me, O Lord!

*Second Antiphon.* Lord.

*If this Antiphon be used, the Psalm begins with the words,* "Thou hast been."

Psalm LXXXIX.[2]

LORD, Thou hast been our refuge * in all generations.

Before the mountains were brought forth, or ever the earth and the world were formed, * even from everlasting to everlasting, Thou art God.

Turn not man to destruction; * for Thou sayest, Return, ye children of men.

For a thousand years in Thy sight * are but as yesterday when it is past,

[1] Translation by Dr. Newman.
[2] Intituled "A Prayer of Moses the man of God."

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And their years shall be reckoned as nothing, * even as a watch in the night.

In the morning they are like grass which soon fadeth away: in the morning it flourisheth, and then it fadeth away: * in the evening it is cut down, drieth up, and withereth.

For we are consumed by Thine anger: * and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, * our life in the light of Thy countenance.

For all our days are passed away, * and we are consumed by Thine anger.

The works whereon we toil all our years are but frail structures like a spider's web: * the days of our years are threescore years and ten:

And if by reason of strength they be fourscore years, * yet is their increase but labour and sorrow:

For weakness cometh, * and we are cut off.

Who knoweth the power of Thine anger, * or can measure Thy wrath, that he may fear Thee as Thou oughtest to be feared?

Show Thou the might of Thy right hand; * and apply our hearts to wisdom.

Return, O LORD, how long? * and let it repent Thee concerning Thy servants.

Thou hast satisfied us early with Thy mercy, * and we rejoice and are glad all our days.

We are gladdened for the days wherein Thou hast afflicted us; * for the years wherein we have seen evil.

Look upon Thy servants, and upon Thy works, * and establish their children.

And let the beauty of the LORD our God be upon us; and establish Thou the work of our hands upon us: * yea, the work of our hands establish Thou it.

*Antiphon.* Lord, Thou hast been our refuge.

*Third Antiphon.* I meditate.

## Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

*Antiphon.* I meditate upon Thee in the night watches.

*Fourth Antiphon.* Let us sing.

*If this Antiphon be used the Canticle begins with the words,* "Unto the LORD."

THE SONG OF MOSES. (EXOD. XV.)[1]

LET us sing unto the LORD, for He hath triumphed gloriously: * the horse and his rider hath He thrown into the sea.

The LORD is my strength and song, * and He is become my salvation:

He is my God, and I will glorify Him: * my father's God, and I will exalt Him.

The LORD is like a man of war: "THE ALMIGHTY"[2] is His name. * Pharaoh's chariots and his host hath He cast into the sea.

His chosen captains are drowned in the Red Sea. * The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: Thy right hand, O LORD, hath shattered the enemy. * And in the greatness of Thine excellency Thou

[1] On the occasion of the successful escape of the Israëlites through the Red Sea.
[2] But in the present Hebrew text, here stands again the Divine name.

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hast overthrown them that rose up against Thee.

Thou sentest forth Thy wrath, which consumed them as stubble. * And with the blast of Thy fury the waters were gathered together,

The floods stood upright, * and the depths were congealed in the heart of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoil; my soul shall be sated upon them:

I will draw my sword, * my hand shall destroy them.

Thy wind blew, and the sea covered them; * they sank as lead in the mighty waters.

Who is like unto Thee, O LORD, among the mighty? * who is like unto Thee, glorious in holiness, fearful, and worthy to be praised, doing wonders?

Thou stretchedst out Thy right hand, and the earth swallowed them. * Thou in Thy mercy hast led forth the people which Thou hast redeemed:

And hast guided them in Thy strength, * unto Thy holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the dukes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan swooned.

Let fear and dread fall upon them: * by the greatness of Thine arm

Let them be as still as a stone: till Thy people pass over, O LORD, * till Thy people pass over which Thou hast purchased.

Thou shalt bring them in and plant them in the mountain of Thine inheritance, * in Thy most sure dwelling, which Thou hast made, O LORD:

In the Sanctuary, O Lord, which Thy hands have established. * The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them:

But the children of Israël went on dry land * in the midst of the sea.

*Antiphon.* Let us sing gloriously unto the Lord.

*Fifth Antiphon.* Praise God.

## Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 88.)

*Antiphon.* Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 98.)

HYMN.[1]

SEE, the golden dawn is glowing,
While the paly shades are going,
Which have led us far and long,
In a labyrinth of wrong.

May it bring us peace serene;
May it cleanse, as it is clean;
Plain and clear our words be spoke,
And our thoughts without a cloak;

So the day's account shall stand,
Guileless tongue and holy hand,
Steadfast eyes and unbeguiled,
"Flesh as of a little child."

There is One Who from above
Watches how the still hours move
Of our day of service done,
From the dawn to setting sun.

[1] Translation by Dr. Newman.

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To the Father, and the Son,
And the Spirit, Three and One,
As of old, and as in Heaven,
Now and here be glory given.
Amen.

*Verse.* Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* Let us serve the Lord * in holiness, and He will deliver us from our enemies.

*Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.*

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## Friday.

THE SIXTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Uphold my heart.

### Psalm L.

Have mercy upon me, &c., (*p.* 96.)

*Antiphon.* Uphold my heart with Thy free spirit, O God.

*Second Antiphon.* In Thy faithfulness.

### Psalm CXLII.[1]

HEAR my prayer, O LORD, give ear to my supplication in Thy faithfulness: * answer me, in Thy righteousness.

And enter not into judgment with Thy servant: * for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul: * he hath smitten my life down to the ground:

He hath made me to dwell in darkness, as those that have been long dead. * Therefore is my spirit overwhelmed within me: my heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the work of Thy hands.

I stretch forth my hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.[2]

Hear me speedily, O LORD: * my spirit faileth:

Hide not Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy loving-kindness in the morning: * for in Thee do I trust:

Cause me to know the way wherein I should walk: * for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me. * Teach me to do Thy will: for Thou art my God.

Let Thy good Spirit lead me into the land of uprightness. * For Thy name's sake, O LORD, Thou shalt quicken me in Thy righteousness.

Thou shalt bring my soul out of trouble: * and of Thy mercy cut off mine enemies,

And destroy all them that afflict my soul: * for I am Thy servant.

*Antiphon.* In Thy faithfulness, answer me, O Lord.

*Third Antiphon.* O Lord.

### Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

[1] Intituled "A Psalm of David."

[2] SLH.

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*Antiphon.* O Lord, cause Thy face to shine upon us.

*Fourth Antiphon.* O LORD, I have heard.

*If this Antiphon be used the Canticle begins with the words,* "Thy speech."

THE SONG OF HABAKKUK THE PROPHET. (Hab. iii.)[1]

O LORD, I have heard Thy speech: * and was afraid:
O LORD, revive Thy work * in the midst of the years;
In the midst of the years shalt Thou make it known: * in wrath, Thou wilt remember mercy.
God shall come from "the South," * and the Holy One from Mount Paran.[2]
His glory covered the heavens, * and the earth was full of His praise.
His brightness was as the light: * He had horns[3] coming out of His hand:
There was the hiding of His power. * Before Him went death.
And the destroyer went forth at His feet. * He stood and measured the earth:
He beheld, and drove asunder the nations: * and the everlasting mountains were burst open:
The perpetual hills did bow: * because the Eternal passed by.[4]
I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.[5]
Wast Thou displeased against the rivers, O LORD? * was Thine anger against the rivers? Thy wrath against the sea?
That Thou didst ride upon Thine horses, * and Thy chariots were salvation?
Thou didst seize and draw Thy bow, * according to the oaths that Thou utteredst unto the tribes.[6]
Thou didst cleave the rivers of the earth: the mountains saw Thee and they trembled: * the overflowing of the water passed by:
The deep uttered his voice: * he lifted up his hands on high.
The sun and moon stood still in their habitation: * at the light of Thine arrows they went forth, at the shining of Thy glittering spear.
Thou didst tread down the land in indignation: * Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of Thy people, * even for salvation with Thine Anointed.[7]
Thou didst smite the head of the house of the wicked:[8] * Thou didst lay bare the foundation unto the neck.[9]
Thou didst curse his sceptre, even the head of his fighting men,

[1] Intituled "A Prayer of Habakkuk the Prophet" with a direction, perhaps musical.

[2] SLH. "The South" is, in the original, "Teman," the name of a country and nation eastward of Idumea, but used for the south generally. Paran, or Pharan, is an uncultured and mountainous region, lying between Arabia Petræa, Palestine and Idumea. The passage is an imitation of the words of Moses when blessing the tribes. Deut. xxxiii. 2. "The LORD came from Sinai, and rose up from Seir unto them; He stirred forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them."

[3] Gesenius says "'Horns' is here used of flashes of lightning, just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle."

[4] The present Hebrew simply is "*The* ways *are* everlasting to Him."

[5] Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælanitic Gulf as far as the land of Moab.

[6] SLH. [7] Moses? [8] Pharaoh?

[9] SLH. Some critics read "of the rock" instead of "unto the neck."

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* when they came out as a whirlwind to scatter me:

Their rejoicing was as the rejoicing of him * that devoureth the poor secretly.

Thou didst make a way in the sea for Thine horses, * through the mud of great waters.

I heard, and my belly trembled: * my lips quivered at the voice:

Let rottenness enter into my bones, * and corruption swarm under me:

That I may rest in the day of trouble: * that I may go up unto our people that are girded.[1]

Although the fig-tree shall not blossom, * neither shall fruit be in the vines:

The labour of the olive shall fail, * and the fields shall yield no meat:

The flock shall be cut off from the fold, * and there shall be no herd in the stalls:

Yet will I rejoice in the LORD: * I will joy in the God of my salvation.[2]

The LORD God is my strength: * and He will make my feet like hinds' feet:

And He will lead me forth, to make me to walk upon mine high places, * as a conqueror, to sing praises unto Him.[3]

*Antiphon.* O LORD, I have heard Thy speech, and was afraid.

*Fifth Antiphon.* Praise God.

## Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, from the heavens, &c., (*p.* 88.)

*Antiphon.* Praise God with the timbrel and dance.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 98.)

HYMN.[4]

GLORY of the eternal Heaven,
Blessed Hope to mortals given,
Of the Almighty Only Son,
And the Virgin's Holy One;
Raise us, Lord, and we shall rise
In a sober mood,
And a zeal which glorifies
Thee from gratitude.

Now the day-star keenly glancing,
Tells us of the sun's advancing;
While the unhealthy shades decline,
Rise within us, Light Divine!
Rise, and, risen, go not hence,
Stay and make us bright,
Streaming through each cleansèd sense,
On the outward night.

Then the root of faith shall spread
In the heart new fashionèd;
Gladsome hope shall spring above,
And shall bear the fruit of love.
To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done,
By the Angelic host.
Amen.

*Verse.* Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* Through the tender mercy of our God * the day-spring from on high hath visited us.

*Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.*

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[1] Accinctum. What the Latin translator supposed to be the meaning is not quite plain, but the Hebrew seems to be:—"when he shall invade us."

[2] Jesu meo.

[3] This last clause seems to be only a musical direction, which has got confounded with the text. Some translate it:—"Given to the leader of the string band."

[4] Translation by Dr. Newman.

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## Saturday.

### The Sabbath.[1]

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Do good.

### Psalm L.

Have mercy upon me, &c., (*p.* 96.)

*Antiphon.* Do good, O Lord, in Thy good pleasure.

*Second Antiphon.* It is a good thing.

*If this Antiphon be used the Psalm begins with the words,* "To give thanks."

### Psalm XCI.[2]

IT is a good thing to give thanks unto the Lord, * and to sing praises unto Thy name, O Most High!

To show forth Thy loving-kindness in the morning, * and Thy faithfulness in the night;

Upon an instrument of ten strings: * upon the harp with a solemn sound.

For Thou, Lord, hast made me glad through Thy work: * and I will triumph in the works of Thy hands.

O Lord, how great are Thy works! * Thy thoughts are very deep.

A brutish man knoweth not: * neither doth a fool understand this.

When the wicked spring up like grass: * and when all the workers of iniquity are seen,

It is that they may be destroyed for ever: * but Thou, Lord, art Most High for evermore.

For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish: * and all the workers of iniquity shall be scattered.

But my horn shall be exalted like the horn of an unicorn: * and mine old age shall be crowned with Thy mercy.[3]

Mine eye also shall look upon mine enemies: * and mine ear shall hear of the wicked that rise up against me.

The righteous shall flourish like the palm tree: * he shall grow like a cedar in Lebanon.

Those that are planted in the house of the Lord, * in the courts of the house of our God shall flourish.

They shall still bring forth fruit in old age: * they shall flourish to declare:—

That the Lord our God is upright: * and that there is no unrighteousness in Him.

*Antiphon.* It is a good thing to give thanks unto the Lord.

*Third Antiphon.* Let all the ends.

### Psalms LXII., LXVI.

O God, Thou art my God, &c., (*p.* 86.)

*Antiphon.* Let all the ends of the earth fear the Lord.

*Fourth Antiphon.* Ascribe ye greatness.

The Song of Moses.[4] (Deut. xxxii.)

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the

[1] This Office is never used except in Advent and Lent, on Eves, and Ember Saturday in September.

[2] Intituled "A Psalm. A Song for the Sabbath Day."

[3] Hebrew: "I am anointed with fresh oil."

[4] Deut. xxxi. 28: "Gather unto me," (said Moses) "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to

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rain, * my speech shall distil as the dew;

As the small rain upon the tender herb, and as the showers upon the grass: * because I will publish the name of the LORD.

Ascribe ye greatness unto our God. * The works of God are perfect: and all His ways are judgment:

A God of truth, and without iniquity, just and right is He. * They have sinned against Him, and by their defilement they are not His children:

They are a perverse and crooked generation. * Do ye thus requite the LORD, O foolish people and unwise?

Is not He thy Father? * That hath bought thee, and made thee, and created thee?

Remember the days of old, * consider generation after generation:

Ask thy father, and he will show thee—* thine elders, and they will tell thee.

When the Most High divided the nations, * when He separated the sons of Adam,

He set the bounds of the people * according to the number of the children of Israël.

For the LORD'S portion is His people: * Jacob is the lot of his inheritance.

He found him in a desert land, * in the waste and howling wilderness:

He led him about and instructed him, * and kept him as the apple of His eye.

As the eagle that stirreth up her young to fly, * and fluttereth over them,

So spread He abroad His wings, and took him, * and bore him on His pinions;

The LORD alone did lead him, * and there was no strange god with him.

He made him ride upon the high places of the earth, * that he might eat the increase of the fields:

And He made him to suck honey out of the rock, * and oil out of the flinty rock:

Butter of kine, and milk of sheep, * with fat of lambs and rams of the breed of Bashan:

And goats, with the fat of wheat, * and to drink the pure blood of the grape.

The "Beloved"[1] waxed fat, and kicked: * he was waxen fat, he was grown plump, he was covered with fatness:

He forsook God Which made him, * and departed from the God of his salvation.

They provoked Him to jealousy with strange gods, * and with abominations provoked they Him to anger.

They sacrificed unto devils, and to things that were no gods, * to gods whom they knew not,

New gods that came newly up, * whom their fathers feared not.

The God That begat thee hast thou forsaken, * and hast forgotten God That formed thee.

When the LORD saw it, He was roused to anger, * because of the

record against them. For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israël the words of this song, until they were ended:—"

[1] Jeshurun—but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

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provoking of His sons and of His daughters.

And He said: I will hide My face from them, * and see what their end shall be:

For they are a very froward generation, * children in whom is no faith.

They have moved Me to jealousy with that which is not God, * and provoked Me to anger with their vanities:

And I will move them to jealousy with those which are not a people, * and provoke them to anger with a foolish nation.

A fire is kindled in Mine anger, * and shall burn unto the lowest hell,

And shall consume the earth with her increase, * and set on fire the foundations of the mountains.

I will heap mischiefs upon them, * and will spend Mine arrows upon them.

They shall be burnt with hunger, * and the birds of the air shall prey on them with a very grievous devouring:

I will send the teeth of beasts upon them, * with the poison of serpents creeping in the dust.

The sword without and terror within shall destroy * both the young man and the virgin, the suckling with the man of grey hairs.

I said: Where are they? * I will make the remembrance of them to cease among men:

But I forbore because of the wrath of the enemy, * lest their adversaries should triumph,

And lest they should say: Our high hand, and not the LORD, * hath done all this.

They are a nation void of counsel, neither is there any understanding in them. * O that they were wise and that they understood this, and would consider their latter end!

How should one chase a thousand, * and two put ten thousand to flight?

Except their God had sold them, * and the LORD had shut them up?

For their gods are not as our God, * even our enemies themselves being judges.

Their vine is of the vine of Sodom, * and of the fields of Gomorrah:

Their grapes are grapes of gall, * and their clusters are bitter:

Their wine is the poison of dragons, * and the cruel venom of asps.

Is not this laid up in store with Me, * and sealed up among My treasures?

To Me belongeth vengeance, and I will repay in due time, * to make their foot to slide.

The day of their calamity is at hand, * and the things that shall come upon them make haste.

The LORD shall judge His people, * and repent Himself for His servants,

When He seeth that their hand is weakened, * and there is none shut up and left, and that they that remained are consumed.

And He shall say: Where are their gods, * in whom they trusted?

Of whose sacrifices they did eat the fat, * and drank the wine of their drink-offerings?

Let them rise up, and help you, * and be your protection [in the time of need.][1]

See now that I, even I, am

[1] Not in the Hebrew.

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He, * and there is no god with Me:

I kill, and I make alive: I wound and I heal: * neither is there any that can deliver out of My hand.

I will lift up My hand to heaven, and say: * I live for ever.

If I whet My glittering sword, * and Mine hand take hold on judgment;

I will render vengeance to Mine enemies, * and will reward them that hate Me.

I will make Mine arrows drunk with blood, * and My sword shall devour flesh;

With the blood of the slain * and of the captives, and of the despoiled chief of the enemy.

Praise His people, ye nations: * for He will avenge the blood of His servants,

And will render vengeance to their adversaries, * and will be merciful unto the land of His people.

*Antiphon.* Ascribe ye greatness unto our God.

*Fifth Antiphon.* Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 88.)

*Antiphon.* Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 98.)

HYMN.[1]

THE dawn is sprinkled o'er the sky,
The day steals softly on;
Its darts are scattered far and nigh,
And all that fraudful is, shall fly
Before the brightening sun;
Spectres of ill, that stalk at will,
And forms of guilt that fright,
And hideous sin, that ventures in
Under the cloak of night.

And of our crimes the tale complete,
Which bows us in Thy sight,
Up to the latest, they shall fleet,
Out-told by our full numbers sweet,
And melted by the light.
To Father, Son, and Spirit, One,
Whom we adore and love,
Be given all praise, now and always,
Here as in Heaven above.
Amen.

*Verse.* Thou hast satisfied us early with Thy mercy.

*Answer.* We rejoice and are glad.

*Antiphon for the Song of Zacharias.* Give light, O Lord, * unto them that sit in darkness, and guide our feet into the way of peace, O Thou God of Israël!

*Commemoration of the Cross before the others, and Long Preces in Advent and Lent, and on Fast-days, except the Eves of Christmas and Pentecost.*

[1] Translation by Dr. Newman.



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## PRIME, OR THE FIRST HOUR.[1]

### Sunday.

THE LORD'S DAY.

*Before Prime is said inaudibly the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

*Then is said aloud:*

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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. Alleluia.

*From Septuagesima Sunday to Maundy Thursday instead of* "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then is said the following:*

HYMN.[2]

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride;

[1] Prime is the first service of the Church for the day-time, Mattins and Lauds being for the middle and close of night. Its proper hour is when the sun has fairly risen, and day begun, which is reckoned to be about 6 a.m., about which time it is generally said in choirs. Sometimes Mattins, Lauds, and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the "Morning Prayer" of the Anglican Prayer Book is derived.

[2] Translation by Dr. Newman.

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So when the weary day is o'er
And night and stillness come once more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

To God the Father glory be,
And to His Only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

*The last verse is sometimes said thus, altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

*In Paschal time it is said thus, altered in honour of the Resurrection:*

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

*It is also occasionally otherwise altered, which occasions are marked in their places.*

*Then follow the Psalms. They are all said under one Antiphon, and on Feasts, when Five Antiphons have been said at Lauds, the First of these Five is the Antiphon at Prime, otherwise that given here is used.*

*Antiphon.* Alleluia.

## Psalm LIII.[1]

SAVE me, O God, by Thy Name, * and judge me by Thy strength.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[2]

Behold, God is my Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [his desire upon] mine enemies.

*The following Psalm,* "O give thanks unto the LORD," *is said only on Sundays, when the Office is of the Sunday, nor is it said from Easter to Pentecost, both inclusive. Moreover it is not said on or after Septuagesima Sunday till Easter, but then is substituted for it Psalm* xciii., "The LORD reigneth," (*p.* 86.)

## Psalm CXVII.[3]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Let Israël now say that [He is good: * for][4] His mercy endureth for ever.

Let the house of Aaron now say, * that His mercy endureth for ever.

Let them now that fear the LORD say, * that His mercy endureth for ever.

I called upon the LORD in distress: * and the LORD heard me and set me at large.

The LORD is on my side: * I will not fear: what can man do unto me?

[1] The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19—29, xxvi.

[2] SLH.

[3] From some verses it seems that this Psalm was written for the Feast of Tabernacles, and perhaps as a processional at the entry of the King (David?) into the place of worship.

[4] Not in the Hebrew.



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The LORD is on my side[1]: * and I shall see [my desire upon] them that hate me.

It is better to put confidence in the LORD, * than to put confidence in man.

It is better to trust in the LORD, * than to trust in princes.

All nations compassed me about: * but in the Name of the LORD![2] for I will destroy them.

They compassed me about, yea, they compassed me about: * but in the Name of the LORD! for I will destroy them.

They compassed me about like bees; they burnt out as the fire of thorns: * in the Name of the LORD! for I will destroy them.

They thrust sore at me, that I might fall: * but the LORD helped me.

The LORD is my strength and my song, * and is become my salvation.

The voice of rejoicing and salvation * is in the tabernacles[3] of the righteous.

The right hand of the LORD hath done valiantly. The right hand of the LORD hath exalted me: * the right hand of the LORD hath done valiantly.

I shall not die, but live, * and declare the works of the LORD.

The LORD hath chastened me sore: * but He hath not given me over unto death.

Open to me the gates of righteousness; I will go into them and praise the LORD. * This is the gate of the LORD, into which the righteous shall enter.

I will praise Thee, for Thou hast heard me, * and art become my salvation.

[4]The stone which the builders refused * is become the headstone of the corner.

This is the LORD's doing: * and it is marvellous in our eyes.

This is the day which the LORD hath made: * let us rejoice and be glad in it.

Save me now, O LORD! O LORD, send Thou prosperity. * Blessed be he that cometh in the Name of the LORD!

We have blessed you out of the house of the LORD. * God is the LORD Which hath showed us light:

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar.[3]

Thou art my God, and I will praise Thee: * Thou art my God, and I will exalt Thee.

[I will give thanks unto Thee, for Thou hast heard me, * and art become my salvation.][5]

O give thanks unto the LORD, for He is good: * for His mercy endureth for ever.

## Psalm CXVIII.[6]

BLESSED are the undefiled in the way, * who walk in the law of the LORD.

[1] Supply from the Hebrew: "with my helpers."
[2] Probably a war cry.
[3] The allusion is to the ceremonial of the Feast of Tabernacles. Lev. xxiii. 40. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." V. 42, "Ye shall dwell in booths seven days."
[4] These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.
[5] Not in the Hebrew.
[6] This long poem in praise of the Divine Law, which the Church recites every day and all day, is A B C Darian. Its 176 verses are divided into twenty-two sections, of eight verses each, in each of which sections all the verses begin with the same letter of the Hebrew alphabet. The first eight, therefore, begin with Aleph, which somewhat corresponds to A.

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Blessed are they that keep His testimonies: * that seek Him with the whole heart.

They also that do no iniquity, * they walk in His ways.

Thou hast commanded us * to keep Thy precepts diligently.

O that my ways were directed * to keep Thy statutes.

Then shall I not be ashamed, * when I have respect unto all Thy commandments.

I will praise Thee with uprightness of heart, * when I shall have learned Thy righteous judgments.

I will keep Thy statutes: * O forsake me not utterly.

[1] WHEREWITHAL shall a young man cleanse his way? * by taking heed unto Thy word.

With my whole heart have I sought Thee: * O let me not wander from Thy commandments!

Thy word have I hid in mine heart, * that I might not sin against Thee.

Blessed art Thou, O LORD: * teach me Thy statutes!

With my lips * have I declared all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, * as much as in all riches.

I will meditate in Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes: * I will not forget Thy word.

*Continuation of the same Psalm.*

[2] DEAL bountifully with Thy servant, quicken me, * and I will keep Thy word.

Open Thou mine eyes, * that I may behold wondrous things out of Thy law.

I am a stranger in the earth: * hide not Thy commandments from me.

My soul breaketh for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud: * they are cursed which do err from Thy commandments.

Remove from me reproach and contempt: * for I have kept Thy testimonies.

Princes also did sit and speak against me: * but Thy servant did meditate in Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

[3] MY soul cleaveth unto the dust: * quicken Thou me according to Thy word.

I have declared my ways and Thou heardest me: * teach me Thy statutes.

Make me to understand the way of Thy precepts: * so shall I talk of Thy wondrous works.

My soul melteth for heaviness: * strengthen Thou me according unto Thy word.

Remove from me the way of lying: * and grant me Thy law graciously.

I have chosen the way of truth: * Thy judgments have I not forgotten.

I have stuck unto Thy testimonies, O LORD: * put me not to shame!

I have run the way of Thy commandments, * since Thou hast enlarged my heart.

*The following Creed is only said on*

[1] Here begins the letter Beth, somewhat represented by B.
[2] Here begins the letter Ghimel, answering partly to our G.
[3] Here begins the letter Daleth, answering partly to our D.

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*Sundays when the Office is of the Sunday, and on Trinity Sunday. The exceptions are Easter and Pentecost Sundays, when it is not said, because they are treated as Festivals.*

THE CREED OF ST. ATHANASIUS.

WHOSOEVER will be saved, * before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled, * without doubt he shall perish everlastingly.

And the Catholic Faith is this, * that we worship One God in Trinity, and Trinity in Unity.

Neither confounding the Persons, * nor dividing the Substance.

For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, * the Glory Equal, the Majesty Co-Eternal.

Such as the Father is, such is the Son, * and such is the Holy Ghost.

The Father Uncreate, the Son Uncreate, * and the Holy Ghost Uncreate.

The Father Incomprehensible, the Son Incomprehensible, * and the Holy Ghost Incomprehensible.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also there are not Three Uncreated, nor Three Incomprehensibles, * but One Uncreated, and One Incomprehensible.

So likewise the Father is Almighty, the Son Almighty, * and the Holy Ghost Almighty.

And yet They are not Three Almighties, * but One Almighty.

So the Father is God, the Son is God, * and the Holy Ghost is God.

And yet They are not Three Gods, * but One God.

So likewise the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet not Three Lords, * but One Lord.

For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, * so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords.

The Father is made of none, * neither created, nor begotten.

The Son is of the Father alone: * not made, nor created, but Begotten.

The Holy Ghost is of the Father, and of the Son: * neither made, nor created, nor begotten, but Proceeding.

So there is One Father, not Three Fathers; One Son, not Three Sons; * One Holy Ghost, not Three Holy Ghosts.

And in this Trinity None is afore or after Other, None is greater or less than Another; * but the whole Three Persons are Co-eternal together, and Co-equal.

So that in all things, as is aforesaid, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved, * must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, * that he also believe rightly the Incarnation of our Lord JESUS Christ.

For the right Faith is, that we believe and confess, * that our

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Lord JESUS Christ, the Son of God, is God and Man.

God, of the Substance of the Father, Begotten before the worlds: * and Man, of the substance of His mother, born into the world.

Perfect God, and Perfect Man, * of a reasonable Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * and inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, not by conversion of the Godhead into flesh, * but by taking of the Manhood into God.

One altogether, not by confusion of Substance, * but by Unity of Person.

For as the reasonable soul and flesh is one man, * so God and Man is One Christ.

Who suffered for our salvation, descended into hell, * rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, * from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, * and shall give account for their own works.

And they that have done good shall go into life everlasting, * and they that have done evil into everlasting fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be saved.

*Here is said the Hymn*, "Glory be to the Father, &c."

*Antiphon.* Alleluia, Alleluia, Alleluia.

*In Paschal time a fourth time*, Alleluia.

*Then is said the Chapter.*

CHAPTER. (1 Tim. i. 17.)

UNTO the King Eternal, Immortal and Invisible, the only God, be honour and glory for ever and ever. Amen.

*Answer.* Thanks be to God.

*Then follows the Short Responsory.*

Christ, Thou Son of the Living God, have mercy on us.

*Answer.* Christ, Thou Son of the Living God, have mercy on us.

*Verse.* Thou That sittest at the right hand of the Father.

*Answer.* Have mercy on us.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Christ, Thou Son of the Living God, have mercy on us.

*Verse.* [1]Arise, O Christ, and help us.

*Answer.* And deliver us for Thy name's sake.

*This Responsory is occasionally altered, which alterations are given in their proper places. From Low Sunday inclusive till Ascension Day exclusive it is said thus:*

Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

*Answer.* Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

*Verse.* Thou That hast arisen from the dead.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father,

[1] Ps. xliii. 26.

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and to the Son, and to the Holy Ghost.

*Answer.* Christ, Thou Son of the Living God, have mercy on us. Alleluia. Alleluia.

*Verse.* Arise, O Christ, and help us. Alleluia.

*Answer.* And deliver us for Thy name's sake. Alleluia.

*From Ascension Day inclusive till Pentecost exclusive it is the same, except that instead of* "Thou That hast arisen from the dead" *is said:*

*Verse.* Thou That hast gone up above the stars.

*During the Octave of Pentecost it is still the same except that this Verse is said thus:*

*Verse.* Thou That sittest at the right hand of the Father.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark* ℣.

Kyrie eléison.
*Answer.* Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*) Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins. (*Aloud.*)

*Verse.* The Resurrection of the body.

*Answer.* And the Life everlasting.

*Verse.* [1]And unto Thee have I cried, O LORD.

*Answer.* And in the morning shall my prayer prevent Thee.

*Verse.* [2]Let my mouth be filled with Thy praise.

*Answer.* That I may sing of Thy glory, all the day long of Thy greatness.

*Verse.* [3]O Lord, hide Thy face from my sins.

*Answer.* And blot out all mine iniquities.

*Verse.* Create in me a clean heart, O God.

*Answer.* And renew a right spirit within me.

*Verse.* Cast me not away from Thy presence.

*Answer.* And take not Thy holy Spirit from me.

*Verse.* Restore unto me the joy of Thy salvation.

*Answer.* And uphold me with Thy free spirit.

*Verse.* [4]✠ Our help is in the name of the LORD.

[1] Ps. lxxxvii. 14.
[2] Ps. l. 9—12.
[3] Ps. lxx. 6.
[4] Ps. cxxiii. 8.

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*Answer.* Who made heaven and earth.

*The General Confession.*

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

*The Absolution.*

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

*Answer.* Amen.

✠MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

*Answer.* Amen.

*Then the Office continues as follows:*

*Verse.* Vouchsafe, O Lord, this day.

*Answer.* To keep us without sin.

*Verse.* Have mercy upon us, O LORD.

*Answer.* Have mercy upon us.

*Verse.* O LORD, let Thy mercy lighten upon us.

*Answer.* As our trust is in Thee.

*Here the Office is resumed when the Preces have been omitted.*

* *Verse.* Hear my prayer, O LORD.

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

Let us pray.

O LORD God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power: and grant that this day we fall into no sin, but that all our thoughts, words, and works may be ordered by Thy governance to do always that is righteous in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*If the Prime of the Little Office of the Blessed Virgin Mary is to be said, it is said now. Then is read the Martyrology, if it be to be read. After which the Office proceeds thus:*[1]

*Verse.* [2]Precious in the sight of the LORD.

*Answer.* Is the death of His Saints.

MAY Holy Mary and all the Saints plead for us with the

[1] Whether the Martyrology has been read or not. The Martyrology is a list of Saints, the Anniversary of whose death begins at the next sunset. With each name there are generally a few words by way of description. The use of it is never binding out of Choir, though strongly recommended, and it is indeed a most stirring record, and fills with life the continuation of the service. An English version of it has been published.

[2] Ps. cxv. 6.

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Lord, that we may worthily be holpen and delivered by Him Who liveth and reigneth for ever and ever.

*Answer.* Amen.

*Verse.* Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

*Verse.* Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

*Verse.* Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* [1]Look upon Thy servants, O Lord, and upon the works of Thine hands, and order the goings of their children.

*Answer.* And let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

O LORD God, King of heaven and earth, may it please Thee this day to order and to hallow, to rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy law and in the doing of Thy commandments, that we, being holpen of Thee, may here, and for ever and ever, worthily be saved and delivered by Thee, O Saviour of the world, Who livest and reignest for ever and ever.

*Answer.* Amen.

Sir, be pleased to give the blessing.

*The Blessing.*

The Lord Almighty order our days and deeds in His peace.

*Answer.* Amen.

*Then is read the Short Lesson. On all Feasts, even Simples, and some other days, this is the same as the Chapter which is to be read at None, which will be found in its proper place. On other days one of the following is read, according to the Season of the year.*

1. *From the Octave of the Epiphany till the First Sunday in Lent, and from the Octave of Pentecost till Advent Sunday, all exclusive.*

2 Thess. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

2. *From Advent Sunday inclusive till Christmas Eve exclusive.*

Isa. xxxiii. 2.

O LORD, be gracious unto us: for we have waited for Thee: be

[1] Ps. lxxxix. 16, 17.

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Thou our arm every morning, our salvation also in the time of trouble.

*3. From the First Sunday in Lent inclusive till Passion Sunday exclusive.*

Isa. lv. 6.

Seek ye the LORD, while He may be found: call ye upon Him while He is near.

*4. From Passion Sunday inclusive till Maundy Thursday exclusive.*

Isa. l. 6.

I hid not my face from shame and spitting. The Lord GOD[1] will help me, therefore also shall I not be confounded.

*5. From Easter Sunday inclusive till Ascension Day exclusive.*

Col. iii. 1.

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.

*When the Reader has finished the Short Lesson, he says:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Verse.* Our help is in the name of the LORD.

*Answer.* Who made heaven and earth.

*Verse.* Bless ye.

*Answer.* May God [bless us.]

*The Blessing.*

✠ The Lord bless us, and keep us from all evil, and bring us to life everlasting; and may the souls of the Faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Lastly, unless some other Hour is to follow immediately, the Lord's Prayer is said inaudibly,*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book at the end of Lauds, (or the aggregation of which Lauds forms a part,) and Compline.*

*Feasts. The above Office appointed for Sundays, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.*

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## PRIME

### On Week-Days.

*All the same as on Sunday, except as otherwise given here.*

*Ordinary Antiphon during the year.* Blessed are they that walk.

*In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* As I live.

*Antiphon for Passiontide.* Deliver me, O Lord.

[1] The Divine Name.

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*Psalm* cxvii., "O give thanks unto the LORD," *is not said. On Saturday it is simply omitted, and only the three Feast-Day Psalms* (*viz.* liii. *and the two first sections of* cxviii.) *are said, but on the other days of the week one of the Psalms following is put in its place.*

## Monday.

### Psalm XXIII.[1]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the hill of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully [unto his neighbour.][2]

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face [of the God][2] of Jacob.[3]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[3]

## Tuesday.

### Psalm XXIV.[4]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed which transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: *

[1] Intituled "A Psalm of David."
[2] Not in the present Hebrew.
[3] SLH.
[4] Intituled "Of David." This Psalm is A B C Darian.

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and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him; * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of my heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

## Wednesday.

### Psalm XXV.[1]

JUDGE me, O LORD, for I have walked in mine integrity: * I have trusted also in the LORD; I shall not slide.

Examine me, O LORD, and prove me: * try my reins and my heart.

For Thy loving-kindness is before mine eyes: * and I have walked in Thy truth.

I have not sat with vain persons, * neither will I go in with wrong-doers.

I have hated the congregation of evil doers: * and will not sit with the wicked.

I will wash my hands in innocency, * and I will compass Thine Altar, O LORD.

That I may hear the voice of thanksgiving, * and tell of all Thy wondrous works.

LORD, I have loved the beauty of Thine house, * and the place where Thine honour dwelleth.

Make not my soul to perish with sinners, [O God,][2] * nor my life with bloody men:

In whose hands is mischief, * and their right hand is full of bribes.

But as for me, I will walk in mine integrity: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O LORD.

## Thursday.

### Psalm XXII.[3]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

[1] Intitaled "Of David."
[2] Intituled "A Psalm of David."
[3] Not in the Hebrew.

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Surely Thy mercy shall follow me * all the days of my life:
And I will dwell in the house of the LORD * for ever.

## Friday.

### Psalm XXI.[1]

MY God, my God, [look upon me][2]: why hast Thou forsaken me? * the voice of mine offences keepeth Thy deliverance far from me.

O my God, I cry in the day-time, and Thou hearest not: * and in the night season—and still it is not foolishness in me.

But Thou dwellest in holiness, * O Thou Praise of Israël!

Our fathers trusted in Thee: * they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: * they trusted in Thee, and were not confounded.

But I am a worm and no man: * a rep[illegible] of men, and despised of the p[illegible].

[3]All th[illegible] that see me laugh me to scorn: ' they shoot out the lip, and shake their head:

He trusted in the LORD, let Him rescue him: * let Him deliver him, seeing He delighteth in him.

But Thou art He That took me out of the womb: * Thou art my hope from my mother's breasts.

I was cast upon Thee from the womb:

Thou art my God from my mother's belly. * Be not far from me:

For trouble is near: * for there is none to help.

Many bulls have compassed me: * strong bulls have beset me round.

They gaped upon me with their mouths, * as a ravening and a roaring lion.

I am poured out like water, * and all my bones are out of joint;

My heart is like melting wax * in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: * and Thou hast brought me into the dust of death.

For [many][2] dogs have compassed me: * the assembly of the wicked have inclosed me.

They pierced my hands and my feet: * they have told all my bones:

They look and stare upon me. * They part my garments among them, and cast lots upon my vesture.

But be not Thy strength far from me; O LORD, * haste Thee to help me.

O God, deliver my soul from the sword: * mine only one from the power of the dog!

Save me from the lion's mouth; * and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: * in the midst of the congregation will I praise Thee.

Ye that fear the LORD, praise Him: * all ye seed of Jacob, glorify Him;

Let all the seed of Israël fear Him. * For He hath not despised

[1] Intituled "A Psalm of David." It has a musical (?) superscription, from part of which it appears that it was written for a tune called "The hind of the morning."
[2] Not in the Hebrew. The words "My God, My God, why hast Thou forsaken Me?" were quoted by our Lord upon the Cross (Matth. xxvii. 46; Mark xv. 34.)
[3] Read Matth. xxvii. 39—44.

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nor abhorred the prayer of the poor;

Neither hath He hid His face from me: * but when I cried unto Him, He heard [me.][1]

My praise shall be of Thee in the great congregation: * I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the LORD that seek Him: * their heart shall live for ever.

All the ends of the earth * shall remember and turn unto the LORD:

And all the kindreds of the nations * shall worship before Him.

For the kingdom is the LORD'S: * and He hath dominion among the nations.

All they that be fat upon earth have eaten and worshipped: * all they that go down to the dust shall bow before Him:

My soul also shall live upon Him; * and my seed shall serve Him:

The generation to come shall tell it unto the Lord: * and [the heavens][1] shall declare His righteousness unto a people that shall be born, whom [the Lord][1] hath made.

## Saturday.

*Psalm* cxvii. *is simply omitted and no other is substituted for it.*

*Ordinary Antiphon during the year.* Blessed are they that walk in Thy law, O Lord.

*In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* [2]As I live, saith the LORD, I have no pleasure in the death of the wicked, but rather that he turn from his way and live.

*Antiphon for Passiontide.* [3]Deliver me, O Lord, and set me beside Thee: and any man's hand may fight against me.

CHAPTER. (Zech. viii. 19.)

LOVE peace and truth, saith the Lord Almighty.

*If the Preces have not been said at Lauds, then the Preces are now said, as on Sunday; but if the Lauds Preces have been said, the following longer form is used, all kneeling:*

Kyrie eléison.
*Answer.* Christe eléison.
Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

I BELIEVE (*inaudibly,*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I

[1] Not in the Hebrew. [2] Ezek. xxxiii. 11. [3] Job xvii. 3.

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believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, (*aloud*).

*Verse.* The Resurrection of the body.

*Answer.* And the Life everlasting.

*Verse.* And unto Thee have I cried, O LORD.

*Answer.* And in the morning shall my prayer prevent Thee.

*Verse.* Let my mouth be filled with Thy praise.

*Answer.* That I may sing of Thy glory, all the day long of Thy greatness.

*Verse.* O Lord, hide Thy face from my sins.

*Answer.* And blot out all mine iniquities.

*Verse.* Create in me a clean heart, O God.

*Answer.* And renew a right spirit within me.

*Verse.* Cast me not away from Thy presence.

*Answer.* And take not Thy holy Spirit from me.

*Verse.* Restore unto me the joy of Thy salvation.

*Answer.* And uphold me with Thy free spirit.

*Verse.* [1]Deliver me, O LORD, from the evil man.

*Answer.* And preserve me from the wicked man.

*Verse.* [2]Deliver me from mine enemies, O my God.

*Answer.* And defend me from them that rise up against me.

*Verse.* [3]Deliver me from the workers of iniquity.

*Answer.* And save me from bloody men.

*Verse.* [3]So will I sing unto Thy name for ever.

*Answer.* That I may daily perform my vows.

*Verse.* [4]Answer us, O God of our salvation.

*Answer.* Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

*Verse.* Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

*Verse.* [5]Holy God, Holy Mighty, Holy Immortal.

*Answer.* Have mercy on us.

*Verse.* [6]Bless the LORD, O my soul.

*Answer.* And all that is within me, bless His holy Name.

*Verse.* Bless the LORD, O my soul.

*Answer.* And forget not all His benefits.

*Verse.* Who forgiveth all thine iniquities.

*Answer.* Who healeth all thy diseases.

*Verse.* Who redeemeth thy life from destruction.

*Answer.* Who crowneth thee with loving-kindness and tender mercies.

*Verse.* Who satisfieth thy desire with good things.

*Answer.* Thy youth is renewed like the eagle's.

*Verse.* ✠ Our help is in the name of the LORD.

*Answer.* Who made heaven and earth.

*Then is made the General Confession and all proceeds as on Sunday.*

[1] Ps. cxxxix. 1.
[2] Ps. lx. 8.
[3] Called the "Trisagion" in the Eastern Church.
[4] Ps. cii. 1—5.
[5] Ps. lviii. 1, 2.
[6] Ps. lxiv. 5.

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## TERCE, OR THE THIRD HOUR.[1]

### Office for every day in the Week.

*At the beginning of Terce the Lord's Prayer and the Angelic Salutation are said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*Then is said aloud:*

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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. Alleluia.

*From Septuagesima Sunday to Maundy Thursday instead of* "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then is said the following:*

HYMN.[2]

COME, Holy Ghost, Who ever One,
Reignest with Father and with Son,
[3]It is the hour, our souls possess
With Thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

*The last verse is sometimes said thus, altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

*In Paschal time it is said thus, altered in honour of the Resurrection:*

JESU, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

*It is also occasionally otherwise altered, which occasions are marked in their places.*

*Then follow the Psalms. They are all said under one Antiphon, and on Feasts, when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.*

[1] The proper hour of Terce is 9 A.M. about which time it is generally said in communities before the Community Mass.

[2] Translation by Dr. Newman.

[3] It was at this the third hour that the Holy Ghost descended, on the day of Pentecost. —Acts ii. 15.



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*Ordinary Antiphon for Sundays; and for every day in Paschal time.* Alleluia.

*Ordinary Antiphon for Weekdays.* Make me to go.

*In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* Behold now is the day.

*Antiphon in Passiontide.* O Lord, Thou hast judged.

*Continuation of Psalm CXVIII.*

[1]TEACH me, O LORD, the way of Thy statutes: * and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: * yea, I shall observe it with my whole heart.

Make me to go in the path of Thy commandments: * for therein do I delight.

Incline my heart unto Thy testimonies, * and not to covetousness.

Turn away mine eyes from beholding vanity: * quicken Thou me in Thy way.

Stablish Thy word unto Thy servant, * who feareth Thee.

Turn away my reproach, which I fear: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

[2]LET Thy mercy come also unto me, O LORD: * even Thy salvation, according to Thy word.

So shall I have wherewith to answer him that reproacheth me: * for I trust in Thy word.

And take not the word of truth utterly out of my mouth: * for I have hoped in Thy judgments.

So shall I keep Thy law continually, * for ever and ever.

And I will walk at liberty: * for I seek Thy precepts.

I will speak of Thy testimonies also before kings: * and will not be ashamed.

And I will delight myself in Thy commandments, * which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

*Continuation of the same Psalm.*

[3]REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in my affliction: * for Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not declined from Thy law.

I remembered Thy judgments of old, O LORD: * and have comforted myself.

Horror hath taken hold upon me, * because of the wicked that forsake Thy law.

Thy statutes have been my songs * in the house of my pilgrimage.

I have remembered Thy name, O LORD, in the night, * and have kept Thy law.

This I had, * because I kept Thy precepts.

[4]MY portion, O LORD, * have I said, is that I should keep Thy words.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

[1] Here begins the letter He, an aspirate, nearly represented by our H.
[2] Here begins the letter Vau, variously attempted to be represented by V, W, U, O, Oo.
[3] Here begins the letter Zain, answering to Z.
[4] Here begins the letter Kheth, a strong guttural, variously represented by Kh and Hh.

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I thought on my ways, * and turned my feet unto Thy testimonies.

I made haste, and delayed not * to keep Thy commandments.

The bands of the wicked have compassed me about: * yet have I not forgotten Thy law.

At midnight I will rise to give thanks unto Thee, * because of Thy righteous judgments.

I am the companion of all them that fear Thee, * and of them that keep Thy precepts.

The earth, O LORD, is full of Thy mercy: * teach me Thy statutes.

*Continuation of the same Psalm.*

[1]THOU hast dealt well with Thy servant, O LORD, * according to Thy word.

Teach me goodness, and judgment, and knowledge: * for I have believed Thy commandments.

Before I was afflicted, I went astray: * therefore now I have kept Thy word.

Thou art good, * and in Thy goodness teach me Thy statutes.

The proud have dealt very wickedly with me: * but I will keep Thy precepts with my whole heart.

Their heart is curdled as milk: * but I delight in Thy law.

It is good for me that Thou hast afflicted me: * that I might learn Thy statutes.

The law of Thy mouth is better unto me, * than thousands of gold and silver.

[2]THY hands have made me and fashioned me: * give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: * because I have hoped in Thy word.

I know, O LORD, that Thy judgments are right, * and that Thou in faithfulness hast afflicted me.

Let Thy merciful kindness be for my comfort, * according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: * for Thy law is my delight.

Let the proud be ashamed, for they dealt perversely with me without a cause: * but I will meditate in Thy precepts.

Let those that fear Thee turn unto me, * and those that know Thy testimonies.

Let my heart be undefiled in Thy statutes, * that I be not ashamed.

*Ordinary Antiphon for Sundays.* Alleluia, Alleluia, Alleluia.

*Antiphon for every day in Paschal time.* Alleluia, Alleluia, Alleluia, Alleluia.

*Ordinary Antiphon for Weekdays.* [3]Make me to go in the path of Thy commandments, O Lord.

*In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* Behold now is the day of repentance, to redeem sin, and save the soul.

*Antiphon in Passiontide.* [4]O Lord, Thou hast pleaded the cause of my soul. Thou hast redeemed my life, [O Lord my God.][5]

*Then follows the Chapter and the Short Responsory. When they are not*

[1] Here begins the letter Teth, represented by T.
[2] Here begins the letter Jod, variously represented by J, Y, I, Ee.
[3] Ps. cxviii. 35. [4] Lam. iii. 58. [5] Not in the Hebrew.



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*given specially, one of the following is used. After the Chapter is always answered,* "Thanks be to God."

*On Sundays, from the Second Sunday after the Epiphany, inclusive, until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday exclusive are said the following, and the Responsory is used moreover till the First Sunday in Lent, exclusive.*

CHAPTER. (1 John iv. 16.)

GOD is love: and he that dwelleth in love dwelleth in God, and God in him.

*Answer.* Thanks be to God.

*Short Responsory.*

[1]Incline my heart unto Thy testimonies, O God.

*Answer.* Incline my heart unto Thy testimonies, O God.

*Verse.* Turn away mine eyes from beholding vanity: quicken Thou me in Thy way.

*Answer.* Unto Thy testimonies, O God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Incline my heart unto Thy testimonies, O God.

*Verse.* [2]I said, LORD, be merciful unto me.

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

*On ordinary Week-days throughout the year are said the following:*

CHAPTER. (Jerem. xvii. 14.)

HEAL me, O LORD, and I shall be healed: save me, and I shall be saved: for Thou art my praise.

*Answer.* Thanks be to God.

*Short Responsory.*

Heal my soul, for I have sinned against Thee.

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

*Verse.* I said, LORD, be merciful unto me.

*Answer.* For I have sinned against Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

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

*Verse.* [3]Be Thou my helper, neither leave me,

*Answer.* Nor forsake me, O God of my salvation.

*In Advent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Jer. xxiii. 5.)

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous branch: and a King shall reign in wisdom, and shall execute judgment and justice in the earth.

*Answer.* Thanks be to God.

*Short Responsory.*

Come and save us, O Lord God of hosts.

*Answer.* Come and save us, O Lord God of hosts.

*Verse.* [4]Cause Thy face to shine, and we shall be saved.

*Answer.* O Lord God of hosts.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Come and save us, O Lord God of hosts.

*Verse.* [5]The heathen shall fear Thy name, O LORD,

*Answer.* And all the kings of the earth Thy glory.

[1] Ps. cxviii. 36, 37. [2] Ps. xl. 5. [3] Ps. xxvi. 9.
[4] Ps. lxxix. 4. [5] Ps. ci. 16.

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*In Lent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Joel ii. 12, 13.)

TURN ye to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your heart and not your garments, [saith the Lord Almighty.][1]

*Answer.* Thanks be to God.

*Short Responsory.*

[2]He hath delivered me from the snare of the fowler.

*Answer.* He hath delivered me from the snare of the fowler.

*Verse.* And from the noisome pestilence.

*Answer.* From the snare of the fowler.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He hath delivered me from the snare of the fowler.

*Verse.* He shall cover thee with His wings.

*Answer.* And under His feathers shalt thou trust.

*In Passiontide are said the following (but the Chapter on Week-days only):*

CHAPTER. (Jer. xvii. 13.)

O LORD, all that forsake Thee shall be ashamed: they that depart from Thee shall be written in the earth: because they have forsaken the LORD, the fountain of living waters.

*Answer.* Thanks be to God.

*Short Responsory.*

[3]O God, deliver my soul from the sword.

*Answer.* O God, deliver my soul from the sword.

*Verse.* And mine only one from the power of the dog.

*Answer.* My soul from the sword. O God, deliver my soul from the sword.

*Verse.* O Lord, save me from the lion's mouth.

*Answer.* And mine affliction from the horns of the unicorns.

*In Paschal time are said the following (but the Chapter on Week-days only):*

CHAPTER. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

*Answer.* Thanks be to God.

*Short Responsory.*

The Lord is risen from the grave, Alleluia, Alleluia.

*Answer.* The Lord is risen from the grave, Alleluia, Alleluia.

*Verse.* Who hung for us upon the tree.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord is risen from the grave, Alleluia, Alleluia.

*Verse.* [4]The Lord is risen indeed, Alleluia.

*Answer.* And hath appeared to Simon, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted down to the mark *.*

Kyrie eléison.

*Answer.* Christe eléison.

Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it

[1] Not in the Hebrew.
[2] Ps. xxi. 21.
[3] Ps. xc. 3.
[4] Luke xxiv. 34.

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is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* [1]Turn us again, O Lord God of hosts.

*Answer.* And cause Thy face to shine, and we shall be saved.

*Verse.* Arise, O Christ, and help us.

*Answer.* And deliver us for Thy name's sake.

*Here the Office is continued when the above has been omitted.*

* *Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Here is said the Prayer for the day, after which:*

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:*

*Verse* (*said in a somewhat lower voice.*) May the souls of the Faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Lastly, unless Sext follow, the Lord's Prayer is said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation; but deliver us from evil. Amen.

*Note. When Office is said in Choir the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.*

*Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.*

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## SEXT, OR THE SIXTH HOUR.[2]

### Office for every Day in the Week.

*At the beginning of Sext the Lord's Prayer and the Angelic Salutation are said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

[1] Ps. lxxix. 4.

[2] The proper hour for Sext is 12 noon. In Choirs it is generally said after the Community Mass.

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HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*Then is said aloud:*

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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, Alleluia.

*From Septuagesima Sunday to Maundy Thursday, instead of "Alleluia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

*Then is said the following:*

HYMN.[1]

O GOD, Who canst not change nor fail,
Guiding the hours, as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

*The last verse is sometimes said thus, altered in honour of the Incarnation:*

Hear, JESU, Virgin-born, our cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

*In Paschal time it is said thus, altered in honour of the Resurrection:*

To Thee, our Risen Lord, we cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

*It is also occasionally otherwise altered, which occasions are marked in their places.*

*Then follow the Psalms. They are all said under one Antiphon, and on Feasts when Five Antiphons have been said at Lauds the Third of these Five is the Antiphon at Sext. Otherwise those given here are used.*

*Ordinary Antiphon for Sundays and for every day in Paschal time.* Alleluia.

*Ordinary Antiphon for Week-days.* Hold Thou me up.

*In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* Let us approve ourselves.

*Antiphon in Passiontide.* O my people.

*Continuation of Psalm CXVIII.*

[2]MY soul fainteth for Thy salvation: * but I hope in Thy word.

Mine eyes fail for Thy word, * saying: When wilt Thou comfort me?

For I am become like a wine-skin in time of frost: * yet do I not forget Thy statutes.

How many are the days of Thy servant? * when wilt Thou execute judgment on them that persecute me?

The wicked have spoken lies

[1] Translation by Dr. Newman.
[2] Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.

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unto me, * which are not after Thy law.

All Thy commandments are faithful: * they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth: * but I forsook not Thy precepts.

Quicken me after Thy loving-kindness: * so shall I keep the testimony of Thy mouth.

[1]FOR ever, O LORD, * Thy word is settled in heaven.

Thy faithfulness is unto all generations: * Thou hast established the earth, and it abideth.

The day continueth by Thine ordinance: * for all things serve Thee.

Unless Thy law had been my delight, * then perchance I should have perished in mine affliction.

I will never forget Thy precepts: * for with them Thou hast quickened me.

I am Thine, save me: * for I have sought Thy precepts.

The wicked have waited for me, to destroy me: * but I considered Thy testimonies.

I have seen an end of all perfection: * but Thy commandment is exceeding broad.

*Continuation of the same Psalm.*

[2]O HOW I love Thy law, [O Lord!][3] * it is my meditation all the day.

Thou, through Thy commandments, hast made me wiser than mine enemies: * for they are ever with me.

I have more understanding than all my teachers: * for Thy testimonies are my meditation.

I understand more than the ancients, * because I keep Thy precepts.

I have refrained my feet from every evil way; * that I might keep Thy word.

I have not departed from Thy judgments: * for Thou hast taught me.

How sweet are Thy words unto my taste! * yea, sweeter than honey to my mouth.

Through Thy precepts I get understanding: * therefore I hate every false way.

[4]THY word is a lamp unto my feet, * and a light unto my path.

I have sworn, and am stedfastly purposed * to keep Thy righteous judgments.

I am afflicted very much, O LORD: * quicken me according to Thy word.

Accept, I beseech Thee, the free-will offerings of my mouth, O LORD: * and teach me Thy judgments.

My soul is continually in my hand: * yet do I not forget Thy law.

The wicked have laid a snare for me: * yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever: * for they are the rejoicing of my heart.

I have inclined mine heart to perform Thy statutes alway, * because of the reward.

*Continuation of the same Psalm.*

[5]I HATE the unrighteous: * but Thy law do love.

Thou art my Helper and my

[1] Here begins the letter Lamed, answering to L.
[2] Here begins the letter Mem, answering to M.
[3] Not in the Hebrew.
[4] Here begins the letter Nun, answering to N.
[5] Here begins the letter Samech, somewhat represented by S.

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Protector: * and in Thy word do I hope.

Depart from me, ye evil-doers: * for I will keep the commandments of my God.

Uphold me according to Thy word, and I shall live: * and let me not be ashamed of my hope.

Hold Thou me up and I shall be safe: * and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes: * for their deceit is falsehood.

I hold all the wicked of the earth as liars: * therefore I love Thy testimonies.

Make Thou my flesh to tremble for fear of Thee: * for I am afraid of Thy judgments.

[1]I HAVE done judgment and justice: * leave me not to mine oppressors.

Be surety for Thy servant for good: * let not the proud oppress me.

Mine eyes fail for Thy salvation, * and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: * and teach me Thy statutes.

I am Thy servant: * give me understanding, that I may know Thy testimonies.

It is time for Thee, LORD, to work: * they have made void Thy law.

Therefore I love Thy commandments * above gold and the topaz stone.

Therefore did I turn to all Thy commandments: * I hate every false way.

*Ordinary Antiphon for Sunday.* Alleluia, Alleluia, Alleluia.

*Antiphon for every day in Paschal time.* Alleluia, Alleluia, Alleluia, Alleluia.

*Ordinary Antiphon for Weekdays.* [2]Hold Thou me up, O Lord, and I shall be safe.

*In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon in Lent.* Let us approve ourselves in much patience, in much fasting, by the armour of righteousness.

*Antiphon in Passiontide.* [3]O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me.

*Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered,* "Thanks be to God."

*On Sundays, from the Second Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday are said the following, and the Responsory is used moreover until the First Sunday in Lent, exclusive.*

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

*Answer.* Thanks be to God.

*Short Responsory.*

[4]For ever, O LORD, Thy word is settled.

*Answer.* For ever, O LORD, Thy word is settled.

*Verse.* Thy faithfulness is unto all generations.

*Answer.* Thy word is settled.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Here begins the letter Ayin, or Ghain, as to the sound of which the learned are not agreed.

[2] Ps. cxviii. 117. [3] Micah vi. 3. [4] Ps. cxviii. 89.

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*Answer.* For ever, O LORD, Thy word is settled.

*Verse.* [1]The LORD is my Shepherd, I shall not want.

*Answer.* He maketh me to lie down in green pastures.

*On ordinary Week-days throughout the year are said the following:*

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

*Answer.* Thanks be to God.

*Short Responsory.*

[2]I will bless the LORD at all times.

*Answer.* I will bless the LORD at all times.

*Verse.* His praise shall continually be in my mouth.

*Answer.* At all times.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* I will bless the LORD at all times.

*Verse.* The LORD is my Shepherd, I shall not want.

*Answer.* He maketh me to lie down in green pastures.

*In Advent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Jerem. xxxiii. 16.)

IN those days shall Judah be saved, and Israël shall dwell safely: and this is the name wherewith he shall be called, The LORD our Righteousness.

*Answer.* Thanks be to God.

*Short Responsory.*

[3]Show us Thy mercy, O LORD.

*Answer.* Show us Thy mercy, O LORD.

*Verse.* And grant us Thy salvation.

*Answer.* Thy mercy, O LORD.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Show us Thy mercy, O LORD.

*Verse.* [4]Remember us, O LORD, with the favour that Thou bearest unto Thy people.

*Answer.* O visit us with Thy salvation.

*In Lent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Isa. lv. 7.)

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

*Answer.* Thanks be to God.

*Short Responsory.*

[5]He shall cover thee with His wings.

*Answer.* He shall cover thee with His wings.

*Verse.* And under His feathers shalt thou trust.

*Answer.* With His wings.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He shall cover thee with His wings.

*Verse.* His truth shall be thy shield.

*Answer.* Thou shalt not be afraid for the terror by night.

*In Passiontide are said the following (but the Chapter on Week-days only):*

CHAPTER. (Jerem. xvii. 18.)

LET them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed;

[1] Ps. xxii. 1, 2. [2] Ps. xxxiii. 1. [3] Ps. lxxxiv. 8.
[4] Ps. cv. 4. [5] Ps. xc. 4.

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bring upon them the day of evil, and destroy them with double destruction, [O Lord our God.][1]

*Answer.* Thanks be to God.

*Short Responsory.*

[2]O Lord, save me from the lion's mouth.

*Answer.* O Lord, save me from the lion's mouth.

*Verse.* And mine affliction from the horns of the unicorns.

*Answer.* From the lion's mouth, O Lord, save me from the lion's mouth.

*Verse.* [3]Make not my soul to perish with sinners, O God.

*Answer.* Nor my life with bloody men.

*In Paschal time are said the following (but the Chapter on Week-days only):*

CHAPTER. (1 Cor. xv. 20.)

NOW is Christ risen from the dead, the first-fruits of them that sleep; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

*Answer.* Thanks be to God.

*Short Responsory.*

The Lord is risen indeed, Alleluia, Alleluia.

*Answer.* The Lord is risen indeed, Alleluia.

*Verse.* And hath appeared to Simon.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord is risen indeed, Alleluia, Alleluia.

*Verse.* [4]The disciples were glad, Alleluia.

*Answer.* When they saw the Lord, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted, down to the mark* ✱.

Kyrie eléison.
*Answer.* Christe eléison.
Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* Turn us again, O Lord God of hosts!

*Answer.* And cause Thy face to shine, and we shall be saved.

*Verse.* Arise, O Christ, and help us.

*Answer.* And deliver us for Thy name's sake.

*Here the Office is continued when the above has been omitted.*

✱ *Verse.* Hear my prayer, O Lord.

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

Let us pray.

*Here is said the Prayer for the day, after which:*

*Verse.* Hear my prayer, O Lord.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

[1] Not in the Hebrew.
[2] Ps. xxv. 9.
[3] Ps. xxi. 22.
[4] John xx. 20.

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*If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:*

*Verse* (*said in a somewhat lower tone.*) May the souls of the Faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Lastly, unless None follow, the Lord's Prayer is said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*Note. When Office is said in Choir the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.*

*Feasts. The above Office, appointed for all Sundays and Week-days, throughout the year, is likewise said on all Feasts.*

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## NONE, OR THE NINTH HOUR.[1]

### Office for every Day in the Week.

*At the beginning of None the Lord's Prayer and the Angelic Salutation are said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

HAIL, Mary, full of grace: The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*Then is said aloud:*

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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. Alleluia.

*From Septuagesima Sunday to Maundy Thursday instead of* "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

HYMN.[2]

O GOD, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

[1] The proper hour for None is 3 p.m., but in Choirs it varies.
[2] Translation by Dr. Newman.

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Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

*The last verse is sometimes said thus, altered in honour of the Incarnation:*

Jesu, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

*In Paschal time it is said thus, altered in honour of the Resurrection:*

To Father, Son, and Paraclete,
The slain and Risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

*It is also occasionally otherwise altered, which occasions are marked in their places. Then follow the Psalms. They are all said under one Antiphon, and on Feasts, when Five Antiphons have been said at Lauds, the Fifth of these Five is the Antiphon at None. Otherwise those given here are used.*

*Ordinary Antiphon for Sundays and for every day in Paschal time.* Alleluia.

*Ordinary Antiphon for week-days.* Look Thou upon me.

*In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon for Week-days in Lent.* Let us approve ourselves.

*Antiphon for Week-days in Passiontide.* Did not they reward me.

*Continuation of Psalm CXVIII.*

[1]THY testimonies are wonderful: * therefore doth my soul keep them.

The unfolding of Thy words giveth light: * yea, it giveth understanding unto the simple.

I opened my mouth and panted: * for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me, * as Thou usest to do unto those that love Thy name.

Order my steps in Thy word: * and let not any iniquity have dominion over me.

Redeem me from the oppression of man: * and I will keep Thy precepts.

Make Thy face to shine upon Thy servant: * and teach me Thy statutes.

Rivers of waters run down mine eyes: * because they keep not Thy law.

[2]RIGHTEOUS art Thou, O Lord: * and upright are Thy judgments.

Thy testimonies that Thou hast commanded are righteous, * and very faithful.

My zeal hath consumed me, * because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost: * and Thy servant loveth it.

I am small and despised: * yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness: * and Thy law is the truth.

Trouble and anguish have taken hold on me: * Thy commandments are my delight.

[1] Here begins the letter Pe, represented by P, Ph, F.
[2] Here begins the letter Tzade, represented by Tz or Ts.

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The righteousness of Thy testimonies is everlasting: * give me understanding and I shall live.

*Continuation of the same Psalm.*

[1]I CRIED with my whole heart, hear me, O LORD: * I will keep Thy statutes.

I cried unto Thee, save me: * and I shall keep Thy commandments.

I prevented the dawning of the morning, and cried: * for I hoped in Thy word.

Mine eyes prevent Thee early: * that I may meditate in Thy word.

Hear my voice according unto Thy loving-kindness, O LORD: * and quicken me according to Thy judgment.

The wicked draw nigh to persecute me: * but they are far from Thy law.

Thou art near, O LORD: * and all Thy ways are truth.

Concerning Thy testimonies I have known of old: * that from everlasting Thou hast founded them.

[2]CONSIDER mine affliction, and deliver me: * for I do not forget Thy law.

Give judgment concerning me, and deliver me: * quicken me on account of Thy word.

Salvation is far from the wicked: * for they seek not Thy statutes.

Great are Thy tender mercies, O LORD: * quicken me according to Thy judgments.

Many are my persecutors, and mine enemies: * yet do I not decline from Thy testimonies.

I beheld the transgressors, and was grieved: * because they kept not Thy word.

Consider how I love Thy precepts, O LORD: * quicken me according to Thy loving-kindness.

Thy word is true from the beginning: * and every one of Thy righteous judgments endureth for ever.

*Continuation of the same Psalm.*

[3]PRINCES have persecuted me without a cause: * but my heart standeth in awe of Thy word.

I will rejoice at Thy word, * as one that findeth great spoil.

I hate and abhor wickedness: * but Thy law do I love.

Seven times a day do I praise Thee, * because of Thy righteous judgments.

Great peace have they which love Thy law: * and nothing shall offend them.

LORD, I hope for Thy salvation: * and I love Thy commandments.

My soul hath kept Thy testimonies, * and loved them exceedingly.

I have kept Thy precepts and Thy testimonies; * for all my ways are before Thee.

[4]LET my cry come near before Thee, O LORD: * give me understanding according to Thy word.

Let my supplication come before Thee: * deliver me according to Thy word.

My lips shall utter praise, *

[1] Here begins the letter Koph, generally represented by Ch or Q.
[2] Here begins the letter Resh, analogous to R, but concerning the precise sound of which the learned are not agreed.
[3] Here begins the letter Shin, somewhat represented by S and Sh.
[4] Here begins the letter Tau, corresponding somewhat to T or Th.

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when Thou hast taught me Thy statutes.

My tongue shall speak of Thy word: * for all Thy commandments are righteousness.

Let Thine hand help me: * for I have chosen Thy precepts.

I have longed for Thy salvation, O LORD: * and Thy law is my delight.

My soul shall live, and it shall praise Thee: * and Thy judgments shall help me.

I have gone astray like a lost sheep: * seek Thy servant: for I do not forget Thy commandments.

*Ordinary Antiphon for Sundays.* Alleluia, Alleluia, Alleluia.

*Antiphon for every day in Paschal time.* Alleluia, Alleluia, Alleluia, Alleluia.

*Ordinary Antiphon for Week-days.* [1]Look Thou upon me, O Lord, and be merciful unto me.

*In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.*

*Antiphon for Week-days in Lent.* [2]Let us approve ourselves in much patience, by the armour of righteousness, by the power of God.

*Antiphon for Week-days in Passiontide.* [3]Did not they reward me evil for good? for they digged a pit for my soul.

*Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered:* "Thanks be to God."

*On Sundays, from the Second Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive till Advent Sunday exclusive, are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.*

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

*Answer.* Thanks be to God.

*Short Responsory.*

[4]I cried with my whole heart, hear me, O LORD.

*Answer.* I cried with my whole heart, hear me, O LORD.

*Verse.* I will keep Thy statutes.

*Answer.* Hear me, O LORD.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* I cried with my whole heart, hear me, O LORD.

*Verse.* [5]Cleanse Thou me from secret faults, O Lord.

*Answer.* Keep back Thy servant also from the sins of others.

*On ordinary Week-days throughout the year are said the following:*

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

*Answer.* Thanks be to God.

*Short Responsory.*

[6]Redeem me, O Lord, and be merciful unto me.

*Answer.* Redeem me, O Lord, and be merciful unto me.

*Verse.* For my foot standeth in uprightness.

*Answer.* And be merciful unto me.

*Verse.* Glory be to the Father,

[1] Ps. cxviii. 132.
[2] 2 Cor. vi. 4, 7.
[3] Jer. xviii. 20.
[4] Ps. cxviii. 145.
[5] Ps. xviii. 13, 14.
[6] Ps. xxv. 11, 12.

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and to the Son, and to the Holy Ghost.

*Answer.* Redeem me, O Lord, and be merciful unto me.

*Verse.* Cleanse Thou me from secret faults, O Lord.

*Answer.* Keep back Thy servant also from the sins of others.

*In Advent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Isa. xiv. 1.)

HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

*Answer.* Thanks be to God.

*Short Responsory.*

[1]The LORD shall arise upon thee, O Jerusalem.

*Answer.* The LORD shall arise upon thee, O Jerusalem.

*Verse.* And His glory shall be seen upon thee.

*Answer.* Upon thee, O Jerusalem.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The LORD shall arise upon thee, O Jerusalem.

*Verse.* Come, O Lord, and make no tarrying.

*Answer.* Pardon the sins of Thy people.

*In Lent are said the following (but the Chapter on Week-days only):*

CHAPTER. (Isa. lviii. 7.)

DEAL thy bread to the hungry, and bring the poor that are cast out to thy house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

*Answer.* Thanks be to God.

[1] Isa. lx. 2.
[2] Ps. xxv. 9.

*Short Responsory.*

His truth shall be thy shield.

*Answer.* His truth shall be thy shield.

*Verse.* Thou shalt not be afraid for the terror by night.

*Answer.* Thy shield.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* His truth shall be thy shield.

*Verse.* [2]God hath given His angels charge over thee.

*Answer.* To keep thee in all thy ways.

*In Passiontide are said the following (but the Chapter on Week-days only):*

CHAPTER. (Jer. xviii. 20.)

REMEMBER that I stood before Thee, to speak good for them, and to turn away Thy wrath from them.

*Answer.* Thanks be to God.

*Short Responsory.*

[3]Make not my soul to perish with sinners, O God.

*Answer.* Make not my soul to perish with sinners, O God.

*Verse.* Nor my life with bloody men.

*Answer.* With sinners, O God. Make not my soul to perish with sinners, O God.

*Verse.* Deliver me, O LORD, from the evil man.

*Answer.* [4]Preserve me from the wicked man.

*In Paschal time are said the following (but the Chapter on Week-days only):*

CHAPTER. (1 Pet. iii. 18.)

CHRIST hath once suffered for our sins, the Just for the unjust, that He might bring us to

[3] Ps. xc. 11.
[4] Ps. cxxxix. 2.

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God, being put to death in the flesh, but quickened by the Spirit.

*Answer.* Thanks be to God.

*Short Responsory.*

[1]The disciples were glad. Alleluia, Alleluia.

*Answer.* The disciples were glad, Alleluia, Alleluia.

*Verse.* When they saw the Lord.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The disciples were glad, Alleluia, Alleluia.

*Verse.* [2]Abide with us, Lord. Alleluia.

*Answer.* For it is toward evening. Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down, and the following are said. But if the Preces have been omitted at Lauds, then these are also omitted down to the mark* *.

Kyrie eléison.

*Answer.* Christe eléison.

Kyrie eléison.

OUR Father, (*inaudibly*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* Turn us again, O LORD God of hosts.

*Answer.* And cause Thy face to shine, and we shall be saved.

*Verse.* Arise, O Christ, and help us.

*Answer.* And deliver us for Thy Name's sake.

*Here the Office is continued when the above has been omitted.*

* *Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Here is said the Prayer for the day, after which is answered:*

*Answer.* Amen.

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:*

*Verse* (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Lastly, unless Vespers follow, the Lord's Prayer is said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds (or the aggregation of which Lauds forms a part) and Compline.*

*Feasts. The above Office, appointed for all Sundays and Week-days throughout the year is likewise said on all Feasts.*

[1] John xv. 20.

[2] Luke xxiv. 29.



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## VESPERS, OR EVENSONG.[1]

### Sunday.

### The Lord's Day.

*At the beginning of Vespers, the Lord's Prayer and the Angelic Salutation are said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*Then is said aloud:*

*Verse.* ✠ Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O Lord.

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. Alleluia.

*From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then follow the Psalms. They are said under Five Antiphons, except in Paschal time when there is only one, and when these are not specially given, those given here are used.*

*Antiphon.* The Lord said.

*If this Antiphon be used the Psalm begins with the words* "Unto my Lord."

*Antiphon for Paschal time.* Alleluia.

### Psalm CIX.[2]

THE Lord said unto my Lord: * Sit Thou at My right hand,
Until I make Thine enemies * Thy footstool.

The Lord shall send the rod of Thy strength out of Zion: * rule Thou in the midst of Thine enemies.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb, before the day-star have I begotten Thee.

The Lord hath sworn, and will not repent: * Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand * shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: * He shall wound the heads over many countries.

He shall drink of the brook in the way: * therefore shall he lift up his head.

[1] The proper hour for Vespers is sunset, reckoned to be about 6 P.M. In private recitation, they ought not usually to be begun before noon.

[2] Intituled "A Psalm of David." The first verse was quoted by our Lord.—Matth. xxii. 44; Mark xii. 36; Luke xx. 42.

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*Antiphon.* The LORD said unto my Lord: * Sit Thou at My right hand.

*Second Antiphon.* All His commandments.

## Psalm CX.[1]

I WILL praise [Thee, O] LORD, with my whole heart: * in the assembly of the upright, and in the congregation.

The works of the LORD are great, * meet to serve for the doing of His will.

His work is honourable and glorious, * and His righteousness endureth for ever.

He hath made a memorial of His wonderful works: the LORD is gracious and full of compassion. * He hath given meat unto them that fear Him:

He will ever be mindful of His covenant. * He will show His people the power of His works,

That He may give them the heritage of the heathen. * The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, * being done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. * The fear of the LORD is the beginning of wisdom:

A good understanding have all they that do [His commandments][2]: * His praise endureth for ever.

*Antiphon.* [3]All His commandments are sure; they stand fast for ever and ever.

*Third Antiphon.* In His commandments.

## Psalm CXI.[4]

BLESSED is the man that feareth the LORD: * that delighteth greatly in His commandments.

His seed shall be mighty upon earth; * the generation of the upright shall be blessed.

Glory and riches shall be in his house: * and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: * he is gracious, and full of compassion, and righteous.

Happy is the man that showeth favour and lendeth; he will guide his words with discretion: * surely he shall not be moved for ever:

The righteous shall be in everlasting remembrance. * He shall not be afraid of evil tidings:

His heart is ready, trusting in the LORD. His heart is established, * he shall not be afraid until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor: his righteousness endureth for ever: * his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: * the desire of the wicked shall perish.

*Antiphon.* In His commandments he delighteth greatly.

*Fourth Antiphon.* Blessed be the Name.

[1] The Hebrew prefixes "Alleluia," and begins, "I will praise the LORD." The Psalm is A B C Darian.

[2] In the Hebrew, "that do *them*."

[3] Ps. CX. 8.

[4] The Hebrew prefixes "Alleluia." The Psalm is A B C Darian.



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### Psalm CXII.[1]

PRAISE the LORD, O ye His servants, * praise the Name of the LORD.

Blessed be the Name of the LORD, * from this time forth, and for evermore!

From the rising of the sun unto the going down of the same, * the LORD's Name is to be praised.

The LORD is high above all nations, * and His glory above the heavens.

Who is like unto the LORD our God, Who dwelleth on high, * and beholdeth what is lowly in heaven, and in the earth?

He raiseth up the poor out of the dust, * and lifteth the needy out of the dung-hill;

That He may set him with princes, * even with the princes of His people.

He maketh the barren woman to keep house, * and to be a joyful mother of children.[2]

*Antiphon.* Blessed be the Name of the LORD for evermore.

*Fifth Antiphon.* We that live.

### Psalm CXIII.

WHEN Israël went out of Egypt, * the house of Jacob from a people of strange language,

Judah was His sanctuary, * and Israël His dominion.

The sea saw it and fled: * Jordan was driven back.

The mountains skipped like rams, * and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? * and ye little hills, like lambs?

The earth trembled at the presence of the Lord, * at the presence of the God of Jacob:

Which turned the rock into a standing water, * and the flint into a fountain of waters.[3]

Not unto us, O LORD, not unto us: * but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. * Wherefore should the heathen say: Where is now their God?

But our God is in the heavens: * He hath done whatsoever He hath pleased.

The idols [of the heathen][4] are silver and gold, * the work of men's hands.

They have mouths, but they speak not: * eyes have they, but they see not.

They have ears, but they hear not: * noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: * neither speak they through their throat.

They that make them are like unto them: * even every one that trusteth in them.

[The house of][5] Israël trusteth in the LORD: * He is their help and their shield.

The house of Aaron trusteth in the LORD: * He is their help and their shield.

They that fear the LORD trust in the LORD: * He is their help and their shield.

[1] The Hebrew prefixes "Alleluia." The "Great Hallel," or Song of Praise, after the fifth wine-cup, at the close of the celebration of the Passover, begins here, and includes the following Psalms to cxviii. (cxix.) exclusive. An allusion is made to it, Matth. xxvi. 30.

[2] The Hebrew adds "Alleluia."

[3] In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

[4] Hebrew, "Their idols."

[5] Hebrew, "O Israël, trust," &c.

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The LORD hath been mindful of us, * and blessed us:

He hath blessed the house of Israël: * He hath blessed the house of Aaron.

He hath blessed them that fear the LORD, * both small and great.

The LORD increase you more and more, * you and your children.

Ye are blessed of the LORD, * Which made heaven and earth.

The heaven of heavens is the LORD'S: * but the earth hath He given to the children of men.

The dead shall not praise [Thee, O][1] LORD, * neither all they that go down into the grave.

But we [that live][1] bless the LORD, * from this time forth for evermore.[2]

*Antiphon.* We [that live][1] bless the LORD.

*Antiphon for Paschal time.* Alleluia, Alleluia, Alleluia.

*Here follows the Chapter. When a special one is not given, the following is used:*

CHAPTER. (2 Cor. i. 3.)

BLESSED be God, even the Father of our Lord JESUS Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation.

*Answer.* Thanks be to God.

*This Answer is always made after the Chapter.*

*Then follows the Hymn. When a special one is not given, the following is used:*

HYMN.[3]

FATHER of Lights, by Whom each day
Is kindled out of night,
Who, when the heavens were made, didst lay
Their rudiments in light;

Thou, Who didst bind and blend in one
The glistening morn and evening pale,
Hear Thou our plaint, when light is gone,
And lawlessness and strife prevail.

Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.

So may we knock at Heaven's door,
And strive the immortal prize to win,
Continually and evermore
Guarded without and pure within.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

*Then is said a Verse and Answer. If a special one is not given the following is used:*

*Verse.* [4]Let my prayer, O Lord, be set forth.

*Answer.* As incense before Thee.

*Then is said the following Canticle from the Gospel. It has an Antiphon which is always special; and which is either begun or said through the first time before it, according as the Office is Double or not.*

THE SONG OF THE BLESSED VIRGIN MARY. (Luke i. 46.)

MY soul * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

For He hath regarded the lowliness of His handmaiden: * for, behold, from henceforth all generations shall call me blessed.

For He That is Mighty hath done to me great things: * and holy is His name.

And His mercy is on them that fear Him, * from generation to generation.

[1] Not in the Hebrew.
[2] Translation by Dr. Newman.
[3] The Hebrew adds "Alleluia."
[4] Ps. cxl. 2.

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He hath showed strength with His arm: * He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat, * and exalted them of low degree.

He hath filled the hungry with good things, * and the rich He hath sent empty away.

He hath holpen His servant Israël, * in remembrance of His mercy:

As He spake to our fathers, * to Abraham, and to his seed for ever.

*The Hymn,* "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

*Then is said:*

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Then follows the Prayer for the day, at the end of which is answered:*

*Answer.* Amen.

*Afterwards are made any Commemorations necessary, by the Antiphon for the Song of the Blessed Virgin, the Verse and Answer after the Hymn, and the Prayer, (preceded by* "Let us pray,") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXIV. *of the general Rubrics.*

*When more than two Prayers are to be said, the last clause of each (beginning* "Through our Lord, &c.," *or* "Who livest, &c.,") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

## I. *Commemoration of the Blessed Virgin Mary.*

*This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.*

*Antiphon.* O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

*Verse.* Pray for us, O holy Mother of God.

*Answer.* That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine Eternal gladness.

*From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:*

*Verse.* After thy delivery thou still remainest a Virgin undefiled.

*Answer.* Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

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*If the Titular of the Church or the local Patron be an Angel or St. John the Baptist, his Commemoration is inserted here instead of in the IVth place.*

II. *Commemoration of St. Joseph, Patron of the Universal Church.*

*Antiphon.* [1]Behold a faithful and wise servant whom his Lord hath made ruler over His household.

*Verse.* [2]Glory and riches shall be in his house.

*Answer.* And his righteousness endureth for ever.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

*Antiphon.* Peter the Apostle and Paul the Teacher of the Gentiles have taught us Thy law, O Lord.

*Verse.* [3]Thou shalt make them princes over all the earth.

*Answer.* They shall be mindful of Thy Name, [O Lord.][4]

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink, and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck; graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

IV. *Here, except in the cases before mentioned, is made the Commemoration of the Titular of the Church, and of the local Patron.*[5]

V. *For Peace.*

*Antiphon.* Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

*Verse.* Peace be within thy walls.

*Answer.* And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels,

[1] Matth. xxiv. 45.
[2] Ps. xlix. 17, 18.
[3] Ps. cxl. 3.
[4] Not in the Hebrew.
[5] In Scotland, the following is the Commemoration of St. Andrew:

*Antiphon.* When the Blessed Andrew came to the place where the cross was made ready, he cried and said:—O Precious Cross! of a long time have I desired thee, and now that thou art made ready for me, my soul is drawn to thee, and I come to thee in peace and gladness; thou also oughtest to welcome me with joy, for I am the disciple of Him Who hung on thee.

*Verse.* They declared the work of God.

*Answer.* And wisely considered His doing.

Let us pray.

O LORD, we humbly beseech Thy majesty, that, even as

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and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*From the Monday after Low Sunday till Rogation Tuesday, instead of the five preceding Commemorations, is said the following:*

*Paschal Commemoration of the Cross.*

*Antiphon.* JESUS, our triumphant Head,
On the Cross's transom dread
The Hands of power and mercy spread
That brake the prison of the dead. Alleluia.

*Verse.* Say among the heathen —Alleluia.

*Answer.* That the LORD reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*After the last Prayer is said:*

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*Then is said in rather a low voice:*

May the souls of the Faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

*Then, unless Compline follow, the Lord's Prayer inaudibly:*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy

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Thou didst give Thy blessed Apostle Andrew to Thy Church, to be a Teacher and a Ruler on earth, so, now that he is with Thee, he may continually make intercession for us.

In England, the following is the Commemoration of St. George:

*Antiphon.* The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

*Verse.* O LORD, Thou hast compassed him.

*Answer.* With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

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kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds, (or the aggregation of which Lauds forms a part) and Compline. Whenever it is said, except after Compline, it is preceded by:*

*Verse.* ℣. The Lord give us His peace.

*Answer.* And life everlasting. Amen.

*If the Office of the Dead follow immediately, the above prayer for the Faithful departed, and the "Our Father," are omitted.*

*Feasts. The above Office, appointed for Sunday, is also, speaking in a general sense, used on all Feasts above the rank of Simples.*

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## Monday.

THE SECOND DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* The Lord hath inclined.

*In Paschal time only one Antiphon is said,* Alleluia.

### Psalm CXIV.

I AM well pleased, because the LORD hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me: * and the straits of hell found me:

Sorrow and trouble did I find. * Then called I upon the name of the LORD:

O LORD, deliver my soul. * Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: * I was brought low and He helped me.

Return unto thy rest, O my soul: * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

*Antiphon.* [1]The Lord hath inclined His ear unto me.

*Second Antiphon.* I believed.

*If this Antiphon be used the Psalm begins with the words,* "Therefore have I spoken."

### Psalm CXV.[2]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of

[1] Ps. cxiv. 2.
[2] In the Hebrew this Psalm is a continuation of the last.

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the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem![1]

*Antiphon.* I believed, therefore have I spoken.

*Third Antiphon.* O praise.

*If this Antiphon be used the Psalm begins with the words,* "The LORD."

## Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.[1]

*Antiphon.* O praise the LORD, all ye nations.

*Fourth Antiphon.* I cried.

## Psalm CXIX.[2]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[3] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

*Antiphon.* [4]I cried, and He heard me.

*Fifth Antiphon.* From whence cometh.

## Psalm CXX.[5]

I WILL lift up mine eyes unto the hills, * from whence cometh my help.

My help cometh from the LORD, * Which made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël * shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * [the Lord][6] shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

*Antiphon.* [7]From whence cometh my help.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

[1] Here the Hebrew appends "Alleluia."
[2] This is the first of the "Songs of Degrees," or "Gradual Psalms." See note, p. 99.
[3] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.
[4] Ps. cxix. 1.
[5] Also a Song of Degrees.
[6] Not in the Hebrew.
[7] Ps. cxx. 1.

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HYMN.[1]

LORD of unbounded space,
Who, lest the sky and main
Should mix, and heaven should lose its place,
Didst the rude waters chain;

Parting the moist and rare,
That rills on earth might flow
To soothe the angry flame, whene'er
It ravens from below;

Pour on us of Thy grace
The everlasting spring;
Lest our frail steps renew the trace
Of the ancient wandering.

May faith in lustre grow,
And rear her star in heaven,
Paling all sparks of earth below
Unquenched by damps of even.

Grant it, O Father, Son,
And Holy Spirit of grace,
To Whom be glory, Three in One,
In every time and place.
Amen.

*Antiphon for the Song of the Blessed Virgin.* My soul doth magnify the Lord, * for God hath regarded my lowliness.

*After the repetition of the Antiphon after the Song of the Blessed Virgin, on the Week-days of Advent and Lent, the Ember Days, and all Vigils which are Fasts, except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers, called the Preces, are said:*

Kyrie eléison.
*Answer.* Christe eléison.
Kyrie eléison.

*Then the Lord's Prayer is said aloud.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* I said: LORD, be merciful unto me.

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

*Verse.* Return, O LORD, how long?

*Answer.* And let it repent Thee concerning Thy servants.

*Verse.* Let Thy mercy, O LORD, be upon us.

*Answer.* According as we hope in Thee.

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

*Answer.* And let Thy Saints shout for joy.

*Verse.* O LORD, save the King.

*Answer.* And hear us in the day when we call upon Thee.

*Verse.* O Lord, save Thy people, and bless Thine inheritance.

*Answer.* And govern them, and lift them up for ever.

*Verse.* Remember Thy congregation.

*Answer.* Which Thou hast purchased of old.

*Verse.* Peace be within thy walls.

*Answer.* And prosperity within thy palaces.

*Verse.* Let us pray for the Faithful departed.

*Answer.* O Lord, grant them eternal rest, and let the everlasting light shine upon them.

*Verse.* May they rest in peace.

*Answer.* Amen.

*Verse.* Let us pray for our absent brethren.

*Answer.* O Thou, my God, save Thy servants that trust in Thee.

*Verse.* Let us pray for the sorrowful and the captive.

*Answer.* Redeem them, O God of Israël, out of all their troubles.

[1] Translation by Dr. Newman.

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*Verse.* O Lord, send them help from the sanctuary.

*Answer.* And strengthen them out of Zion.

*Verse.* Hear my prayer, O LORD.

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

Psalm L.

Have mercy upon me, O God, &c., (*p.* 96.)

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.

*Verse.* Turn us again, O LORD God of hosts.

*Answer.* And cause Thy face to shine, and we shall be saved.

*Verse.* Arise, O Christ, and help us.

*Answer.* And deliver us for Thy Name's sake.

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

*Here follows the Prayer of the Day.*

*All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.*

*Commemoration of the Cross.*

*Antiphon.* Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

*Verse.* Let all the earth worship Thee, and sing unto Thee.

*Answer.* Let them sing praises to Thy name, O Lord.

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom Thou hast vouchsafed to redeem by the tree of the Holy Cross.

*Simple Feasts. If the Vespers of a Simple Feast be kept on a Monday, the Office is of the Feast, from the Chapter inclusive.*

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## Tuesday.

THE THIRD DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Let us go.

*In Paschal time only one Antiphon is said,* Alleluia.

Psalm CXXI.[1]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the

[1] Intituled "A Song of Degrees, of David."

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LORD our God, * I will seek thy good.

*Antiphon.* Let us go with gladness into the house of the LORD.

*Second Antiphon.* O Thou That dwellest.

## Psalm CXXII.[1]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

*Antiphon.* O Thou That dwellest in the heavens, have mercy upon us.

*Third Antiphon.* Our help.

## Psalm CXXIII.[2]

IF it had not been the LORD Who was on our side—now may Israël say— * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the proud waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

*Antiphon.* [3]Our help is in the name of the LORD.

*Fourth Antiphon.* Do good, O LORD.

## Psalm CXXIV.[1]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem: * and the LORD is round about His people, from henceforth, and for ever.

For the [Lord][4] will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands unto iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

*Antiphon.* Do good, O LORD, to the good, and to them that are upright in their hearts.

*Fifth Antiphon.* We were like.

[1] Intituled "A Song of Degrees."
[2] Intituled "A Song of Degrees, of David."
[3] Ps. cxxiii. 8.
[4] Not in the Hebrew.

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### Psalm CXXV.[1]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

*Antiphon.* We were like them that come again from sickness.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

HYMN.[2]

ALL-BOUNTIFUL Creator, Who,
When Thou didst mould the world, didst drain
The waters from the mass, that so
Earth might immovable remain;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food;

Wash Thou our smarting wounds and hot,
In the cool freshness of Thy grace;
Till tears start forth the past to blot,
And cleanse and calm Thy holy place,

Till we obey Thy full behest,
Shun the world's tainted touch and breath,
Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

*Antiphon for the Song of the Blessed Virgin.* Let my spirit rejoice * in God my Saviour.

*Commemoration of the Cross before the other general Commemorations, and Long Preces at certain times as on Monday.*

*Simple Feasts. If the Vespers of a Simple Feast be kept on a Tuesday, the Office is of the Feast from the Chapter inclusive.*

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## Wednesday.

THE FOURTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* He shall not be ashamed.

*In Paschal time only one Antiphon is said,* Alleluia.

### Psalm CXXVI.[3]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are

[1] Intituled "A Song of Degrees."
[2] Translation by Dr. Newman.
[3] Intituled "A Song of Degrees, of Solomon."

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rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

*Antiphon.* He shall not be ashamed when he speaketh with his enemies in the gate.

*Second Antiphon.* Blessed.

*If this Antiphon be used the Psalm commences with the words,* "Is every one."

## Psalm CXXVII.[1]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

*Antiphon.* Blessed is every one that feareth the LORD.

*Third Antiphon.* Many a time.

*If this Antiphon be used, the Psalm begins with the words,* "Have they afflicted me."

## Psalm CXXVIII.[1]

MANY a time have they afflicted me from my youth— * may Israël now say:—

Many a time have they afflicted me from my youth: * yet they have not prevailed against me.

[2]The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous: He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

*Antiphon.* Many a time have they afflicted me from my youth up.

*Fourth Antiphon.* Out of the depths.

*If this Antiphon be used, the Psalm begins with the words,* "Have I cried unto Thee."

## Psalm CXXIX.

Out of the depths have I cried unto Thee, &c., (*p.* 99.)

[1] Intituled "A Song of Degrees."

[2] I.e. "They furrowed my back with stripes as the ground is furrowed with the plough." Ges.

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*Antiphon.* Out of the depths have I cried unto Thee, O LORD.

*Fifth Antiphon.* Let Israël hope.

### Psalm CXXX.[1]

LORD, my heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

*Antiphon.* Let Israël hope in the LORD.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

#### HYMN.[2]

O LORD, Who throned in the holy height,
Through plains of ether didst diffuse
The dazzling beams of light,
In soft transparent hues;

Who didst, on the fourth day, in heaven,
Light the fierce cresset of the sun,
And the meek moon at even,
And stars that wildly run;

That they might mark and arbitrate
'Twixt alternating night and day,
And tend the train sedate
Of months upon their way;

Clear, Lord, the brooding night within,
And clean these hearts for Thy abode,
Unlock the spell of sin,
Crumble its giant load.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all praise be done
In every time and place.
Amen.

*Antiphon at the Song of the Blessed Virgin.* The Lord hath regarded * my lowliness, and He That is mighty hath done in me great things.

*Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-Days, as on Monday.*

*Simple Feasts. If the Vespers of a Simple Feast be kept on a Wednesday, the Office is of the Feast from the Chapter inclusive.*

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## Thursday.

### THE FIFTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* And all.

*In Paschal time only one Antiphon is said,* Alleluia.

### Psalm CXXXI.[3]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of my house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

[1] Intituled "A Song of Degrees, of David."
[2] Translation by Dr. Newman.
[3] Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 2 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)

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[I will not give the temples of my head any rest,][1] until I find out a place for the LORD, * an habitation for the God of Jacob.

[2]Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

*Antiphon.* And all his meekness.

*Second Antiphon.* Behold.

*If this Antiphon be used, the Psalm begins with the words,* "How good and how pleasant."

## Psalm CXXXII.[3]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

[4]It is like the precious ointment upon the head, * that ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments. * As the dew of Hermon, that descendeth upon the mountains of Sion;[5]

For there the LORD commanded the blessing, * even life for evermore.

*Antiphon.* Behold, how good and how pleasant it is for brethren to dwell together in unity.

*Third Antiphon.* Whatsoever.

## Psalm CXXXIV.[6]

PRAISE ye the Name of the LORD, * praise Him, O ye servants of the LORD!

Ye that stand in the house of the LORD, * in the courts of the house of our God:

[1] Not in the Hebrew.

[2] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

[3] Intituled "A Song of Degrees, of David."

[4] The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

[5] Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

[6] To this Psalm the Hebrew prefixes "Alleluia."



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Praise the LORD, for the LORD is good: * sing praises unto His Name, for it is pleasant.

For the LORD hath chosen Jacob unto Himself, * and Israël for His peculiar treasure.

For I know that the LORD is great, * and that our Lord is above all gods.

Whatsoever the LORD pleased, that did He in heaven and in earth, * in the seas, and all deep places:

Causing the vapours to ascend from the ends of the earth: * He maketh lightnings for the rain;

He bringeth the wind out of His treasures. * He smote the first-born of Egypt, from man even unto beast.

He sent tokens and wonders into the midst of thee, O Egypt, * upon Pharaoh and upon all his servants.

He smote great nations, * and slew mighty kings.

[1]Sihon, king of the Amorites, and Og, king of Bashan, * and all the kingdoms of Canaan.

And gave their land for an heritage, * an heritage unto Israël His people.

Thy Name, O LORD, endureth for ever! * Thy memorial, O LORD, throughout all generations!

For the LORD will judge His people, * and will repent Himself concerning His servants.

The idols of the heathen are silver and gold, * the work of men's hands.

A mouth have they, but they speak not: * eyes have they, but they see not.

Ears have they, but they hear not: * neither is there any breath in their mouths.

Let them that make them be made like unto them, * and every one that trusteth in them.

Bless the LORD, O house of Israël! * bless the LORD, O house of Aaron!

Bless the LORD, O house of Levi! * ye that fear the LORD, bless the LORD!

Blessed be the LORD out of Zion, * Which dwelleth at Jerusalem![2]

*Antiphon.* Whatsoever the LORD pleased, that did He.

*Fourth Antiphon.* For His mercy.

## Psalm CXXXV.[3]

O GIVE thanks unto the LORD, for He is good! * for His mercy endureth for ever.

O give thanks unto the God of gods! * for His mercy endureth for ever.

O give thanks to the Lord of lords! * for His mercy endureth for ever.

To Him Who Alone doeth great wonders—* for His mercy endureth for ever.

[1] Sihon, a king of the Amorites, reigning in Heshbon; Og, a giant, king of Bashan. They were both defeated and slain by the Israëlites. Num. xxi.

[2] The Hebrew adds "Alleluia," which the Vulgate places at the beginning of the next Psalm.

[3] It is not improbable that this Psalm was sung at the Dedication of the Temple, for, in 2 Par (Chron.) vii. 3, it is said that when the congregation on that occasion saw the fire miraculously descending upon the sacrifice, "they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised 'the LORD, for He is good, for His mercy endureth for ever.'" It looks very like a continuation of the song given by David to certain singers, 1 Par. (Chron.) xvi. 7, especially as it is afterwards said that some of them were chosen "to give thanks to the LORD, because His mercy endureth for ever." Some consider that the latter verses refer to the return from the captivity, but these may be an addition.

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To Him That by wisdom made the heavens—* for His mercy endureth for ever.

To Him That stretched out the earth above the waters—* for His mercy endureth for ever.

To Him That made great lights —* for His mercy endureth for ever.

The sun to rule by day—* for His mercy endureth for ever.

The moon and stars to rule by night—* for His mercy endureth for ever.

To Him That smote Egypt in their first-born—* for His mercy endureth for ever.

To Him That brought out Israël from among them—* for His mercy endureth for ever.

With a strong hand and with a stretched out arm—* for His mercy endureth for ever.

To Him Which divided the Red Sea into parts—* for His mercy endureth for ever.

And made Israël to pass through the midst of it—* for His mercy endureth for ever.

But overthrew Pharaoh and his host in the Red Sea—* for His mercy endureth for ever.

To Him Which led His people through the wilderness—* for His mercy endureth for ever.

To Him Which smote great kings—* for His mercy endureth for ever.

And slew mighty kings—* for His mercy endureth for ever.

Sihon, king of the Amorites—* for His mercy endureth for ever.

And Og, the king of Bashan—* for His mercy endureth for ever.

And gave their land for an heritage—* for His mercy endureth for ever.

Even an heritage unto Israël His servant—* for His mercy endureth for ever.

Who remembered us in our low estate—* for His mercy endureth for ever.

And hath redeemed us from our enemies—* for His mercy endureth for ever.

Who giveth food to all flesh—* for His mercy endureth for ever.

O give thanks unto the God of heaven! * for His mercy endureth for ever.

[O give thanks unto the Lord of lords! * for His mercy endureth for ever.][1]

*Antiphon.* For His mercy endureth for ever.

*Fifth Antiphon.* Sing us one o the songs.

## Psalm CXXXVI.[2]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hanged our harps upon the willows * in the midst thereof.

For there they that carried us away captive required of us * a song;

And they that had taken us said: * Sing us one of the songs of Zion.

How shall we sing the LORD'S song * in a strange land?

If I forget thee, O Jerusalem, * let my right hand forget her cunning—

Let my tongue cleave to the roof of my mouth, * if I do not remember thee,—

If I prefer not Jerusalem * above my chief joy.

Remember, O LORD, the children of Edom, * in the day of Jerusalem:

[1] Not in the Hebrew.
[2] The Alexandrian translators connect this Psalm with the name of Jeremiah.



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Who said: Rase it, rase it * even to the foundation thereof.

O daughter of Babylon, doomed to destruction, * happy shall he be that rewardeth thee, as thou hast served us!

Happy shall he be that taketh, * and dasheth thy little ones against the rock.

*Antiphon.* Sing us one of the songs of Zion.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

HYMN.[1]

O GOD, Who hast given
The sea and the sky,
To fish and to bird
For a dwelling to keep,
Both sons of the waters,
One low and one high,
Ambitious of heaven,
Or sunk in the deep;

Save, Lord, Thy servants,
Whom Thou hast new made
In a laver of blood
Lest they trespass and die;
Lest pride should elate,
Or sin should degrade,
And they stumble on earth,
Or be dizzied on high.

To the Father, and Son,
And the Spirit be done,
Now and always,
Glory and praise.
Amen.

*Antiphon at the Song of the Blessed Virgin.* O God, * show strength with Thine arm: put down the mighty, and exalt them of low degree.

*Commemoration of the Cross before the other general Commemorations and Long Preces in Advent and Lent, and on Fast Days, as on Monday.*

*Simple Feasts. If the Vespers of a Simple Feast be kept on a Thursday, the Office is of the Feast from the Chapter inclusive.*

[1] Translation by Dr. Newman.
[2] Not in the Hebrew.

## Friday.

THE SIXTH DAY OF THE WEEK.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Behold the Angels.

*In Paschal time only one Antiphon is said,* Alleluia.

### Psalm CXXXVII.[2]

I WILL praise Thee, [O Lord,][3] with my whole heart: * [because Thou hast heard the words of my mouth.][3]

Before the Angels will I sing praise unto Thee. * I will worship toward Thy holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thy [holy][3] Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard [all][3] the words of Thy mouth.

Yea, let them sing in the ways of the LORD: * that great is the glory of the LORD.

For the LORD is High, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thy hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O

[2] Intituled "Of David."

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LORD, endureth for ever: forsake not the works of Thine own hands.

*Antiphon.* Before the Angels will I sing praise unto Thee, O my God.

*Second Antiphon.* O LORD.

*If this Antiphon be used the Psalm commences with the words,* "Thou hast searched me."

## Psalm CXXXVIII.[1]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thy hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou hast possessed my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know my heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

*Antiphon.* O LORD, Thou hast searched me and known me.

*Third Antiphon.* Preserve me.

[1] Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.

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## Psalm CXXXIX.[1]

DELIVER me, O LORD, from the evil man: * preserve me from the wicked man:

Which imagine mischiefs in their heart: * continually are they gathered together for war.

They have sharpened their tongues like a serpent: * adders' poison is under their lips.[2]

Keep me, O LORD, from the hands of the wicked: * and preserve me from the evil man:

Who purpose to overthrow my goings. * The proud have hid a snare for me:

And spread a net with cords: * by the way-side have they set a trap for me.[2]

I said unto the LORD: Thou art my God: * hear the voice of my supplications, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered my head in the day of battle!

Give me not up, O LORD, to the desires of the wicked: * they take counsel together against me; forsake me not, lest they exalt themselves.[2]

As for the head of those that compass me about, * the mischief of their own lips shall cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble let them not rise up again.

An evil-speaker shall not be established in the earth: * evil shall hunt the wicked man, to overthrow him.

I know that the LORD will maintain the cause of the afflicted, * and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; * and the upright shall dwell in Thy presence.

*Antiphon.* Preserve me, O Lord, from the wicked man.

*Fourth Antiphon.* LORD.

*If this Antiphon be used, the Psalm begins with the words,* "I cry unto Thee."

## Psalm CXL.[3]

LORD, I cry unto Thee: hear me! * give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee: * the lifting-up of my hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not my heart to any evil word, * to excuse myself in my sins,

With men that work wickedness; * and let me not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: * but the oil of the wicked shall not anoint my head:

For yet my prayer shall be against their lusts. * [4]Their judges shall be left in the hands of the rock:

They shall hear my words, for they are mighty. * Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. * But mine eyes are unto Thee, O LORD, my Lord: in Thee is my trust, leave not my soul to destruction.

Keep me from the snare which

[1] Intituled "A Psalm of David," with the same musical (?) direction as before.
[2] SLH.
[3] Intituled "A Psalm of David."
[4] The translation of the next few words seems to be hopeless.

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they have laid for me, * and the gins of the workers of iniquity.

The wicked shall fall into their own net; * as for me, I dwell alone, until I depart.

*Antiphon.* LORD, I cry unto Thee, hear me.

*Fifth Antiphon.* O Lord, let my portion.

## Psalm CXLI.[1]

I CRIED unto the LORD with my voice: * with my voice unto the LORD did I make supplication.

I pour out my complaint before Him: * before Him also I show my trouble.

When my spirit faileth from me, * then Thou knewest my path.

In the way wherein I walked * have they privily laid a snare for me.

I looked on the right hand, and beheld: * but there was no man that would know me:

Refuge failed me: * and no man cared for my soul.

I cried unto Thee, O LORD! * I said: Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, * for I am brought very low:

Deliver me from my persecutors: * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: * the righteous wait for me, till Thou deal bountifully with me.

*Antiphon.* O Lord, let my portion be in the land of the living.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

### HYMN.[2]

WHOM all obey,—
Maker of man! Who from Thy height
Badest the dull earth bring to light
All creeping things, and the fierce might
Of beasts of prey;—

And the huge make
Of wild or gentler animal,
Springing from nothing at Thy call,
To serve in their due time, and all
For sinners' sake;

Shield us from ill!
Come it by passion's sudden stress,
Lurk in our mind's habitual dress,
Or through our actions seek to press
Upon our will.

Vouchsafe the prize
Of sacred joy's perpetual mood,
And service-seeking gratitude,
And love to quell each strife or feud,
If it arise.

Grant it, O Lord!
To Whom, the Father, Only Son,
And Holy Spirit, Three in One,
In heaven and earth all praise be done
With one accord.

Amen.

*Antiphon at the Song of the Blessed Virgin.* He hath put down the mighty, * that persecute His Saints: and hath exalted them of low degree, that confess His Christ.

*Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.*

*Simple Feasts. If the Vespers of a Simple Feast be kept on a Friday, the service is of the Feast from the Chapter inclusive.*

[1] Intituled "A didactic (?) Psalm of David. A Prayer when he was in the cave," namely, on the same occasion as that on which he wrote Psalm lvi. See note on that Psalm, p. 44.

[2] Translation by Dr. Newman.

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## Saturday.

### The Sabbath.

*All as on Sunday, except as otherwise given here.*

*The Psalms are as follows:*

*Antiphon.* Blessed.

*If this Antiphon be used, the Psalm begins with the words,* "Be the Lord my God."

*In Paschal time only one Antiphon is said,* Alleluia.

### Psalm CXLIII.[1]

BLESSED be the Lord my God, Which teacheth my hands to war, * and my fingers to fight.

My goodness, and my fortress: * my strength, and my Deliverer:

My shield, and He in Whom I trust: * Who subdueth my people under me.

Lord, what is man, that Thou takest knowledge of him? * or the son of man, that Thou makest account of him?

Man is like to vanity: * his days are as a shadow that passeth away.

Bow Thy heavens, O Lord, and come down: * touch the mountains, and they shall smoke.

Cast forth the bright lightning, and scatter them: * send out Thine arrows, and make them to quake.

Send Thine hand from above: rid me, and deliver me out of great waters, * from the hand of strange children:

Whose mouth speaketh vanity: * and their right hand is a right hand of falsehood.

I will sing a new song unto Thee, O God; * upon a psaltery of ten strings will I sing praises unto Thee:

Who hast given salvation unto kings: * Who deliveredst David Thy servant from the hurtful sword. Rid me,

And deliver me from the hand of strange children, whose mouth speaketh vanity: * and their right hand is a right hand of falsehood:

Whose sons may be as saplings grown up * in their youth;

Their daughters decked out, * adorned after the similitude of the temple:

Their garners full, * affording stores upon store:

Their sheep fruitful in young, countless in their pastures: * their oxen fat:

There is no breach in their walls, nor inroad: * nor wailing in their streets.

Happy is that people, that is in such a case: * happy is that people whose God is the Lord.

*Antiphon.* Blessed be the Lord my God.

*Second Antiphon.* Every day.

### Psalm CXLIV.[2]

I WILL extol Thee, my God, O King! * and I will bless Thy name for ever and ever.

Every day will I bless Thee; * and I will praise Thy name for ever and ever.

Great is the Lord, and greatly to be praised: * and His greatness is unsearchable.

One generation shall praise Thy works to another, * and shall declare Thy mighty acts.

[1] Intituled "Of David."
[2] Intituled "David's song of praise." It is A B C Darian.

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They shall speak of the glorious honour of Thy Majesty, * and tell of Thy wondrous works.

And men shall speak of the might of Thy terrible acts, * and declare Thy greatness.

They shall abundantly utter the record of Thy great goodness, * and shall sing of Thy righteousness.

The LORD is gracious and full of compassion: * slow to anger and of great mercy.

The LORD is good to all, * and His tender mercies are over all His works.

May all Thy works praise Thee, O LORD! * and let Thy saints bless Thee!

They shall speak of the glory of Thy kingdom, * and talk of Thy power;

To make known to the sons of men Thy mighty acts, * and the glorious majesty of Thy kingdom.

Thy kingdom is an everlasting kingdom, * and Thy dominion endureth throughout all generations!

[The Lord is faithful in all His words, * and holy in all His works.][1]

The LORD upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all wait upon Thee, [O Lord!][2] * and Thou givest them their meat in due season.

Thou openest Thine hand, * and fillest all things living with plenteousness.

The LORD is righteous in all His ways, * and holy in all His works.

The LORD is nigh unto all them that call upon Him, * to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: * He also will hear their cry and will save them.

The LORD preserveth all them that love Him, * but all the wicked will He destroy.

My mouth shall speak the praise of the LORD; * and let all flesh bless His holy Name for ever and ever.

*Antiphon.* Every day will I bless Thee, O Lord.

*Third Antiphon.* While I live.

## Psalm CXLV.[3]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Which made heaven and earth, the sea, and all that therein is:

Which keepeth truth for ever. Which executeth judgment for the oppressed: * Which giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the stran-

[1] This verse is not in the present Hebrew text, but the arguments in its favour are very strong.
[2] Not in the Hebrew.
[3] To this Psalm the Hebrew prefixes "Alleluia."

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gers; He defendeth the fatherless and widow: * but the way of the wicked He will turn upside down.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations![1]

*Antiphon.* While I live will I praise the LORD.

*Fourth Antiphon.* Let the praise of our God.

## Psalm CXLVI.

PRAISE ye the LORD, for it is good to sing praises: * the praise of our God is pleasant and comely.

The LORD doth build up Jerusalem: * He will gather together the outcasts of Israël.

He healeth the broken in heart, * and bindeth up their wounds.

He telleth the number of the stars; * and calleth them all by their names.

Great is our Lord, and of great power: * and His understanding is infinite.

The LORD lifteth up the meek; * but He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: * sing praise upon the harp unto our God.

Who covereth the heaven with clouds: * and prepareth rain for the earth,

Who maketh grass to grow upon the mountains, * [and herbs for the service of men:][2]

He giveth to the beast his food, * and to the young ravens which cry [unto Him.][3]

He delighteth not in the strength of an horse; * neither taketh He pleasure in the legs of a man.

The LORD taketh pleasure in them that fear Him, * and in those that hope in His mercy.

*Antiphon.* Let the praise of our God be pleasant.

*Fifth Antiphon.* Praise the LORD.

*If this Antiphon be used the Psalm begins with the words,* "O Jerusalem."

## Psalm CXLVII.[4]

PRAISE the LORD, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandments upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He showeth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.[1]

*Antiphon.* Praise the LORD, O Jerusalem.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

*From Advent Sunday till the Octave*

[1] The Hebrew adds "Alleluia."
[2] Not in the Hebrew, inserted from Ps. ciii. 14.
[3] Not in the Hebrew.
[4] In the Hebrew this is the continuation of the preceding Psalm.

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*of the Epiphany, and from Septuagesima Sunday till the Octave of Pentecost special Chapters are given.*

*At other times the following is said:*

CHAPTER. (Rom. xi. 33.)

O THE depth of the riches and wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out!

*The following Hymn and Verse and Answer is used during the same seasons as the above Chapter, and likewise from Septuagesima to Lent.*

HYMN.[1]

THE red sun is gone,
Thou Light of the heart,
Blessed Three, Holy One,
To Thy servants a sun
Everlasting impart.

There were Lauds in the morn,
Here are Vespers at even:
Oh, may we adorn
Thy Temple new born
With our voices in Heaven.

To the Father be praise,
And praise to the Son,
And the Spirit always,
While the infinite days
Of eternity run.
Amen.

*Verse.* Let the evening prayer ascend unto Thee, O Lord.

*Answer.* And let there descend upon us Thy mercy.

*The following Antiphon is said only from the Octave of the Epiphany till Septuagesima.*

*Antiphon at the Song of the Blessed Virgin.* God hath holpen His servant Israël: * as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

*Prayer of the succeeding Sunday.*

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## COMPLINE.[2]

### Office for every day in the Week.

*At the beginning of Compline the Reader says:*

Sir, be pleased to give the blessing.

*The Blessing.*

May the Almighty Lord grant us a quiet night and a perfect end.

*Answer.* Amen.

*Then is read this Short Lesson.*

SHORT LESSON (1 Pet. v. 8.)

BRETHREN, be sober, be vigilant: because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist, stedfast in the faith.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Verse.* ✠ Our help is in the name of the Lord.

*Answer.* Who made heaven and earth.

[1] Translation by Dr. Newman.

[2] Compline (Completorium) is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m., but it may be said any time before midnight. It is very frequently recited along with Vespers, thus forming the complete Evening Service of the Church, and it is from this aggregation that the "Evening Prayer" of the Anglican Prayer Book is derived.

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*Then the Lord's Prayer is said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

*After this is said the General Confession and Absolution.*

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

*The Absolution.*

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

*Answer.* Amen.

✠MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

*Answer.* Amen.

*Verse.* [1]Turn us, O God of our salvation.

*Answer.* And cause Thine anger toward us to cease.

*Verse.* ✠Make haste, O God, to deliver me.

*Answer.* Make haste to help me, O LORD.

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. Alleluia.

*From the Saturday before Septuagesima Sunday to Maundy Thursday instead of* "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

*Then follow the Psalms. They are all said under one Antiphon.*

*Antiphon.* Have mercy.

*Antiphon in Paschal time.* Alleluia.

Psalm IV.[2]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[3]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[3]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. *

[1] Ps. lxxxiv. 5.
[2] Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.
[3] SLH.

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Thou hast put gladness in my heart,

More than in the time that their corn, and wine, [and oil][1] * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

## Psalm XXX.[2]

IN Thee, O LORD, do I put my trust, let me never be ashamed; * deliver me in Thy righteousness.

Bow down Thine ear to me, * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge, * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me, * for Thou art my Preserver.

[3]Into Thy hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

## Psalm XC.

HE that dwelleth in the help of the Most High, * shall abide under the shadow of the God of heaven.

He will say to the LORD: Thou art my refuge, and my fortress, * my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, * and from the noisome pestilence.

He shall cover thee with His wings, * and under His feathers shalt thou trust:

His truth shall be thy shield. * Thou shalt not be afraid for the terror by night;

For the arrow that flieth by day, for the pestilence that walketh in darkness, * for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: * but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: * and see the reward of the wicked.

Because Thou, O LORD, art my trust: * thou hast made the Most High thy refuge.

There shall no evil befall thee, * neither shall any plague come nigh thy dwelling.

For He hath given His Angels charge over thee, * to keep thee in all thy ways:

They shall bear thee up in their hands, * lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice: * the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him: * I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him: * I am with him in trouble: I will deliver him and glorify him.

With long life will I satisfy him: * and show him My salvation.

## Psalm CXXXIII.[4]

BEHOLD [now,][1] bless ye the LORD, * all ye servants of the LORD.

[1] Not in the Hebrew.
[2] Intituled "A Psalm of David," with a musical (?) superscription of uncertain meaning.
[3] Notice that this passage was quoted by our Lord upon the Cross. Luke xxiii. 46.
[4] Intituled "A Song of Degrees."

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Which stand in the house of the LORD, * [even in the courts of the house of our God,][1]

By night. Lift up your hands toward the sanctuary, * and bless the LORD.

The LORD That made heaven and earth, * bless thee out of Zion!

*Antiphon.* [2]Have mercy upon me, O Lord, and hear my prayer.

*Antiphon in Paschal time.* Alleluia, Alleluia, Alleluia.

*Then is said the following:*

HYMN.[3]

NOW that the day-light dies away,
By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

*The last verse is sometimes said thus, altered in honour of the Incarnation:*

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

*In Paschal time it is said thus, altered in honour of the Resurrection:*

To Father, Son, and Paraclete,
The slain and Risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

*It is also occasionally otherwise altered, which occasions are marked in their places.*

*Then follows the*

CHAPTER. (Jer. xiv. 9.)

YET Thou, O LORD, art in the midst of us, and Thy [holy][1] name is called upon us:[4] leave us not, [O Lord our God.][1]

*Answer.* Thanks be to God.

*Then the Short Responsory.*

[5]Into Thy hands, O Lord, I commend my spirit.

*Answer.* Into Thy hands, O Lord, I commend my spirit.

*Verse.* Thou hast redeemed us, O LORD God of truth.

*Answer.* I commend my spirit.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Into Thy hands, O Lord, I commend my spirit.

*Verse.* [6]Keep us, O Lord, as the apple of the eye.

*Answer.* Hide us under the shadow of Thy wings.

*From the Saturday after Easter inclusive to the Saturday after Pentecost exclusive, the above is said thus:*

Into Thy hands, O Lord, I commend my spirit. Alleluia, Alleluia.

*Answer.* Into Thy hands, O Lord, I commend my spirit. Alleluia, Alleluia.

*Verse.* Thou hast redeemed us, O LORD God of truth.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father,

[1] Not in the Hebrew.
[2] Ps. iv. 2.
[3] Translation by Dr. Newman.
[4] The allusion seems to be to the invocation of the Eternal Name upon Israël by the Priests, Numb. vi. 22. "And the LORD spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israël, saying unto them—The LORD bless thee and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace—and they shall put My Name upon the children of Israël; and I will bless them."
[5] Ps. xxx. 6.
[6] Ps. xvi. 8.

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and to the Son, and to the Holy Ghost.

*Answer.* Into Thy hands, O Lord, I commend my spirit. Alleluia, Alleluia.

*Verse.* Keep us, O Lord, as the apple of the eye. Alleluia.

*Answer.* Hide us under the shadow of Thy wings. Alleluia.

*Then is said the following Canticle from the Gospel,*[1] *with its Antiphon.*

*Antiphon.* O Lord, keep us.

THE SONG OF SIMEON. (Luke ii. 29.)

LORD, now lettest Thou Thy servant depart in peace, * according to Thy word:

For mine eyes have seen * Thy Salvation,

Which Thou hast prepared * before the face of all people;

A Light to lighten the Gentiles, * and the glory of Thy people Israël.

*The Doxology,* "Glory be to the Father, &c.," *is said.*

*Antiphon.* O Lord, keep us waking, guard us sleeping: that we may wake with Christ and rest in peace.

*In Paschal time,* "Alleluia."

*Then follow these short prayers, called the Preces. They are omitted on Doubles and within Octaves. In Advent, Lent, and the Ember Days they are said kneeling.*

Kyrie eléison.

*Answer.* Christe eléison.

Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

*Verse.* And lead us not into temptation.

*Answer.* But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, (*aloud*)

*Verse.* The Resurrection of the body.

*Answer.* And the Life everlasting.

*Verse.* [2]Blessed art Thou, O Lord God of our fathers.

*Answer.* And to be praised and glorified above all for ever.

*Verse.* Bless we the Father, and the Son, and the Holy Ghost.

*Answer.* Let us praise and exalt Him above all for ever.

*Verse.* [2]Blessed art Thou, O Lord, in the firmament of heaven.

*Answer.* And to be praised, and glorified, and exalted above all for ever.

*Verse.* May the Lord, the Al-

[1] Uttered by Simeon at the presentation of our LORD in the Temple. "Then took he Him up in his arms, and blessed God, and said:—"

[2] Dan. iii. 52, 56.

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mighty and merciful, bless and keep us.

*Answer.* Amen.

*Verse.* Vouchsafe, O Lord, this night.

*Answer.* To keep us without sin.

*Verse.* Have mercy upon us, O LORD.

*Answer.* Have mercy upon us.

*Verse.* O LORD, let Thy mercy lighten upon us.

*Answer.* As our trust is in Thee.

*Here the service is resumed, when the above has been omitted.*

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation,[1] and drive far from it all snares of the enemy: let Thine holy Angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*Verse.* Hear my prayer, O LORD.

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

*Verse.* Bless we the Lord.

*Answer.* Thanks be to God.

*The Blessing.*

May the Almighty and Merciful Lord, ✠ the Father, the Son, and the Holy Ghost, bless and keep us.

*Answer.* Amen.

*Then follows immediately one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.*

I. *From the Vespers of the Saturday before Advent Sunday till those of Candlemas, both inclusive.*

*Antiphon.* Maiden! Mother of Him Who redeemed us, thou that remainest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course hast borne in time the Eternal;

Thou that a Virgin before, in, and after that childbirth abidest,

From the Archangel's lips the quickening message receiving,

Mother of JESUS and us, turn thine eyes of mercy on sinners.

*Verse.* The Angel of the Lord announced unto Mary.

*Answer.* And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of His Resurrection. Through the same Christ our Lord.

*Answer.* Amen.

*From the First Vespers of Christmas*

[1] This Office was originally the last Prayer before going to rest for the monks of the Order of St. Benedict.

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*inclusive, the Verse and Answer and Prayer are as follows:*

*Verse.* After thy delivery thou still remainest a Virgin undefiled.

*Answer.* Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

*Answer.* Amen.

II. *From the Compline of the 2nd day of February inclusive to Maundy Thursday exclusive.*

*Antiphon.* Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clothed in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

*Verse.* Holy Virgin, my praise by thee accepted be.

*Answer.* Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

*Answer.* Amen.

III. *From the First Compline of Easter inclusive till the First Vespers of Trinity Sunday exclusive.*

*Antiphon.* Rejoice! rejoice! thou Queen of Heaven, Alleluia.

For He That thee for Son was given, Alleluia.

As He promised is arisen, Alleluia.

Mother, pray to Him for us, Alleluia.

*Verse.* O Virgin Mary, be glad and rejoice, Alleluia.

*Answer.* For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

*Answer.* Amen.

IV. *From the First Vespers of Trinity Sunday inclusive till the Vespers of Saturday before Advent Sunday exclusive.*

*Antiphon.* Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy



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womb. O merciful, O gracious, O sweet Virgin Mary!

*Verse.* Pray for us, O holy Mother of God.

*Answer.* That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

*Answer.* Amen.

*After each of these Antiphons is said this Blessing:*

God's most mighty strength alway
Be His people's staff and stay.
*Answer.* Amen.

*Lastly, whether Mattins be to follow immediately, or not, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are said inaudibly.*

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

*Thus ends the Office of Compline throughout the year, in which Office the words,* "May the souls, &c.," *are omitted, and the Verse and Answer,* "The Lord give us, &c.," *are not said before the Antiphon of the Blessed Virgin.*

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# Trinity Sunday.

## *The First Lord's Day after Pentecost.*

## Feast of the Most Holy Trinity.[1]

*Double of the First Class.*

*All as on ordinary Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

*Psalm CXVI.*

O praise the LORD, &c., (*p.* 154.)

*Hymn as on ordinary Saturday evenings*, (*p.* 171.)

*Verse.* Bless we the Father, and the Son, and the Holy Ghost.

*Answer.* Let us praise Him and exalt Him above all for ever.

*Antiphon at the Song of the Blessed Virgin.* Thanks be unto Thee, O God—Thanks be unto Thee, O True and One Trinity, Holy and Supreme Deity, Holy and One Unity.

*A Commemoration is made of the First Sunday after Pentecost.*

*Antiphon.* [2]Speak, LORD; for Thy servant heareth.

*Verse.* Let the evening prayer ascend unto Thee, O Lord.

*Answer.* And let there descend upon us Thy mercy.

*Prayer from the Commemoration at Lauds.*

MATTINS.

*Invitatory.* The True God is Unity in Trinity, and Trinity in Unity. * O come, let us worship Him.

*Hymn.*[3]

O THOU Eternal Source of love!
Ruler of Nature's scheme!
In Substance One, in Persons Three!
Omniscient and Supreme!

O be Thou near us when we wake;
And at the break of day,
With Thy blest touch arouse the soul,
Her meed of praise to pay.

To God the Father glory be,
And Sole, Eternal Son;
And glory, Holy Ghost, to Thee,
While endless ages run. Amen.

FIRST NOCTURN.

*First Antiphon.* Be present, O One Almighty God, Father, Son, and Holy Ghost.

*Psalm VIII.*

O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* We acknowledge that Thou art One in Being, and Three in Persons.

*Psalm XVIII.*

The heavens declare, &c., (*p.* 16.)

*Third Antiphon.* We testify that Thy Being, Thy Life, and Thine Understanding are One and eternally unchangeable.

*Psalm XXIII.*

The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* Bless we the Father, and the Son, and the Holy Ghost.

[1] This Festival in honour of the Church's Doctrine concerning God can never be transferred, and is therefore printed in the original just as given here.

[2] 1 Kings (Sam.) iii. 9.

[3] Translation by the Rev. E. Caswall.



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*Answer.* Let us praise and exalt Him above all for ever.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Isaiah (vi. 1.)

IN the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the [1]Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said: Holy, Holy, Holy, is the LORD God of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

*First Responsory.*

I saw the Lord sitting upon a throne, high and lifted up, and the whole earth was full of His glory, and His train filled the temple.

*Verse.* Above it stood the Seraphim: each one had six wings.

*Answer.* And His train filled the temple.

*Second Lesson.*

THEN said I: Woe is me, for I am silent, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the LORD of hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said: Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying: Whom shall I send? and who will go for us? Then said I: Here am I; send me.

*Second Responsory.*

[2]Blessed be the LORD God of hosts, Who only doeth wondrous things. And blessed be His glorious Name for ever.

*Verse.* And let the whole earth be filled with His glory. Amen. Amen.

*Answer.* And blessed be His glorious Name for ever.

*Third Lesson.*

AND He said: Go, and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people dull, and make their ears heavy, and shut their eyes; lest haply they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. Then said I: Lord, how long? And He answered: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the LORD shall remove man far away, and that which is left in the midst of the land shall increase.

*Third Responsory.*

[3]Let God, even our own God, bless us; let God bless us. And let all the ends of the earth fear Him.

*Verse.* God be merciful unto us, and bless us.

*Answer.* And let all the ends of the earth fear Him.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And let all the ends of the earth fear Him.

SECOND NOCTURN.

*First Antiphon.* Upon Thee do we call, Thee do we praise, Thee do we worship, O Blessed Trinity!

*Psalm XLVI.*

O clap your hands, &c., (*p.* 37.)

*Second Antiphon.* Thou art our Hope, Thou art our Salvation, Thou art our glory, O Blessed Trinity!

*Psalm XLVII.*

Great is the LORD, &c., (*p.* 38.)

*Third Antiphon.* Be Thou our Deliverer, our Saviour, our Life-giver, O Blessed Trinity!

*Psalm LXXI.*

Give the King, &c., (*p.* 55.)

[1] Or, "burning ones." [2] Ps. lxxi. 19. [3] Ps. lxvi. 6, 1.

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*Verse.* [1]Blessed art Thou, O Lord, in the firmament of heaven.

*Answer.* And above all to be praised and glorified for ever.

*Fourth Lesson.*

The Lesson is taken from the Book on the Faith, addressed to Peter by St. Fulgentius, Bishop [of Ruspa.] (*Found in the Works of Augustine, tom.* 3.)

THE Faith which the holy Patriarchs and Prophets received from God before His Son was made Flesh, the Faith which the holy Apostles heard from the Lord Himself when Present in the Flesh, the Faith which the same Apostles learnt by the teaching of the Holy Ghost not only to preach by word of mouth, but also to leave behind them in their writings for the healthful instruction of all that should come after, that Faith teacheth that the Trinity, that is to say, the Father, the Son, and the Holy Ghost, is but ONE GOD. But we could not truly call the Father, the Son, and the Holy Ghost a Trinity, if One and the Self-same Person were named Father, Son, and Holy Ghost.

*Fourth Responsory.*

[2]Who is so great a God as our God? Thou art the God that doest wonders.

*Verse.* Thou hast declared Thy strength among the people; Thou hast with Thine arm redeemed Thy people.

*Answer.* Thou art the God that doest wonders.

*Fifth Lesson.*

FOR if as the Being of the Father, the Son, and the Holy Ghost is One Being, so were there but One Person, then were it untrue to say that God is a Trinity. On the other hand, if, as the Persons of the Father, the Son, and the Holy Ghost are distinguished One from Another by that which is proper to Each, so were They diverse by difference of nature, then were it untrue to say that God is ONE. But since concerning the nature of the One True God, Who is a Trinity, it is the Truth to say that God is ONE, and the Truth to say that God is a Trinity, therefore the True God is a Trinity in Persons, and an Unity in nature.

*Fifth Responsory.*

To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O Blessed Trinity!

*Verse.* [3]And blessed is Thy glorious and Holy Name, and to be praised and exalted above all for ever.

*Answer.* O Blessed Trinity!

*Sixth Lesson.*

THROUGH this Oneness of nature All That the Father is is in the Son and the Holy Ghost, All That the Son is is in the Father and the Holy Ghost, and All That the Holy Ghost is is in the Father and the Son. Of the Father, the Son, and the Holy Ghost, None is without Other, None is before Other, None is Greater than Other, None is Mightier than Other. The Father, as touching the One Divine Nature, is neither before nor greater than the Son and the Holy Ghost: neither is it possible that the Eternity and Infinity of the Son, whether as before or greater, should be before or greater than the Eternity and Infinity of the Spirit.

*Sixth Responsory.*

[4]Great is the LORD, and greatly to be praised, and His Wisdom is unsearchable.

*Verse.* [5]Great is our Lord, and of great power, and His understanding is infinite.

*Answer.* And His Wisdom in unsearchable.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And His Wisdom is unsearchable.

THIRD NOCTURN.

*First Antiphon.* The Father is Love; the Son is Grace; the Holy Ghost is Communion.[6] Blessed be the Trinity.

*Psalm XCV.*

O sing unto the LORD, &c., (*p.* 72.)

[1] Dan. iii. 56. [2] Ps. lxxvi. 14. [3] Dan. iii. 52. [4] Ps. xlvii. 1. [5] Ps. cxlvi. 5.

[6] Communicatio. The distinctive property of the Holy Ghost, according to the Greek Fathers, is to be the Sanctifying Power of the Father and the Son, the substantial Gift whereby we are made "partakers of the Divine Nature."

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*Second Antiphon.* The Father is True; the Son is Truth; the Holy Ghost is Truth. Blessed be the Trinity.

*Psalm XCVI.*

The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* The Being of the Father, and of the Son, and of the Holy Ghost, is ONE. Blessed be the Trinity.

*Psalm XCVII.*

O sing unto the LORD, &c., (*p.* 74.)

*Verse.* [1]By the Word of the LORD were the heavens made.

*Answer.* And all the host of them by the Breath of His mouth.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxviii. 18.)

AT that time: JESUS said unto His disciples: All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And so on.

Homily by St. Gregory of Nazianzus, Patriarch [of Constantinople.] (*Treatise on the Faith.*)

There is no Catholic but knoweth that the Father is a Very Father, the Son a Very Son, and the Holy Ghost a Very Holy Ghost, even as the Lord Himself saith unto His Apostles: "Go ye and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost." This is that Perfect Trinity Who is but ONE BEING, and of Whom therefore we testify that His Substance is ONE. For we make no division in God, as divisions are made in bodies, but we testify, that, according to the power of the Divine Nature, Which standeth not in matter, the Persons named have a real existence, and that GOD is ONE.

*Seventh Responsory.*

Bless we the Father, and the Son, and the Holy Ghost. Let us praise and exalt Him above all for ever.

*Verse.* [2]Blessed art Thou, O Lord, in the firmament of heaven, and above all to be praised and glorified for ever.

*Answer.* Let us praise and exalt Him above all for ever.

*Eighth Lesson.*

WE do not say, as some have dreamt, that the Begetting of the Son of GOD is an outgrowing from one part to another part: neither do we say that He is the Word in the sense of a mere sound uttered by a voice, but we do believe that these three Names and the Persons meant by them are all of only One Being, One Majesty, and One Power. And therefore we testify that God is ONE, because this ONE-ness of His Majesty forbiddeth that we should use the Plural form of speech and say, "Gods." It is Catholic language to say, "Father and Son," but we cannot and must not say that the Father and the Son are two gods. And that, not because the Son of God is not by Himself God—yea, He is Very God of Very God—but because we know that the Son of God is not from elsewhere, but from the One Father Himself, and therefore we say that God is ONE. This is the doctrine which Prophets and Apostles have delivered; this is the doctrine which the Lord Himself taught when He said, "I and the Father are ONE," (John x. 30,) that is, He meant, as touching the ONE Divine Being, but as touching Persons, We are distinct.

*Eighth Responsory.*

[3]One Seraph cried unto another—Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

*Verse.* [4]There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

*Answer.* Holy, Holy, Holy is the LORD God of hosts:—

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The whole earth is full of His glory.

*Ninth Lesson.* (*Homily for the First Sunday after Pentecost.*)

The Lesson is taken from the Holy Gospel according to Luke (vi. 36.)

AT that time: JESUS said unto His disciples: Be ye merciful, as your Father also is merciful. And so on.

[1] Ps. xxxii. 6. [2] Dan. iii. 56. [3] Isa. vi. 3. [4] 1 John v. 7.

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Homily by St. Austin, Bishop [of Hippo.] (*15th Sermon on Matthew, Words of the Lord.*)

There are two works of mercy which free us, and which the Lord Himself hath briefly named in the Gospel—"Forgive, and ye shall be forgiven: give, and it shall be given unto you." "Forgive, and ye shall be forgiven"—such is the promise of pardon. "Give, and it shall be given unto you"—such is the promise of favour. As touching forgiveness; thou hast trespasses which thou wouldest fain have forgiven, and them which have trespassed against thee, whom thou canst forgive. As touching favour, there are beggars that beg from thee, and thou art a beggar to God. When we pray, we are all beggars to God, standing at the door of the Great Householder, yea, falling down on our knees, and beseeching Him to give us somewhat; and that somewhat is God Himself. What doth a beggar ask of thee? Bread. And what dost thou ask of God but that Christ Who saith: "I am the Living Bread Which came down from heaven?" If ye will be forgiven, forgive ye. If ye will be pardoned, pardon ye. If ye will receive, "give, and it shall be given unto you."

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.*[1]

1. Holy, Holy, Holy! * Lord God Almighty!
Early in the morning our song shall rise to Thee!
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

*Second Antiphon.*

2. Holy, Holy, Holy! * All the Saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

*Third Antiphon.*

3. Holy, Holy, Holy! * though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art Holy: there is none beside Thee
Perfect in power, in love, in purity!

*Fourth Antiphon.*

4. Holy, Holy, Holy! * Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea!
Holy, Holy, Holy! Merciful and Mighty,
God in Three Persons, Blessed Trinity!

*Fifth Antiphon.* [2]Of Him, and through Him, and to Him, are all things; * to Whom be glory for ever.

*Chapter.* (Rom. xi. 33.)

O THE depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

*Hymn.*[3]

O THOU Who dost all nature sway,
Dread Trinity in Unity!
Accept the trembling praise we pay
To Thy Eternal Majesty!

The star that heralds in the morn
Is fading in the skies;
The darkness melts;—O Thou True Light,
Once more on us arise!

To God the Father glory be;
And Sole Eternal Son;
All glory, Holy Ghost, to Thee,
While endless ages run. Amen.

*Verse.* Bless we the Father, and the Son, and the Holy Ghost.

*Answer.* Let us praise and exalt Him above all for ever.

*Antiphon at the Song of Zacharias.* Blessed be the Holy One, the Maker and Lord of all things! Blessed be the Holy and Undivided Trinity, now and always, and unto unending ages of ages!

*Prayer throughout the day.*

ALMIGHTY and everlasting God, Who hast given unto Thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us

[1] The first four Antiphons are Doxologies to the Most Holy Trinity in verse, being apparently the last verses of Hymns. They are in different measures, of no literary merit, and almost quite the same in sense, and the translator has ventured to represent them by the above four homogeneous Doxologies by Bp. Heber, constituting his Hymn for Trinity Sunday.

[2] Rom. xi. 36.

[3] Translation by the Rev. E. Caswall.



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steadfast in this faith, and evermore defend us from all adversities. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*The following Commemoration is made of the First Sunday after Pentecost.*

*Antiphon.* [1]Be ye therefore merciful, as your Father also is merciful—saith the Lord.

*Verse.* The LORD reigneth; He is clothed with Majesty.

*Answer.* The LORD is clothed with strength, and hath girded Himself with power.

Let us pray.

O GOD, the Strength of all them that put their trust in Thee, mercifully accept our prayers, and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Holy, &c., (*First Antiphon at Lauds.*)

*The Psalms are LIII. and the two first parts of CXVIII.*

*The Creed of St. Athanasius is said.*

*Chapter at the end.* (1 John v. 7.)

THERE are Three That bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.

TERCE.

*Antiphon.* Holy, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Bless we the Father, and the Son, and the Holy Ghost.

*Answer.* Bless we the Father, and the Son, and the Holy Ghost.

*Verse.* Let us praise and exalt Him above all for ever.

*Answer.* And the Holy Ghost.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Bless we the Father, and the Holy Ghost.

*Verse.* Blessed art Thou, O Lord, in the firmament of heaven.

*Answer.* And to be praised and glorified for ever.

SEXT.

*Antiphon.* Holy, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (2 Cor. xiii. 13.)

THE grace of our Lord JESUS Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen.

*Short Responsory.*

Blessed art Thou, O Lord, in the firmament of heaven.

*Answer.* Blessed art Thou, O Lord, in the firmament of heaven.

*Verse.* And to be praised and glorified for ever.

*Answer.* In the firmament of heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Blessed art Thou, O Lord, in the firmament of heaven.

*Verse.* By the Word of the LORD were the heavens made.

*Answer.* And all the host of them by the Breath of His mouth.

NONE.

*Antiphon.* Of Him, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

By the Word of the LORD were the heavens made.

*Answer.* By the Word of the LORD were the heavens made.

*Verse.* And all the host of them by the Breath of His mouth.

*Answer.* Were the heavens made.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* By the Word of the LORD were the heavens made.

[1] Luke vi. 36.

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*Verse.* Blessed be the Name of the LORD.

*Answer.* From henceforth, now, and for ever.

SECOND VESPERS.

*All the same as First Vespers, except the following:*

*Verse.* Blessed art Thou, O Lord, in the firmament of heaven.

*Answer.* And to be praised and glorified for ever.

*Antiphon at the Song of the Blessed Virgin.* With all our heart and with all our voice do we acknowledge Thee, praise Thee, and bless Thee, O God the Father the Unbegotten, O God the Only-Begotten Son, O God the Holy Ghost the Comforter, One Holy and Undivided Trinity! To Thee be glory for ever!

*The following is the Commemoration of the First Sunday after Pentecost.*

*Antiphon.* [1]Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged, saith the Lord.

*Verse.* Let my prayer, O Lord, be set forth.

*Answer.* As incense before Thee.

*Prayer as at the Commemoration at Lauds.*

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

Here beginneth the First Book of Kings (Samuel) (i. 1—3.)

[2]NOW there was a certain man of Ramathaim-Zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; and he had two wives; the name of the one was Hannah, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children. And this man went up out of his city on the appointed days, to worship, and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the Priests of the LORD, were there.

*First Responsory.*

[3]Prepare your hearts unto the LORD, and serve Him Only; and He will deliver you out of the hand of your enemies.

*Verse.* Return unto Him with all your hearts, and put away the strange gods from among you.

*Answer.* And He will deliver you out of the hand of your enemies.

*Second Lesson.* (4—8.)

AND when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave one portion, sorrowing, for he loved Hannah. But the LORD had shut up her womb. Her adversary also provoked her sore, and made her fret, even unto reviling her, because that the LORD had shut up her womb: and as she did so year by year, when the time came and they went up unto the Temple of the LORD, so she provoked her. Therefore she wept and did not eat. Then said Elkanah her husband unto her: Hannah, why weepest thou, and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?

*Second Responsory.*

God, Which heareth all, even He sent His Angel, and took me from keeping my father's sheep, and anointed me with the oil of His mercy.

*Verse.* [4]The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear,

*Answer.* And anointed me with the oil of His mercy.

[1] Matth. vii. 1, 2.

[2] The course of the Sacred History is here resumed, after a gap covering many centuries, probably over three from the colonization of Palestine. (The history of the omitted period is contained in the Pentateuch and the Books of Joshua and Judges.) The four Books of Kings contain the history from the birth of Samuel (about B.C. 1170) to the capture of Jerusalem by the Babylonians, (about B.C. 588.) Who composed these Books is unknown.

[3] 1 Kings (Sam.) vii. 3.

[4] 1 Kings (Sam.) xvii. 37.



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*Third Lesson.* (9—11.)

SO Hannah rose up after she had eaten in Shiloh, and after she had drunk. Now Eli the PRIEST sat upon a seat before the door-posts of the Temple of the LORD. And Hannah was in bitterness of soul, and prayed unto the LORD, and wept sore; and she vowed a vow, and said: O LORD of hosts, if Thou wilt indeed look upon the affliction of Thine hand-maid, and remember me, and not forget Thine hand-maid, but wilt give unto Thine hand-maid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

*Third Responsory.*

The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear—He will deliver me out of the hand of mine enemies.

*Verse.* [1] God hath sent forth His mercy and His truth, and delivered my soul from among the lion's whelps.

*Answer.* He will deliver me out of the hand of mine enemies.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He will deliver me out of the hand of mine enemies.

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (i. 12—18.)

AND it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now, Hannah, she spake in her heart, and only her lips moved, but her voice was not heard. Therefore Eli thought she had been drunken, and said unto her: How long wilt thou be drunken? Cease for a while to soak thyself with wine. And Hannah answered and said: No, my lord; for I am a woman exceeding sorrowful; I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial;[2] for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli said unto her: Go in peace; and the God of Israël grant thee thy petition that thou hast asked of Him. And she said: Let thine handmaid find grace in thy sight.

*First Responsory.*

[3] Saul hath slain his thousands, and David his ten thousands. Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

*Verse.* Is not this David? Did they not sing one to another of him in dances, saying: Saul hath slain his thousands, and David his ten thousands?

*Answer.* Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

*Second Lesson.* (18—22.)

SO the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD; and returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. Wherefore it came to pass, when the time was come about, that Hannah conceived, and bare a son, and called his name Samuel,[4] because she had asked him of the LORD. And the man Elkanah and all his house, went up to offer unto the LORD the solemn sacrifice, and his vow, but Hannah went not up; for she said unto her husband: I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

*Second Responsory.*

[5] Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you—for there are the mighty of Israël fallen!

[1] Ps. lvi. 5.

[2] I.e. lit. "the worthless one."

[3] From the women's song on the death of Goliath. See 1 Kings (Sam.) xviii. 7, xvii. 26, xxi. 11.

[4] I.e. "heard of God."

[5] From David's poem on the death of Saul and Jonathan. See 2 Kings (Sam.) i. 21.

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*Verse.* All ye mountains that stand round about, the Lord look upon you! but let Him pass by Gilboa!

*Answer.* For there are the mighty of Israël fallen!

*Third Lesson.* (23—28.)

AND Elkanah her husband said unto her: Do what seemeth thee good, and tarry until thou have weaned him, and I pray that the LORD may fulfil His word. So the woman abode and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and three measures of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh. And the child was young. And they slew a bullock, and brought the child to Eli. And Hannah said: O, my lord; as thy soul liveth, my lord; I am the woman that stood by thee here, praying unto the LORD. For this child I prayed, and the LORD hath given me my petition which I asked of Him. Therefore also I have lent him to the LORD for all the days wherein he shall be lent unto the LORD. And they worshipped the LORD there.

*Third Responsory.*

Thus saith the LORD: I took thee[1] out of thy father's house, and appointed thee to be ruler over My people, over Israël. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

*Verse.* And I have made thee a great name, like unto the name of the great men that are in the earth; and have caused thee to rest from all thine enemies.

*Answer.* And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (ii. 12—14.)

NOW the sons of Eli were sons of Belial; they knew not the LORD, nor the Priests' duty toward the people: but, when any man offered sacrifice, the Priest's servant came while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; all that the flesh-hook brought up, the Priest took for himself. So they did unto all Israël that came unto Shiloh.[2]

*First Responsory.*

My sins are many, yea, they are more in number than the sands of the sea; I am not worthy to look up toward heaven because of the multitude of my iniquities; for I have provoked Thee to anger, and done evil in Thy sight.

*Verse.* [3]For I acknowledge my transgression, and my sin is ever before me, for against Thee only have I sinned,—

*Answer.* And done evil in Thy sight.

*Second Lesson.* (15—17.)

ALSO before they burnt the fat,[4] the Priest's servant came, and said to the man that sacrificed: Give me flesh to cook for the Priest; for I will not have cooked flesh of thee, but raw. And he that sacrificed said unto him: Let the fat first be burnt this day, as the custom is; and then take as much as thy soul desireth. Then he answered and said unto him: Nay, but thou shalt give it me now, and if not, I will take it by force. Wherefore the sin of the young men was very great before the LORD, for they made men to abhor the offering of the LORD.

*Second Responsory.*[5]

O Lord, Thou hast hearkened unto

[1] I.e. David, 2 Kings (Sam.) vii. 8, 9, 11, 18.
[2] To see their iniquity, read Lev. vii. 29—37.
[3] Ps. l. 5, 6.
[4] Concerning this accusation see Lev. iii. 3—5, vii. 31.
[5] Founded on Solomon's Prayer at the Dedication of the Temple, 3 (1) Kings viii. 23.

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the prayer of Thy servant, that I might build a temple unto Thy Name. O God of Israël, bless Thou, and hallow this house for ever!

*Verse.* O Lord, Who keepest covenant with Thy servants that walk before Thee in all their heart.

*Answer.* O God of Israël, bless Thou, and hallow this house for ever!

*Third Lesson.* (18–21.)

BUT Samuel ministered before the LORD, being a child, girded with a linen ephod.[1] Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the solemn sacrifice. And Eli blessed Elkanah and his wife, and said unto him: The LORD give thee seed of this woman, for the loan which thou hast lent to the LORD. And they went unto their own home. The LORD therefore visited Hannah, and she conceived, and bare three sons and two daughters: and the child Samuel grew before the LORD.

*Third Responsory.*[2]

Hearken, O LORD, unto the cry and to the prayer which Thy servant prayeth before Thee to-day, that Thine eyes may be open and Thine ears attent toward this house day and night.

*Verse.* Look down from Thine high and holy place, O LORD, even from heaven Thy dwelling,—

*Answer.* Toward this house, day and night.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Toward this house day and night.

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*The next day, being Thursday, is kept the Feast of Corpus Christi, a Double of the First Class, which cannot be transferred. If a Double or Semidouble fall on the same day it is transferred till after the Octave, unless it be of the First or Second Class, when it is merely transferred to Friday. No notice is taken of a Simple. The Vespers on Wednesday evening are the First Vespers of Corpus Christi.*

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# Feast of Corpus Christi.

## *Feast of the Body of Christ.*[3]

### *Double of the First Class.*

*All as on Sundays except the following.*

*Note. When this Office is used as a Votive Office out of Paschal-time, the word* "Alleluia" *is omitted wherever it is here given in brackets.* [ ], *but when so used within Paschal-time the aforesaid word is inserted whenever given thus,* "* P. T. Alleluia," *in addition to the others. The further changes required in the Votive Office are given in a Note at the end.*[4]

FIRST VESPERS.

*Chapter and Prayer from Lauds.*

*First Antiphon.* [5]Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine. * P. T. Alleluia.

*Second Antiphon.* He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him. * P. T. Alleluia.

[1] A thing something like a dalmatic without sleeves. It reached towards the knees.

[2] From Solomon's Prayer at the Dedication of the Temple. 2 Par. (Chron.) vi. 40; 3 (1) Kings viii. 28.

[3] I.e. as really present in the Most Holy Sacrament of the Altar.

[4] As to the omission and addition of the Alleluia in the Votive Office the divergence of the authorities consulted by the translator causes him some uneasiness. In this translation the sense of the majority is followed.

[5] Heb. vi. 20; Gen. xiv. 18.

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*Third Antiphon.* I will take the cup of salvation, * and offer the sacrifice of thanksgiving. * P. T. Alleluia.

*Psalm CXV.*

I believed, therefore have I spoken, &c., (*p.* 153.)

*Fourth Antiphon.* Let the children of the Church be like olive-plants * round about the table of the Lord. * P. T. Alleluia.

*Psalm CXXVII.*

Blessed is every one, &c., (*p.* 169.)

*Fifth Antiphon.* The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat. * P. T. Alleluia.

*Psalm CXLVII.*

Praise the LORD, O Jerusalem, &c., (*p.* 170.)

*Hymn.*[1]

OF the glorious Body telling,
O my tongue, its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man for wine Christ's Blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore, we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In the new rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done. Amen.

*Verse.* [2]Thou didst send them from heaven—[Alleluia.]

*Answer.* Bread able to content every man's delight—[Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* [3]O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away. *[P. T. Alleluia.]

*At Compline and every other Office throughout the Feast and Octave the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.*

MATTINS.

*Invitatory.* O come, and let us worship Christ,
Of all the nations Lord, *
Who doth, to them that feed on Him,
The Bread of Life afford.
* P. T. Alleluia.

*Hymn.*[4]

LET old things pass away;
Let all be fresh and bright;
And welcome we with hearts renewed
This Feast of new delight.

Upon this hallowed eve,
Christ with His brethren ate,
Obedient to the olden Law,
The Pasch before Him set.

Which done,—Himself entire,
The True Incarnate God,
Alike on each, alike on all,
His sacred Hands bestowed.

He gave His Flesh; He gave
His Precious Blood; and said,
"Receive and drink ye all of This
For your salvation shed."

[1] Translation by the late Dr. Neale, (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)
[2] Wisd. xvi. 20.
[3] Wisd. xii. 1; xvi. 21.
[4] Translation by the Rev. E. Caswall.

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Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests the ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' Food;
The slave—O, wonder!—eats the Flesh
Of his Incarnate God!

O Blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thy eternal day. Amen.

FIRST NOCTURN.

*In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.*

*First Antiphon.* The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.[1] * P. T. Alleluia.

*Psalm I.*

Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

*Psalm IV.*

When I called, &c., (*p.* 172.)

*Third Antiphon.* [2]Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

*Psalm XV.*

Preserve me, O Lord, &c., (*p.* 11.)

*Verse.* [3]He gave them of the bread of heaven—[Alleluia.]

*Answer.* Man did eat Angels' bread —[Alleluia.]

*First Lesson.*

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xi. 20.)

WHEN ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

*First Responsory.*

[4]The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread. * P. T. Alleluia.

*Verse.* [5]Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

*Answer.* And they shall eat the flesh, and unleavened bread. * P. T. Alleluia.

*Second Lesson.*

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

*Second Responsory.*

[6]Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat. * P. T. Alleluia.

*Verse.* [7]Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.

*Answer.* This is the bread which the LORD hath given you to eat. * P. T. Alleluia.

*Third Lesson.*

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of

[1] John vi. 51.
[2] Ps. lxxvii. 24, 25.
[3] 1 Cor. v. 7, 8.
[4] John vi. 32.
[5] 1 Cor. x. 17; Heb. ix. 13, 14.
[6] Exod. xii. 6, 8.
[7] Exod. xvi. 12, 15.

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the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

*Third Responsory.*

[1]Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God. * P. T. Alleluia.

*Verse.* [2]If any man eat of this Bread, he shall live for ever.

*Answer.* And went in the strength of that meat [forty days and forty nights] unto the mount of God. * P. T. Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And went in the strength of that meat [forty days and forty nights] unto the mount of God. * P. T. Alleluia.

SECOND NOCTURN.

*First Antiphon.* The Lord remember our offering, * and accept our burnt-sacrifice. * P. T. Alleluia.

*Psalm XIX.*

The LORD hear thee, &c., (*p.* 17.)

*Second Antiphon.* The Lord prepareth His Table before us * in the presence of our enemies.

*Psalm XXII.*

The LORD is my Shepherd, &c., (*p.* 125.)

*Third Antiphon.* Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

*Psalm XLI.*

As the hart panteth, &c., (*p.* 34.)

*Verse.* [3]He fed them with the finest of the wheat—[Alleluia.]

*Answer.* And with honey out of the Rock did He satisfy them—[Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Thomas of Aquino.[4] (*17th or 57th of his Opuscula, or Lesser Works.*)

THE immeasurable benefits, which the goodness of God hath bestowed on Christian people, have conferred on them also a dignity beyond all price. "For what nation is there so great, who hath gods so nigh unto them, as the LORD, our God, is" unto us? (Deut. iv. 7.) The Only-begotten Son of God, being pleased to make us "partakers of the Divine nature," (2 Pet. i. 4,) took our nature upon Him, being Himself made Man that He might make men gods. And all, as much of ours as He took, He applied to our salvation. On the Altar of the Cross He offered up His Body to God the Father as a sacrifice for our reconciliation; He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His very Body for Meat, and the Same His very Blood for Drink, to be fed upon under the appearance of Bread and wine.

*Fourth Responsory.*

[5]As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body. * P. T. Alleluia.

*Verse.* [6]The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

*Answer.* Take, eat; this is My Body. * P. T. Alleluia.

*Fifth Lesson.*

O HOW precious a thing then, how marvellous, how health-giving, how furnished with all dainties, is the Supper [of the Lord!] Than His Supper can anything be more precious? Therein there is put before us for meat, not, as

[1] 3 (1) Kings xix. 6, 8.
[2] John vi. 51.
[3] Ps. lxxx. 17.
[4] March 7.
[5] Matth. xxvi. 26.
[6] Job xxxi. 31.

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of old time, the flesh of bulls and of goats, but Christ Himself, our very God. Than this Sacrament can any thing be more marvellous? Therein it cometh to pass that bread and wine are bread and wine no more, but in the stead thereof there is the Body and there is the Blood of Christ;[1] that is to say, Christ Himself, Perfect God and Perfect Man, Christ Himself is there, under the appearance of a little bread and wine. His faithful ones eat Him, but He is not mangled; nay, when [the veil which shroudeth Him in] this Sacrament is broken, in each broken piece thereof remaineth whole Christ Himself, Perfect God and Perfect Man. All that the senses can reach in this Sacrament, [look, taste, feel, smell, and the like, all these] abide of bread and wine, but the Thing is not bread and wine. And thus room is left for faith; Christ Who hath a Form That can be seen, is here taken and received not only unseen, but seeming to be bread and wine, and the senses, which judge by the wonted look, are warranted against error.

*Fifth Responsory.*

[2]JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me. * P. T. Alleluia.

*Verse.* My soul hath them[3] still in remembrance, and is humbled in me.

*Answer.* This do in remembrance of Me. * P. T. Alleluia.

*Sixth Lesson.*

THAN this Sacrament can anything be more health-giving? Thereby are sins purged away, strength renewed, and the soul fed upon the fatness of spiritual gifts. This Supper is offered up in the Church both for the quick and dead; it was ordained to the health of all, all get the good of it. Than this Sacrament can anything be more furnished with dainties? The glorious sweetness thereof is of a truth such that no man can fully tell it. Therein ghostly comfort is sucked from its very well-head. Therein a memorial is made of that exceeding great love which Christ showed in time of His sufferings. It was in order that the boundless goodness of that His great love might be driven home into the hearts of His faithful ones, that when He had celebrated the Passover with His disciples, and the last Supper was ended, the Lord "JESUS, knowing that His hour was come that He should depart out of this world, unto the Father, having loved His own which were in the world, He loved them unto the end," (John xiii. 1,)—and instituted this Sacrament, —— this Sacrament, the everlasting forth-"showing of His death until He come" again, (1 Cor. xi. 26,) —— this Sacrament, the embodied fulfilment of all the ancient types and figures, —— this Sacrament, the greatest miracle which He ever wrought, and the one mighty joy of them that now have sorrow, till He shall come again, and their heart shall rejoice, and their joy no man take from them. (John xvi. 22.)

*Sixth Responsory.*

[4]I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

*Verse.* I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

*Answer.* This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

*First Antiphon.* I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth. * P. T. Alleluia.

*Psalm XLII.*

Judge me, O God, &c., (*p.* 100.)

*Second Antiphon.* The Lord hath fed

[1] Panis et vinum in Christi Corpus et Sanguinem substantialiter convertuntur.
[2] Luke xxii. 20, 19.
[3] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.
[4] John vi. 48—51.

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us * with the finest of the wheat, and with honey out of the Rock[1] hath He satisfied us.

*Psalm LXXX.*

Sing aloud unto God, &c., (*p.* 64.)

*Third Antiphon.* It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

*Psalm LXXXIII.*

How lovely are Thy tabernacles, &c., (*p.* 66.)

*Verse.* [2]Thou bringest forth food out of the earth! [Alleluia.]

*Answer.* And wine that maketh glad the heart of man. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*26th Tract on John.*)

By use of meat and drink men would fain that "they shall hunger no more, neither thirst any more," (Apoc. vii. 16,) and yet there is but one Meat and one Drink, Which doth work in them that feed thereon that "this corruptible must put on incorruption, and this mortal put on immortality," (1 Cor. xv. 53,)—namely, communion with that general assembly[3] and Church of God's holy children, who are "kept in perfect peace," (Isa. xxvi. 3,) and are "all one," (John xvii. 11,) fully and utterly. And therefore it is, as men of God before our time have taken it, that our Lord JESUS Christ hath set before us His Body and His Blood in the likeness of things which, from being many, are reduced into one. In one loaf are many grains of corn, and one cup of wine the juice of many grapes. And now He giveth us to know how that which He spake cometh to pass, and how indeed "this Man can give us His Flesh to eat," and His Blood to drink.

*Seventh Responsory.*

[4]He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. * P. T. Alleluia.

*Verse.* [5]What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

*Answer.* Dwelleth in Me, and I in him. * P. T. Alleluia.

*Eighth Lesson.*

"HE that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." To dwell in Christ, therefore, and to have Him dwelling in us, is to "eat of that Bread and drink of that cup," (1 Cor. xi. 28,) and he which dwelleth not in Christ, and in whom Christ dwelleth not, without all doubt doth not spiritually eat His Flesh nor drink His Blood, although he do carnally and visibly press the Sacrament with his teeth; but, contrariwise, he "eateth and drinketh damnation to himself," because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said:—"Blessed are the pure in heart, for they shall see God." (Matth. v. 8.)

*Eighth Responsory.*

[6]As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. * P. T. Alleluia.

*Verse.* [7]With the bread of life and understanding hath the Lord fed him.

*Answer.* So he that eateth Me, even he shall live by Me. * P. T. Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* So he that eateth Me, even he shall live by Me. * P. T. Alleluia.

*Ninth Lesson.*

"AS the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." This is as though He said:—The Father hath sent Me into the world (John x. 36,) and I have emptied Myself [and taken upon Me the form of a

[1] 1 Cor. x. 4. [2] Ps. cili. 15. [3] Heb. xii. 23. [4] John vi. 56.
[5] Deut. iv. 7. [6] John vi. 57. [7] Ecclus. xv. 3.

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servant, and being found in fashion as a man], (Phil. ii. 7, 8.) I have My life from the Father, as One That is greater than I. (John xiv. 28.) He that eateth Me, even he, by thereby taking part in Me, shall live by Me. It is as having humbled Myself (Phil. ii. 8) that I live by the Father, but he that eateth Me, him will I raise up, (John vi. 54,) and so he shall live by Me. It is said:—"I live by the Father;" that is to say, He is of the Father, not the Father of Him, and yet not so, but that the Father and the Son are co-equal together. Also it is said:—"So he that eateth Me, even he shall live by Me," whereby He showeth the gracious work toward His people of Him Who is the "one Mediator between God and man," (1 Tim. ii. 5,) and not that He Which is eaten and he which eateth Him are co-equal together.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [1]Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table. [Alleluia.]

*Second Antiphon.* *Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven. [Alleluia.]

*Third Antiphon.* Out of Christ His bread shall be fat, * and He shall yield royal dainties.[2] [Alleluia.]

*Fourth Antiphon.* [3]The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.] [Alleluia.]

*Fifth Antiphon.* [5]To him that overcometh will I give of the hidden manna, * and will give him a new name. [Alleluia.]

*Chapter.* (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

*Hymn.*[6]

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
Who openest heaven's bright gates to all!
The attacks of many a foe oppress;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore;
He grant the life that shall not end,
Upon the heavenly country's shore.
Amen.

*Verse.* He maketh peace in thy borders. [Alleluia.]

*Answer.* And filleth thee with the finest of the wheat. [Alleluia.]

*Antiphon at the Song of Zacharias.* [7]I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever. [Alleluia.]

*Prayer throughout the Office.*

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Prov. ix. 1, 2. [2] Wisd. xvi. 20.
[3] Adapted from Jacob's blessing on Asher. Gen. xlix. 20. [4] Lev. xxi. 6.
[5] Apoc. ii. 17. [6] Translation extracted from the "Hymnal Noted." [7] John vi. 51.

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*Antiphon.* Wisdom, &c., (*First Antiphon at Lauds.*)

*The Psalms are LIII. and the two first parts of CXVIII.*

*In the Short Responsory, instead of* "Thou That sittest, &c.," *is said,*

*Verse.* Thou That wast born of the Virgin Mary.

*Chapter at the end.* (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

*Throughout this Service* "Alleluias" *are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.*

*Antiphon.* Thou feddest, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

He gave them of the bread of heaven —[Alleluia, Alleluia.]

*Answer.* He gave them of the bread of heaven.—[Alleluia, Alleluia.]

*Verse.* Man did eat Angels' bread.

*Answer.* [Alleluia, Alleluia.]

*In the Votive Office out of Paschal-time:* "The bread of heaven."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He gave them of the bread of heaven. [Alleluia, Alleluia.]

*Verse.* He fed them with the finest of the wheat. [Alleluia.]

*Answer.* And with honey out of the rock did He satisfy them. [Alleluia.]

SEXT.

*Throughout this Service* "Alleluias" *are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.*

*Antiphon.* Out of Christ, &c. (*Third Antiphon at Lauds.*)

*Chapter.* (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

*Short Responsory.*

He fed them with the finest of the wheat. [Alleluia, Alleluia.]

*Answer.* He fed them with the finest of the wheat. [Alleluia, Alleluia.]

*Verse.* And with honey out of the rock did He satisfy them.

*Answer.* [Alleluia, Alleluia.]

*In the Votive Office out of Paschal-time:* "The finest of the wheat."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He fed them with the finest of the wheat. [Alleluia, Alleluia.]

*Verse.* Thou bringest forth food out of the earth. [Alleluia.]

*Answer.* And wine that maketh glad the heart of man. [Alleluia.]

NONE.

*Throughout this Service* "Alleluias" *are added as if it were Paschal-time, except when used as a Votive Office out of Paschal-time.*

*Antiphon.* To him that overcometh, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Thou bringest forth food out of the earth. [Alleluia, Alleluia.]

*Answer.* Thou bringest forth food out of the earth. [Alleluia, Alleluia.]

*Verse.* And wine that maketh glad the heart of man.

*Answer.* [Alleluia, Alleluia.]

*In the Votive Office out of Paschal-time:* "Out of the earth."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou bringest forth food out of the earth. [Alleluia, Alleluia.]

*Verse.* He maketh peace in thy borders. [Alleluia.]

*Answer.* And filleth thee with the finest of the wheat. [Alleluia.]

SECOND VESPERS.

*All as the First, except the following:*

*Antiphon at the Song of the Blessed Virgin.* Holy exceedingly is the Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,[1] do get grace abundantly to our souls, and do take pledge of the glory which

[1] 1 Cor. xi. 26.

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shall hereafter be revealed in us.[1] [Alleluia.]

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OFFICE OF CORPUS CHRISTI AS A VOTIVE OFFICE, IN HONOUR OF THE MOST HOLY SACRAMENT, ON THURSDAYS.

*It is permitted that on all Thursdays, with certain exceptions, the Office of Corpus Christi, with certain alterations, be said instead of the Office of the day.*

*The Thursdays excepted are*

*(a.) Any Thursday whatsoever upon which Nine Lessons are read, either by reason of the Week-Day Office, or of any Festal Office either belonging to the day or transferred to it.*

*(b.) The Thursdays in Advent, Lent, and the Octaves of Easter and Pentecost.*

*(c.) All Eves.*

*(d.) Thursdays to which the Sunday Office may be transferred according to the Rye.* iv. 4, 5.

*The alterations in the Office itself are*

*(a.) It is semidouble, with the Common Commemorations at Vespers and Lauds, and Preces at Compline and Prime. Its relations to a Simple Office on Thursday itself, or a Semidouble or Double Office on Wednesday or Friday, are arranged in the same way as if it were a Semidouble Festival.*

*(b.) The saying or omitting of the "Alleluia" is as immediately heretofore given in the Office itself.*

*(c.) The Lessons of the First Nocturn are from Scripture according to the Season.*

*(d.) The Lessons of the Second Nocturn are*

*In January and February, as on Saturday within the Octave.*

*In March and April, as on Sunday within the Octave.*

*In May and June, as on Monday within the Octave.*

*In July and August, as on Tuesday within the Octave.*

*In September and October, as on Wednesday within the Octave.*

*In November and December, as on the Octave Day.*

*(e.) The Lessons of the Third Nocturn are*

*In January and February as on Friday within the Octave.*

*In March and April, as on Saturday within the Octave.*

*In May and June, as on Monday within the Octave.*

*In July and August, as on Tuesday within the Octave.*

*In September and October, as on Wednesday within the Octave.*

*In November and December, as on the Octave Day.*

*N.B. In Paschal-time Prime and Compline are said in the Paschal manner.*

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## Friday.

*Sixth Day, within the Octave of the Feast of the Body of Christ.*

*All as on the Feast except that the Antiphons are not doubled and the following*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (ii. 27.)

AND there came a man of God unto Eli, and said unto him: Thus saith the LORD: Did not I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house? And I chose him out of all the tribes of Israël to be My Priest, to go up unto Mine Altar, and to burn incense unto Me, and to wear an ephod before Me. And I gave unto the house of thy father all the offerings made by fire of the children of Israël. Wherefore kick ye at My sacrifice, and at Mine offerings which I have commanded, that they should be offered in My habitation? And honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israël, My people?

*Second Lesson.*

WHEREFORE, the LORD God of Israël saith: I said indeed that thy house, and the house of thy father should minister before Me for ever. But now the LORD saith: Be it far from Me; for them that honour Me, I will honour; and they that despise Me shall be lightly esteemed. Behold, the days come that

[1] Rom. viii. 18.

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I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see thine enemy in My habitation, and in all the wealth [which God shall give] Israël; and there shall not be an old man in thine house for ever. Nevertheless, I will not utterly cut off every man of thine from Mine altar; lest thine eyes fail, and thy soul faint: but great part of thine house shall die when they come to man's estate.

*Third Lesson.*

AND this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: In one day they shall die both of them. And I will raise Me up a faithful Priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house: and he shall walk before Mine Anointed for ever. And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say: Put me, I pray thee, into one of the Priest's offices, that I may eat a piece of bread.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Thomas of Aquino. (*Lesser works, 57.*)

IT serveth well therefore to the edifying of the faithful to make memorial of the institution of this so health-giving and so wonderful a Sacrament, that we may worship the unspeakable way by the which the Divine Presence in-dwelleth in this Sacrament, Which we see, and may praise the power of God whereby in this Sacrament are wrought so many wonders, yea, and also give God some of those thanks which we owe unto Him for this so health-giving gift of His loving-kindness. It is true that on the Day of the Supper of the Lord,[1] on which day we know it to have been that He ordained this Sacrament, at the solemn celebration of the Mass, the memory of the instituting thereof is more particularly mentioned, but all the rest of the Services on that day deal chiefly with Christ Suffering, to worshipping of Whom the Church doth at that season give all her mind.

*Fifth Lesson.*

BUT, that the congregation of Christ's faithful people might celebrate with an whole Festal Office all to itself the institution of this so great Sacrament, Urban IV., Bishop of Rome, being touched with love toward this said Sacrament, hath made a godly ordinance that the memory of the said institution should be celebrated by all the faithful upon the Fifth Day of the week, next after the Eighth Day of Pentecost. From one end of the year to the other we use this Sacrament to our souls' health, and we more particularly celebrate the institution thereof at that season wherein the Holy Ghost taught the hearts of the disciples to acknowledge the mysteries thereof, for then it was, as we read, that "they continued steadfastly in [the Apostles' doctrine and fellowship, and in] breaking of Bread, [and in prayers."] (Acts ii. 42.)

*Sixth Lesson.*

AND, moreover, to the end that on the aforesaid Thursday, and the seven days next following, the memory of this health-giving Institution might be the more honourably celebrated, and the Feast thereby be held in more excellent worship, the above-named Bishop of Rome, after the manner of the doles which in Cathedral Churches are given to such as come to the singing or saying of the Canonical Hours by night and day, hath out of his Apostolic bounty granted spiritual rewards[2] to all such as in their own persons are present in the Church at the divers Canonical Hours during all this Festival, thereby to stir up the faithful to come to the keeping of this great Feast in greater eagerness and numbers.

THIRD NOCTURN.

(*Read in the Votive Office in January and February.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh

[1] Maundy Thursday. [2] See these and other Indulgences in the Raccolta, p. 110.

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is meat indeed and My Blood is drink indeed. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*17th Tract on John.*)

We have heard from the Gospel the words of the Lord which follow [those that formed the subject of my] earlier discourse. To your ears and understandings we owe a discourse on these also, and to-day it becometh very well, for it is upon that Body of the Lord, Which He professeth Himself that He "will give for the life of the world," "that a man may eat thereof and not die." He hath made manifest how He giveth, and What is His Gift, where He saith: "He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." The sign to show whether a man hath or hath not eaten that Flesh and drunk that Blood, is whether or not he dwelleth in Christ and Christ in him, whether or not he is a guest of Christ and Christ of his, whether or not he so cleaveth unto Christ, that Christ be not parted from him.

*Eighth Lesson.*

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose Head is He, eating His Flesh, and cleaving alway to His Oneness. "Many of His disciples when they had heard this . . . . went back, and walked no more with Him"—for they understood not by "Flesh" any flesh other than such as they themselves were made of. The Apostle saith, (and very true it is): "To be carnally minded is death." (Rom. viii. 6.) The Lord giveth us His Flesh to eat, and to understand it carnally is death. Where He saith: "Whoso eateth My Flesh . . . . hath eternal life"—we must not understand this His Flesh carnally, as did they of whom it is written: "Many of His disciples"—(not His enemies)—"when they heard this, said: This is an hard saying—who can hear it?"

*Ninth Lesson.*

IF His disciples took His words for an hard saying, how did His enemies take them? And, nevertheless, thus it behoved to speak them if all men were not to understand them. A Divine mystery ought to make us thoughtful, not to repel us; and yet, when the Lord JESUS Christ spoke thus in mystery, many of His disciples went back and walked no more with Him. They believed not that He was speaking of some great thing, and darkly announcing in these words a bounty. They understood but as they pleased, even after the manner of men, that JESUS was able, or that JESUS meant, to give that Flesh wherewith the Word is clothed on, as it were, in slices, to them that believe on Him. And they said: "This is an hard saying—who can hear it?"

## Saturday.

*The Sabbath within the Octave of the Feast of the Body of Christ.*

*All as on the Feast-day, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (iii. 1.)

AND the child Samuel ministered unto the Lord before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass on a certain day, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see: ere the lamp of God went out, Samuel was laid down to sleep in the temple of the LORD, where the Ark of God was. And the LORD called Samuel. And he answered: Here am I. And he ran unto Eli, and said: Here am I, for thou calledst me. And he said: I called not; go back and sleep. And he went and slept. And the LORD called yet again: Samuel. And Samuel arose, and went to Eli, and said: Here am I, for thou didst call me. And he answered: I called not, my son; go back and sleep. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

*Second Lesson.*

AND the LORD called Samuel again, the third time. And he arose, and went to Eli, and said: Here am I, for thou didst call me. And Eli perceived that the LORD had called the child, and

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he said unto Samuel: Go, and sleep; and it shall be, if He call thee, that thou shalt say: Speak, LORD; for Thy servant heareth. So Samuel went, and slept in his place. And the LORD came, and stood, and called, as at other times: Samuel, Samuel. Then Samuel answered: Speak, [1Lord,] for Thy servant heareth. And the LORD said to Samuel: Behold, I will do a thing in Israël, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

*Third Lesson.* (2v. 15.)

AND Samuel slept until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said: Samuel, my son, and he answered and said: Here am I. And he said: What is the thing that [3the Lord] hath said unto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide anything from me of all the things that He said unto thee. And Samuel told him every whit, and hid nothing from him. And he said: It is the LORD; let Him do what seemeth Him good. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israël, from Dan even to Beer-sheba, knew that Samuel was established a Prophet of the LORD.

SECOND NOCTURN.

(*Read in the Votive Office in January and February.*)

*Fourth Lesson.*

The Lesson is taken from the Sermons of S. John Chrysostom [Patriarch of Constantinople.] (61*st Homily to the people of Antioch.*)

DEARLY beloved brethren, it behoveth us to learn the miracle of the Mysteries—what the Gift is, and why It was given, and what is the use thereof. "We, being many, are one body," saith [the Apostle Paul, (1 Cor. x. 17,) and again]—"We are members of His Body, of His Flesh, and of His Bones." (Eph. v. 30.) Only the initiated[4] will now understand what I say. That this union may take place, not by love only, but verily and indeed, we ought to mingle our own with His Flesh. And this is done by eating that Food Which He hath given unto us, being fain to manifest that exceeding great love which He beareth to us-ward. To this end He hath mingled Himself with us, and infused His Body into our bodies, that we may be one together, like as the limbs of a man and his head are all of one body. Such union do they long for that love much.

*Fifth Lesson.*

WHEN we come back from that Table we ought to be like so many lions breathing fire, dreadful to the devil. Our thoughts ought to be concentrated on our Great Head and the love which He showeth us. Many fathers and mothers there are who give their children to others to nurse, but I, saith the Lord to His children, I am not so, but I feed you with Mine Own Flesh, and join Myself to you, fain that ye all should be sons of noble blood now, and giving you a noble hope of that which ye shall be hereafter. I was content to become your Brother, I for your sakes have taken unto Me Flesh, and Blood, and that Flesh and Blood wherein I am become your Brother, the Same give I in turn unto you.

*Sixth Lesson.*

LET us then, dearly beloved brethren, take good heed to ourselves, as unto the holders of so great mercies, and when any foul word springeth to our lips, or we feel anger taking possession of us, or the sting of any other sinful passion, let

[1] Not in the Hebrew.

[2] The omitted verses (13 and 14) are: "For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

[3] Not in the Hebrew.

[4] I.e. the baptized, the Church's doctrine on the Eucharist being concealed from the catechumens.



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us call to mind of What we have been counted worthy, and let that remembrance still the unruly motion. As often as we take that Body, as often as we taste that Blood, let us think how that we feed on Him Who is sitting on high, adored of Angels, at the right hand of the Eternal Power. Ah me, how many a way is open to us whereby we may be saved! He hath made us His—He hath given His Body to us—and we still are not turned away from evil!

THIRD NOCTURN.

(*Read in the Votive Office in March and April.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed and My Blood is drink indeed. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*27th Tract on John.*)

I have said, my brethren, that what the Lord hath set before us, in eating of His Flesh and drinking of His Blood, is that we should dwell in Him, and He in us. We dwell in Him when we are His members, and He dwelleth in us when we are His temple. But the bond whereby we are made His members is oneness; and what is the cause of oneness but love? And love of God, whence is it? Ask the Apostle. "The love of God," saith he, "is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 5.)

*Eighth Lesson.*

SO "it is the spirit that quickeneth." It is the spirit that maketh lively the limbs, nor is the quickening power of the spirit shed through any limbs but such as remain in union with the body whose the spirit is. The spirit that thou hast in thee, O man, and whereby thou art a man, doth that spirit shed life through any limb cut off from thy flesh? By "spirit," I mean soul. The soul quickeneth no limb but such as remain attached to the body. Cut one off, and the soul quickeneth it no more, for it is separate from the oneness of thy body.

*Ninth Lesson.*

THESE things I say, that we may love oneness and dread division. In sooth, there is nothing which a Christian ought so much to dread, as to be cut off from the Body of Christ. If he be cut off from the Body of Christ, he is no longer a member of Christ, and the Spirit of Christ no longer quickeneth him. "Now, if any man," saith the Apostle, "have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

"Spirit and life"—what meaneth this? It is to be taken spiritually. Hast thou taken it spiritually? Then the words the Lord spake, unto thee they are spirit and they are life. Hast thou taken it carnally? Then the words of the Lord are still indeed spirit and life—but not for thee.

VESPERS.

*All as the First Vespers of the Feast, except the following.*

*Chapter and Prayer from the following Lauds.*

*Verse.* He fed them with the finest of the wheat. Alleluia.

*Answer.* And with honey out of the rock did He satisfy them. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* The child Samuel ministered unto God * before Eli, and the word of the Lord was precious in his sight.

*A Commemoration is made of the Octave, from the Second Vespers of the Feast.*

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## Second Sunday after Pentecost.

*The Lord's Day within the Octave of the Body of Christ.*

*Semidouble.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

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FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (iv. 1.)

AND it came to pass in those days that the Philistines gathered themselves together to battle. And Israël went out against the Philistines to battle, and pitched beside the Stone-of-help.[1] And the Philistines came to Aphek, and put themselves in array against Israël. And when they joined battle, Israël fled before the Philistines, and there were smitten in the field in that battle about four thousand men. And when the people were come into the camp, the elders of Israël said: Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the Ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

*Second Lesson.*

SO the people sent to Shiloh and took from thence the Ark of the covenant of the LORD of hosts, Which dwelleth between the Cherubim:[2] and the two sons of Eli, Hophni and Phinehas, were with the Ark of the covenant of God. And when the Ark of the covenant of the LORD came into the camp, all Israël shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said: What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the Ark of the LORD was come into the camp.

*Third Lesson.*

AND the Philistines were afraid, for they said: God is come into the camp. And they groaned and said: Woe unto us! for there hath not been such a shouting yesterday or the day before. Woe unto us! who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israël was smitten, and they fled every man into his tent; and there was a very great slaughter, for there fell of Israël thirty thousand footmen. And the Ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain.[3]

SECOND NOCTURN.

(*Read in the Votive Office in March and April.*)

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom [Patriarch of Constantinople.] (*60th Homily to the people of Antioch.*)

THE Word saith: "This is My Body." This we confess, and believe, and, with spiritual eyes, do see. Christ hath not left unto us Himself in such form as that we can see, hear, touch, smell, or taste Him; and yet hath He left Himself unto us in things which we can see, hear, touch, smell, and taste, and which all men may understand. Thus also is it in baptism; by mean of water, which men perceive outwardly, is given unto them a gift which they can grasp only inwardly, that is, a new birth. If we had no bodies, then would these things be given us without any outward and visible signs, but since we are here made up of souls and bodies, there are given unto our souls gifts which they can grasp, in outward signs which our bodies may perceive. How many there

[1] Viz. near the place where was afterwards erected a "standing stone" so named, between Mizpeh and Shen. See vii. 1—12.

[2] An allusion, if not a reference, to the two figures of these creatures, made of wood plated with gold, which were on the top of the ark, overshadowing the mercy-seat with their wings. See Exod. xxv. 10—22.

[3] The narrative continues how that a man "with his clothes rent, and with earth upon his head," came and told Eli at Shiloh: "'Israël is fled before the Philistines—and there hath been also a great slaughter among the people—and thy two sons also, Hophni and Phinehas, are dead—and the Ark of God is taken.—' And . . . . when he made mention of the Ark of God, [Eli] fell from off his seat backward, by the side of the gate; and his neck brake, and he died."



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be which say: I would that I could see His comely presence, His Face, His garments, even His shoes! Behold, thou dost see and touch Him, yea, thou dost feed upon Him. And wouldest thou behold His raiment? Lo, He hath given unto thee not only to behold it, but to feed upon it, and handle it, and take it into thyself.

*Fifth Lesson.*

TO this table of the Lord let none dare to draw near with squeamishness or carelessness. Let all be fiery, all hot, all roused. To the Jews it was commanded touching the Paschal lamb, (Exod. xii. 11,): "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD's Passover." But thou needest to be more watchful than they. They were just about to travel from Egypt to Palestine, and therefore they bore the guise of travellers; but the journey that lieth before thee is from earth to heaven. And therefore it behoveth thee in all things to be on thy guard, for the punishment of him that eateth or drinketh unworthily is no light one. (1 Cor. xi. 27.) Bethink thee how thou art indignant against him which betrayed, and them that crucified the Lord; and look to it well that thou also be not "Guilty of the Body and Blood of the Lord." As for them, they slew His Most Holy Body; but thou, after all that He hath done for thee, dost thrust Him into thy polluted soul. For His love, it was not enough to be made Man, to be buffeted, and to be crucified; He hath also mingled Himself with us, by making us His Body, and that not by faith only, but verily and indeed.

*Sixth Lesson.*

CAN anything be purer than that man ought to be, who eateth of this great Sacrifice? Can sun-beam be clearer than that hand ought to be which breaketh this Flesh?—that mouth, which is filled with that spiritual fire?—that tongue, which is reddened by that Blood, awful exceedingly? That whereon the Angels quail to look, neither dare to gaze steadfastly upon It, because of the blinding glory that shineth therefrom, upon This we feed, with This we become one, and are made one body of Christ, and one flesh. "Who can utter the mighty acts of the LORD? who can show forth all His praise?" (Ps. cv. 2.) Where is the shepherd which feedeth his flock with his own blood? Nay, why should I say, shepherd? Many mothers there be, who after all the pains of travail, give their own little ones to strangers to nurse. But so would not He, but feedeth us with His Own Blood, and maketh us to grow up in His Own substance.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiv. 16.)

AT that time: JESUS spake unto the Pharisees this parable: A certain man made a great supper, and bade many. And so on.

Homily by Pope St. Gregory [the Great.] (*36th upon the Gospels.*)

Dearly beloved brethren, between the dainties of the body and the dainties of the mind there is this difference, that the dainties of the body, when we lack them, raise up a great hunger after them, and when we devour them, straightway our fulness worketh in us nioeness. But about the dainties of the mind we are nice while as yet we lack them, and when we fill ourselves with them, then are we an-hungered after them, and the more, being an-hungered, we feed thereon, the more are we an-hungered thereafter. In the bodily dainties, the hunger is keener than the fulness, but in the spiritual the fulness is keener than the hunger. In the bodily, hunger gendereth fulness, and fulness niceness; in the spiritual, hunger indeed gendereth fulness, but fulness gendereth hunger.

*Eighth Lesson.*

SPIRITUAL dainties, in the very eating, do stir up the keenness of hunger in the mind which they fill, for, the more we taste their sweetness, the better we know how well they deserve to be loved; and, if we taste them not, we cannot love them, for we know not how sweet they be. And who can love that whereof he knoweth nothing? Hence saith the Psalmist: "O taste and see that the LORD is good," (Ps. xxxiii. 9,)

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that is, as it were, "If ye taste not, ye shall not see His goodness: but let your heart once taste the bread of life, and then indeed, having tasted and proved His sweetness, ye shall be able to love Him." But these were the dainties which man lost when he sinned in Eden, and when he had shut his own mouth against the sweet bread whereof if any man eat he shall live for ever, he forsook paradise.

*Eighth Responsory.*

[1]A certain man made a great supper, and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

*Verse.* [2]Come, eat of my bread, and drink of the wine which I have mingled for you.

*Answer.* For all things are now ready.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For all things are now ready.

*Ninth Lesson.*

AND we that, from the first man, are born under the afflictions of this pilgrimage, are come into the world smitten with niceness; we know not what we ought to want, and the disease of our niceness groweth the worse, as our soul draweth itself the more away from that bread of sweetness. We are no longer an-hungered after inward dainties, since we have lost the use of feeding on them. And so in our niceness we starve, and the sickness of long famishing maketh prey of our health. We will not eat of that inward sweetness which is made ready for us, and being enamoured only of things outward we sink into the wretchedness of loving starvation.

LAUDS.

*Chapter.* (1 John iii. 13.)

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren.

*Verse.* He gave them of the bread of heaven—Alleluia.

*Answer.* Man did eat Angels' bread—Alleluia.

*Antiphon at the Song of Zacharias.*

[1] Luke xiv. 16, 17.

A certain man made a great supper, * and bade many; and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

*Prayer throughout the day.*

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration of Corpus Christi is made, taken from the Lauds of the Feast.*

*Chapter at the end of Prime.* (1 John iii. 18.)

MY little children, let us not love in word, neither in tongue, but in deed, and in truth.

*At Terce, Chapter from Lauds.*

*Chapter at Sext.* (1 John iii. 16.)

HEREBY perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.

*Chapter at None as at the end of Prime.*

VESPERS.

*All as at the First Vespers of Corpus Christi, except the following.*

*Chapter and Prayer from Lauds.*

*Verse.* He fed them with the finest of the wheat—Alleluia.

*Answer.* And with honey out of the rock did He satisfy them—Alleluia.

*Antiphon at the Song of the Blessed Virgin.* Go out quickly into the streets * and lanes of the city, and compel the poor and the maimed, and the halt, and the blind, to come in: that my house may be full—Alleluia.

*Commemoration of Corpus Christi from the Second Vespers of the Feast.*

[2] Prov. ix. 5.

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## Monday within the Octave of Corpus Christi.

*Second Day, within the Octave of the Feast of the Body of Christ.*

*Semidouble.*

*All as on the Feast except that the Antiphons are not doubled and the following.*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (v. 1.)

AND the Philistines took the Ark of God, and brought it from the Stone-of-help unto Ashdod. When the Philistines took the Ark of God, they brought it into the house of Dagon, and set it by Dagon.[1] And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the Ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the LORD; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.[2]

*Second Lesson.*

BUT the hand of the LORD was heavy upon them of Ashdod, and He destroyed them; and the farms and the fields in all that coast brake forth;[3] and mice were begotten; and there was confusion in the city, a great destruction. And when the men of Ashdod saw the plague, they said: The Ark of the God of Israël shall not abide with us, for His hand is sore upon us, and upon Dagon our god. They sent therefore, and gathered all the lords of the Philistines unto them, and said: What shall we do with the Ark of the God of Israël? And they of Gath answered: Let the Ark of the God of Israel be carried about unto Gath.

*Third Lesson.*

AND they carried the Ark of the God of Israël about thither. And it was so, that when they carried it about, the hand of the LORD was against every one of their cities with a very great destruction, and He smote the men of every city, both small and great. Therefore they sent the Ark of God to Ekron. And it came to pass, as the Ark of God came to Ekron, that the Ekronites cried out, saying: They have brought about the Ark of the God of Israël to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines and said: Send away the Ark of the God of Israël, and let it go again to his own place, that it slay us not, and our people. For there was an horror of death in all the cities, and the hand of God was very heavy there.

SECOND NOCTURN.

(*Read in the Votive Office in May and June.*)

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom [Patriarch of Constantinople.] (*Continuation of the 60th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last

[1] An idol, with the head and hands of a man, and the rest of his body that of a fish.

[2] Here it is added in the original: "Therefore neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

[3] According to the present Hebrew text, which here differs much from the Latin, the meaning is that the inhabitants were seized with the disease called Hæmorrhoids.

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Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

*Fifth Lesson.*

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest, but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

*Sixth Lesson.*

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judas Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

THIRD NOCTURN.

(*Read in the Votive Office in May and June.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1—3.) This meat was the same spiritually but not really; they ate manna—we eat Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like—not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drink Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a

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figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lift up his hand, and with his rod he smote the rock twice, and the water came out abundantly." (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

*Eighth Lesson.*

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

*Ninth Lesson.*

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willeth to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a mis-shapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

## Tuesday.

*Third Day within the Octave of the Feast of the Body of Christ.*

*Semidouble.*

*All as on the Feast except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (vi. 1.)

AND the Ark of the LORD was in the country of the Philistines seven months, and the Philistines called for the priests and the diviners, saying: What shall we do to the Ark of the LORD? Tell us wherewith we shall send it to his place. And they said: If ye send away the Ark of the God of Israël, send it not empty; but in any wise return Him a trespass-offering; then shall ye be healed, and it shall be known to you why His hand is not removed from you.[1]

*Second Lesson.*

WHEREFORE do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he was smitten, did he not let the people go, and they departed? Now, therefore, take, and make a new cart, and two milch kine, on which there hath come no yoke; tie the kine to the cart, and shut up their calves at home. And take the Ark of the LORD, and lay it upon the cart, and put the jewels of gold, which ye return Him for a trespass offering, in a coffer by the side thereof; and send it away that it may go. And see; if it goeth up by the way of his own coast to Beth-shemesh, then He hath done us this great evil; but if not,

[1] The two next verses contain a recommendation to send with the Ark, as a trespass-offering, certain objects made of gold.

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then we shall know that it is not His hand that smote us—it was a chance that happened to us. And the men did so.

*Third Lesson.*

AND the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand nor to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the Ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there—where there was a great stone. And they clave the wood of the cart, and offered the kine upon it, a burnt-offering unto the LORD. And the Levites took down the Ark of God.

SECOND NOCTURN.

(*Read in the Votive Office in July and August.*)

*Fourth Lesson.*

The Lesson is taken from the Letter written to Cæcilius by the Holy Martyr Cyprian, Bishop [of Carthage.] (*Bk.* ii. *Ep.* 3.)

IN the deed of the Priest Melchisedek we see a type of the Sacrament of the Lord's Sacrifice. For thus it is written in the writings of God:—"And Melchisedek King of Salem brought forth bread and wine: for he was the Priest of the Most High God: and he blessed" Abraham. (Gen. xiv. 18.) That Melchisedek was a type of Christ, the Holy Ghost Himself doth testify in the Psalms, where the First Person of the Holy Trinity, even the Father, is set before us as saying unto the Second Person, that is, the Son:—"Before the day-star have I begotten Thee. . . . Thou art a Priest for ever, after the order of Melchisedek." (cix. 3, 4.) And verily that sameness of order cometh of this sacrifice, and proceedeth from this, that Melchisedek was the Priest of the Most High God; that he offered bread and wine; and that he blessed Abraham.

*Fifth Lesson.*

WHAT Priest of the Most High God is there, more so than is our Lord JESUS CHRIST?—He Who hath made an offering unto God the Father, and the same offering that Melchisedek made, bread and wine, that is to say, His Own Flesh and His Own Blood. And, as touching Abraham, that ancient blessing was spoken likewise by fore-knowledge upon us. For if Abraham believed God and it was accounted to him for righteousness, verily, whosoever believeth God and liveth by faith, the same is found righteous, and is shown unto us that he is already blessed in faithful Abraham, and justified—as the Apostle Paul proveth, where he saith:—"Abraham believed God and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, fore-seeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 6—8.)

*Sixth Lesson.*

IN Genesis, therefore, in order that the Priest Melchisedek might in due order pronounce the blessing upon Abraham, there was first offered a typical sacrifice, consisting of bread and wine. This was the offering which our Lord JESUS CHRIST completed and fulfilled, when He offered up bread and a cup of wine mingled [with water]. This fulfilment by Him Who came to fulfil (Matth. v. 17,) utterly satisfied the truth of the image which had gone before. The Holy Ghost doth by Solomon also clearly foreshadow, as it were in a parable, the Lord's Sacrifice, pointing to the victim slain, and the bread and the wine, and the Altar likewise, and the Apostles; as it is written:—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her servants, she crieth upon the highest places of the city, saying: Whoso is simple, let him turn in hither unto me. As for them that want understanding, she saith to them. Come, eat of my bread, and drink of the

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wine which I have mingled for you." (Prov. ix. 1—5.)

THIRD NOCTURN.

(*Read in the Votive Office in July and August.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"Not as your fathers did eat manna, and are dead." Wherefore did they eat and die? Because they believed only that which they saw; and that which they saw not, they understood not. Therefore were they your fathers, because ye are like unto them. Doth this death, my brethren, mean that death which is outward and bodily? And do not we also die, who eat of that Bread Which cometh down from heaven? That death died they, and so shall we also, as far, as I have said, as is meant that death which is outward and bodily.

*Eighth Lesson.*

BUT the death whereof the Lord doth sound the alarm, the death that their fathers died, is another death than that which is outward and bodily. Moses ate manna, Aaron ate manna, Phinehas ate manna, many ate manna in whom the Lord was well pleased—and these are not dead. Wherefore? Because they understood spiritually that outward bread, spiritually hungered thereafter, spiritually tasted thereof, and spiritually were satisfied therewith. So also do we this day feed on a visible food, but the Sacrament is one thing, and the grace of the Sacrament is another.

*Ninth Lesson.*

O HOW many there be which receive at the Altar, and die, yea, die even in the very receiving! Whence the Apostle saith:—"[He that eateth and drinketh unworthily] eateth and drinketh damnation to himself." (1 Cor. xi. 29.) Is it not written:—"When JESUS had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him?" (John xiii. 26, 27.) And yet he took it. And when he had eaten it, the enemy entered in and possessed him. Not because what he ate was evil, but because he, being evil, dared to eat that which was good. Look to it well, then, brethren, that ye take spiritually the Bread Which cometh down from heaven. Bring innocency with you to the Altar. Though your sins be daily, let them not be deadly. Before ye draw near to the Altar, think well what it is that ye say:—"Forgive us our trespasses, as we forgive them that trespass against us." "For, if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matth. vi. 14)—and ye may draw near boldly, for unto you It is Bread, and not poison.

## Wednesday.

*Fourth Day within the Octave of the Feast of the Body of Christ.*

*Semidouble.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (vi. 19.)

AND [the Lord][1] smote the men of Beth-shemesh, because they had looked into the Ark of the LORD, even He smote of the people three-score and ten men and fifty thousand of the people. And the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Beth-shemesh said: Who is able to stand before this Holy LORD God? and to whom shall He go up from us? And they sent messengers to the in-

[1] I venture to substitute this for "He" for the sake of clearness. Latin: Percussit autem de viris, &c.,

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habitants of Kirjath-jearim, saying: The Philistines have brought again the Ark of the LORD; come ye down, and fetch it up to you. (viii. 1.) And the men of Kirjath-jearim came, and fetched up the Ark of the LORD, and brought it into the house of Abinadab at Gibeah. And they sanctified Eleazar his son to keep the Ark of the LORD.

*Second Lesson.*

AND it came to pass that from the day that the Ark of the LORD came to abide in Kirjath-jearim, the time waxed long, until it was already the twentieth year that it had abode there. And all the house of Israël lamented after the LORD. And Samuel spake unto all the house of Israël, saying: If ye do return unto the LORD with all your hearts, then put away the strange gods from among you, the Baalim and the Ashtaroth,[1] and prepare your hearts unto the LORD, and serve Him only; and He will deliver you out of the hand of the Philistines. Then the children of Israël did put away the Baalim and the Ashtaroth, and served the LORD only.

*Third Lesson.*

AND Samuel said: Gather all Israël to Mizpeh, and I will pray for you unto the LORD. And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there: We have sinned against the LORD. And Samuel judged the children of Israël in Mizpeh. And when the Philistines heard that the children of Israël were gathered together to Mizpeh, the lords of the Philistines went up against Israël. And when the Children of Israël heard it, they were afraid of the Philistines. And they said to Samuel: Cease not to cry unto the LORD our God for us, that He will save us out of the hand of the Philistines.

SECOND NOCTURN.

(*Read in the Votive Office in September and October.*)

*Fourth Lesson.*

The Lesson is taken from the Book upon the Sacraments, written by St. Ambrose,[2] Bishop [of Milan.] (*Bk.* iv. *ch.* 4.)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed. Perchance, thou sayest: Here, it is my bread which is used. But that bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the Body of Christ? Through the Consecration. And in what words, and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words, but Christ's.

*Fifth Lesson.*

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the

[1] I.e., shrines and images of Baal and Astarté—a couple of idols, respectively male and female, much in vogue in Syria. What they represented is not quite agreed. Gesenius thinks they were meant for the planets Jupiter and Venus, but Baal (that is, Lord) sometimes means the sun. The worship of the female deity, who was worshipped as reigning over lust, consisted mostly of acts of studied impurity almost incredible to Christian ears.

[2] Pseudo-Ambrose.

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Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is done; He hath commanded, and it standeth fast."

*Sixth Lesson.* (*ch. 5.*)

AND now I come back to my text. It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven, or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he shall never die." (John xi. 26.) [1]Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

THIRD NOCTURN.

(*Read in the Votive Office in September and October.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 55.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St. Hilary, Bishop [of Poitiers.][2] (*Bk.* viii. *on the Trinity.*)

When we speak concerning the things of [God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.

*Eighth Lesson.*

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befalleth not them to find it true, who deny that Christ JESUS is Very God. He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

*Ninth Lesson.*

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the

[1] The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

[2] Jan. 14.

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Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

*Vespers are the same as the First Vespers of the Feast.*

*If a Common Double Feast fall on this day it is only commemorated.*

## Thursday.

*Octave of Corpus Christi.*

*The Eighth Day of the Feast of the Body of Christ.*

*Double.*

*All as on the Feast-day, except the following.*

SECOND NOCTURN.

(*Read in the Votive Office in November and December.*)

*Fourth Lesson.*

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.[1] (*Instruction of Catechumens*, 4.)

THE teaching of the blessed Paul seemeth of itself enough instruction for you concerning those Divine Mysteries, whereof, if ye be made worthy, ye become therein, so to speak, of one Body and of one Blood with Christ. Paul saith that our Lord JESUS Christ, "the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and gave it unto His disciples, saying: Take, eat; this is My Body. . . . After the same manner also He took the cup," and gave thanks, "and said:"—Take this, and drink it; this is My Blood. Since therefore it is He Who hath definitely stated and said, touching that Bread: "This is My Body"—who will dare any longer to doubt that It is so? And since it is He again that hath absolutely affirmed and said, touching that cup: "This is My Blood"—who is he that will doubt any longer, or say that It is not His Blood?

*Fifth Lesson.*

AT the beginning of His ministry, at Cana in Galilee, the Lord turned water into wine, a thing which hath some qualities in common with blood; and shall we deem Him less worthy that we should believe Him, when He turneth wine into Blood? When He was bidden to that marriage wherein twain were made one flesh, He did the beginning of His miracles to the amazement of all men; and shall we less surely hold that He hath given us His Body and Blood to be our meat and drink, or take them with weaker faith that they are indeed His Body and His Blood? Under the appearance of bread He giveth unto us His Body, and, under the appearance of wine, His Blood: and when thou shalt come to receive, it is on the Body and Blood of Christ that thou wilt feed, being made a partaker of His Body and of His Blood. Thus indeed it is that we become Christ-bearers,[2] namely, by carrying about Christ in our bodies, when we receive His Body and Blood into our own frames. Thus, as the blessed Peter hath it, we are "partakers of the Divine nature." (2 Pet. i. 4.)

*Sixth Lesson.*

CHRIST once said, in conversing with the Jews:—"Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." (John vi. 53.) But they took not spiritually that which He said, and "from that time many of His disciples went back, and walked no more with Him." (66.) They thought that He had bidden them to eat flesh. The Old Testament also had Shew-bread, but this Old Testament bread was now to have an end. The bread of the New Testament is "the Bread Which cometh down from heaven" (50), the cup of the New Testament, the Cup of Salvation, that

[1] Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.

[2] Christiferi.

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Bread and that Cup Which hallow both souls and bodies. Wherefore I will have thee to understand that the Bread and Wine whereunto thou art to come, are not mere common bread or mere common wine; for they are the Body and the Blood of Christ. Even if thy senses do indeed deny this fact, yet let faith make thee right sure of it. Judge not the Thing by the taste thereof, but let faith assure thee beyond all doubt thou art partaking of the Body and Blood of Christ.

THIRD NOCTURN.

(*Read in the Votive Office in November and December.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St. Cyril, Pope [of Alexandria.[1]] (*Book* iv. *on John, ch.* 17.)

"He that eateth My Flesh and drinketh My Blood," saith the Lord, "dwelleth in Me, and I in him." If a man take two pieces of wax and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord doth become so joined with the Lord that he is to be found in Christ and Christ in him. Another comparison thou wilt find in Matthew. The Lord there saith: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, [till the whole was leavened,]" (xiii. 33,) because, as Paul saith, "a little leaven leaveneth the whole lump." (Gal. v. 9.) So also doth a little of this Blessing draw the whole man unto Itself, and fill him with Its grace: and thus doth Christ dwell in us, and we in Christ.

*Eighth Lesson.*

AS for ourselves, if we would win life everlasting; if we would that the Giver of immortality should dwell in us, let us run freely to receive this Blessing, and let us beware that the devil succeed not in laying a stumbling-block in our way, in the shape of a mistaken reverence. Thou rightly sayest, and we know well, how that it is written: "Whosoever shall eat this Bread and drink this Cup of the Lord unworthily . . . eateth and drinketh damnation to himself." (1 Cor. xi. 27, 29.) I therefore examine myself and find myself unworthy. And I ask thee, who citest these words to me, who shall ever be found worthy? When wilt thou be such an one as may be worthy to be offered to Christ? If by sin thou art unworthy, and thou ceasest not to sin, (for, as the Psalmist hath it, —"Who can understand his errors?"— Ps. xviii. 13,) then shalt thou for ever lack this means of life and sanctification.

*Ninth Lesson.*

WHEREFORE, I counsel thee to betake thee to godly thoughts, and to live carefully and holily, and so to receive that Blessing—a Blessing which, believe me, doth banish, not death only, but all diseases likewise. For when Christ dwelleth in us, He stilleth the law of death in our members, which warreth against the law of our mind, (Rom. vii. 23,) He giveth strength to godliness, He turneth to calm the turbulent surging of our mind, He cureth them which are sick, He raiseth up them which are fallen, and, like the Good Shepherd, Which giveth His life for the sheep, He prevaileth that the sheep perish not.

*Vespers are of the following.*

## Friday after the Octave of Corpus Christi.

*Feast of the Most Sacred Heart of Jesus.*[2]

*Greater Double.*

*All as on Sundays, except what is otherwise given here.*

[1] Raised to that dignity in A.D. 412. Died June 28, 444. The Roman Martyrology names him on January 28. He is chiefly distinguished as the antagonist of the heresiarch Nestorius.

[2] In the original this Office is not printed here, but in the Proper of Saints—also, the Seculars in England do not observe this Feast upon this Friday, as it stands in the Breviary and Missal, but on the Third Sunday after Pentecost.

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FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Psalms as at the Vespers of Corpus Christi.*

*Hymn.*[1]

JESUS! Creator of the world!
Of all mankind Redeemer blest!
True God of God, in Whom we see
The Father's Image clear expressed!

Thee, Saviour! love alone constrained
To make our mortal flesh Thine Own,
And, as a second Adam, come
For the first Adam to atone.

That self-same love which made the sky,
Which made the sea, and stars, and earth,
Took pity on our misery,
And broke the bondage of our birth.

O JESUS! In Thy Heart Divine
May that same love for ever glow!
For ever mercy to mankind
From that exhaustless Fountain flow!

For this Thy Sacred Heart was pierced
And both with Blood and Water ran—
To cleanse us from the stains of guilt,
And be the hope and strength of man.

To God the Father, and the Son,
All praise, and power, and glory be,
With Thee, O Holy Comforter!
Henceforth through all eternity. Amen.

*Verse.* [2]I am come to send fire on the earth.

*Answer.* And what will I, if it be already kindled?

*Antiphon at the Song of the Blessed Virgin.* [3]My heart hath looked for reproach and bitterness; and I looked for some to take pity on me, and there was none; and for comforters, and I found none.

*A Commemoration is made of the Octave of Corpus Christi, from the Second Vespers of the Feast.*

MATTINS.

*Invitatory.* Christ suffered for us, * O come, let us worship Him!

*Hymn.*

OF sin and love the Lord had died:—
Of sin, but not His own—
Of love, self-sprung, that drew Him down
For sinners to atone.

And sin, when in the last strong cry
Had passed His latest breath,
Still aimed the soldier's spear to pierce
His pulseless Heart in death.

Sin pierced Him, but His love called life
Out of the Streams sin wrung:
The Church, from out His Heart of love,
In Blood and Water sprung.

Where men would drown in sin, He set
That Church o'er sin's black tide—
An Ark of safety, Whose wide Door
Was opened in His Side.

Love gave those Streams from out His Heart
In sevenfold tide to flow,
Wherefrom our robes by faith and love
May whiter rise than snow.

O may we lay our sins aside—
Those sins that pierced His Heart—
And pray of Him new hearts of flesh,
Hearts Christ-like, to impart.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done,
In every time and place. Amen.

FIRST NOCTURN.

*First Antiphon.* [4]What is man, that thou shouldest magnify him? and that Thou shouldest set Thine Heart upon him?

*Psalm VIII.*

O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* Let the meditation of my heart be acceptable in Thy sight for ever.

*Psalm XVIII.*

The heavens declare, (*p.* 16.)

*Third Antiphon.* Be ye lift up, ye everlasting doors, and the King of glory shall come in.

*Psalm XXIII.*

The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* [5]LORD, Thou wilt ordain peace for us,—

*Answer.* For Thou hast also wrought all our works for us.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Isaiah (xii. 1.)

O LORD, I will praise Thee; though Thou wast angry with me, Thine

[1] Translation by the Rev. E. Caswall.
[2] Luke xii. 49.
[3] Ps. lxviii. 21, 22.
[4] Job vii. 17.
[5] Isa. xxvi. 12.

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anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour; and in that day shall ye say: Praise the LORD, and call upon His Name; [declare His doings among the people;] make mention that His Name is exalted. Sing unto the LORD, for He hath done excellent things; make ye this known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israël in the midst of thee!

*First Responsory.*

I am that Bread of life, &c., (*Sixth Responsory for Corpus Christi, p. 568, omitting the last Verse and Answer.*)

*Second Lesson.* (xxvi. 1.)

IN that day shall this song be sung in the land of Judah. [1]Zion is our strong city, the Saviour will God appoint in her for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. The former wandering is past: Thou shalt keep lasting peace, because our trust is stayed on Thee. Ye trust in the LORD for ever, in the LORD GOD mighty for ever. For He bringeth down them that dwell on high, the lofty city, He shall lay it low, He shall lay it low, even to the ground.

*Second Responsory.*

[2]Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions, and with His stripes we are healed.

*Verse.* Surely He hath borne our griefs and carried our sorrows.

*Answer.* And with His stripes we are healed.

*Third Lesson.* (v. 7.)

THE way of the just is upright, the path wherein the just walketh is upright. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with mine inmost spirit will I seek Thee early. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

*Third Responsory.*

Blessed be the LORD, &c., (*Second Responsory on Trinity Sunday, p. 556,*) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And blessed be His glorious Name for ever.

SECOND NOCTURN.

*First Antiphon.* With gladness and rejoicing shall they be brought; they shall enter into the King's palace.

*Psalm XLIV.*

My heart is overflowing, &c., (*p. 36.*)

*Second Antiphon.* The Most High hath hallowed His Tabernacle.

*Psalm XLV.*

God is our refuge, &c., (*p. 37.*)

*Third Antiphon.* All they that dwell in thee are in gladness.

*Psalm LXXXVI.*

Her foundation, &c., (*p. 68.*)

*Verse.* Thine anger is turned away.

*Answer.* And Thou comfortedst me.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*3rd on the Lord's Passion.*)

NOW that we have once reached the Heart of JESUS, that Heart of exceeding sweetness, and know how that "it is good for us to be here," (Matth. xvii. 4,) let us never again suffer ourselves to be torn away from Him concerning Whom it is written: "They that depart from Thee shall be written in the earth." (Jer. xvii. 13.) But what portion is theirs that draw nigh

[1] Zion, not in the Hebrew.

[2] Isa. liii. 2, 4.

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unto Thee, Thou Thyself, O Lord, dost tell us, for Thou hast said unto such: "Rejoice, because your names are written in heaven." (Luke x. 20.) Unto Thee therefore let us draw nigh—"we will be glad and rejoice in Thee" when "we remember Thine" Heart. (Cant. i. 3.) "Behold, how good and pleasant it is to dwell in" (Ps. cxxxii. 1) this Heart! Yea, let me cast away all things, all my thoughts, and all my feelings, let me cast them all away, and let me "cast all my care" (1 Pet. v. 7) upon the Heart of the Lord JESUS "and He shall sustain me." (Ps. liv. 23.)

*Fourth Responsory.*

He that eateth, &c., (*Seventh Responsory for Corpus Christi, p. 569.*)

*Fifth Lesson.*

TOWARD this Temple, toward this Holy of Holies, toward this Ark of the covenant, "will I worship and praise Thy Name" (Ps. cxxxvii. 2) saying with David: "Thy servant hath found in his heart to pray this prayer unto Thee" (2 Kings vii. 27.) And I have found the Heart of JESUS, the Heart of my King, my Brother, and my tender Friend. And am I not to worship? Yea, O JESUS most sweet, now that I have found this Heart, Which is both Thine and mine, I will worship Thee, O my God! And, O, do Thou graciously let my supplication enter into that Sanctuary of mercy! Draw me altogether into that Heart of Thine! O JESUS, in the Perfection of Thy beauty fairer than the children of men, wash Thou me "thoroughly from mine iniquity and cleanse me from my sin," (Ps. l. 3,) that, being made pure by Thee, I may be able to come unto Thee, Who art Thyself most Pure, and that I may be meet "to dwell in Thy" Heart "all the days of my life, to behold" (Ps. xxvi. 4) Thee, and to be strong to do Thy will.

*Fifth Responsory.*

[1]He hath been brought as a lamb to the slaughter, and while he was evil-entreated he opened not his mouth: he was delivered up to death, that he might quicken his people.

*Verse.* [2]He hath poured out his soul unto death, and he was numbered with the transgressors.

*Answer.* That he might quicken his people.

*Sixth Lesson.*

TO this end was Thy Side pierced, that we might find a wide entrance there. To this end was Thine Heart wounded, that we might be able to dwell in It and in Thee, "hidden in the secret of Thy presence from the troubling of men." (Ps. xxx. 21.) Nevertheless, It was pierced to this end also, that behind that Bodily Wound which we see, we may perceive that wound of love which is not bodily. And how could that love be more strikingly shown than it is by Him Who hath given, not His Body only, but His very Heart, to be pierced for us? The bodily wound showeth the spiritual. Who is there that would not love that wounded Heart? Who would not return love for love to Him That hath loved so well? Who would not embrace Him Who standeth so pure? While, therefore, we yet linger here in this body, let us love and love again Him Who hath first loved us, let us lay hold on that Wounded One, Wounded for us, Whose Hands and Feet, Whose Side and Heart, the wicked husbandmen have so pierced. (Matth. xxi. 35—39.) Let us stand waiting till He be pleased to constrain with the bond, and pierce with the spear, of His love, these hearts of ours that still are so hard and unrepentant. (*So far St. Bernard.*)

The Supreme Pontiff Clement XIII., to the end that Christ's faithful people might in still more godly and earnest sort call to mind, and more readily drink in the fruits of, the wondrous love of Him Who suffered for us, Who laid down His life for the redemption of man, and who hath instituted the Sacrament of His Own Body and Blood for a continual showing-forth of His death, of which love His Most Sacred Heart is an embodiment, granted the prayer of certain Churches, which desired to observe a Festival in honour of the said Most Sacred Heart.

*Sixth Responsory.*

Great is the LORD, &c., (*Sixth Responsory on Trinity Sunday, p. 557.*)

[1] Cf. Isa. liii. 7; 1 Macc. vi. 44.

[2] Isa. liii. 12.



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THIRD NOCTURN.

*First Antiphon.* Show forth His salvation from day to day.

*Psalm XCV.*

O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* Worship Him, all ye His Angels!—Zion heard, and was glad.

*Psalm XCVI.*

The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* All the ends of the earth have seen the salvation of our God.

*Psalm XCVII.*

O sing unto the LORD, &c., (*p.* 74.)

*Verse.* [1]Out of Zion, the Perfection of beauty,—

*Answer.* Our God shall come manifestly.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 31.)

AT that time: The Jews, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. And so on.

Homily by St. Austin, Bishop [of Hippo.] (120*th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that He smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there there is no entrance unto the life which is life indeed. That Blood Which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . . and of every living thing of all flesh shalt thou bring into the ark . . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

*Seventh Responsory.*

As the living Father, &c., (*Eighth Responsory for Corpus Christi, p. 569, omitting the last Verse and Answer.*)

*Eighth Lesson.*

The Lesson is taken from the Homilies of St. John Chrysostom, [Patriarch of Constantinople.] (84*th on John.*)

SEEST thou the power of the truth? The act of the Jews was a mean to the fulfilment of prophecy, whereby another truth was made manifest. "Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side." Willing to do the Jews a pleasure, that man outraged his Redeemer even in death—vile and iniquitous willingness! But rest Thou still, O Thou Whom my soul loveth!—they thought to do it wickedly, but they did service to the truth. "For these things were done that the Scripture should be fulfilled: 'A bone of him shall not be broken'—and again another Scripture saith: 'They shall look on Him Whom they pierced.'" Nor was it done for this alone, but it was afterward a mean to faith for Thomas and them that were with him. And yet again another great mystery was here established, for: "forthwith came thereout Blood and Water." Nor idly nor perchance sprang forth that twofold fountain, for the Church, like her Great Head, "came by Water and Blood—not by Water only, but by Water and Blood." (1 John v. 6.)

*Eighth Responsory.*

Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. Our Saviour hath burst the gates and bars of death.

*Verse.* The bands of hell He hath utterly abolished, and hath done away the power of the devil.

[1] Ps. xlix. 2.

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*Answer.* Our Saviour hath burst the gates and bars of death.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Our Saviour hath burst the gates and bars of death.

### *Ninth Lesson.*

The Lesson is taken from the Homilies of St. "Buona-Ventura," [Cardinal] Bishop [of Albano.][1] (*Book on the Tree of life.*)

[2][IT is written in the Book of Genesis that "the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs .... and the rib .... made He a woman."] So when Christ [the second Adam,] slept [in death upon the Cross,] God was pleased that His Spiritual Bride, the Church, should spring from His Side; and it was allowed to one of the soldiers with a spear to pierce His dead Side, till forthwith there came thereout Blood and Water. This Blood is the Price of our salvation, springing forth from its secret well-head in the Heart of JESUS, to quicken with life-giving power the Sacraments of the Church, and to be in all them to whom "to live is Christ," (Phil. i. 21,) "a well of water springing up into everlasting life," (John iv. 14.) Arise, then, O every soul that lovest Christ, and watch without ceasing; put thy mouth to that opened Side, and "with joy draw water out of the wells of the Saviour."

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

#### LAUDS.

*First Antiphon.* [3]Learn of Me, * for I am meek and lowly in Heart.

*Second Antiphon.* [4]I have sanctified this place, * that My Name may be there for ever, and Mine eyes, and Mine heart shall be there perpetually.

*Third Antiphon.* [5]And I said: Then have I cleansed my heart * in vain, and washed my hands in innocency, for all the day long have I been plagued.

*Fourth Antiphon.* [6]In the multitude of the sorrows * within my heart, Thy comforts delight my soul.

*Fifth Antiphon.* [7]Set me as a seal upon thine heart, * as a seal upon thine arm.

*Chapter.* (Isa. xii. 2, 3.)

BEHOLD, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour.

### *Hymn.*

JESUS! behind Thy Temple's Veil,
Hid in an ark of gold,
On stones engraven, lay the Law
Thy finger wrote of old.

But, in Thy Body's Temple new,
Thy Life-Blood's throbbing Shrine,
Held, upon Fleshly Tables graved,
The Law of love Divine.

And when that Heart in death was stilled,
Each Temple's Veil was riven:—
And lo! within Thy love's red Shrine
To us to look was given!

There make us gaze—and see the love
Which drew Thee, for our sake,—
O Great High Priest!—Thyself to God
A Sacrifice to make.

Thou, Saviour! cause that every soul
Which Thou hast loved so well,
May will within Thine opened Heart
In life and death to dwell.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

*Verse.* [8]Surely He hath borne our griefs.

*Answer.* And carried our sorrows.

*Antiphon at the Song of Zacharias.* [8]He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.

### *Prayer throughout the Office.*

O ALMIGHTY God, grant, we beseech Thee, that all we who do make our boast in the most Holy Heart of Thy

[1] July 14.
[2] The passages in brackets are inserted, for the sake of clearing the sense.
[3] Matth. xi. 29. [4] 2 Par. (Chron.) vii. 16. [5] Ps. lxxii. 13.
[6] Ps. xciii. 19. [7] Cant. viii. 6. [8] Isa. liii. 4, 5.



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well-beloved Son, and do tell of the wondrous works of His love to us-ward, may be blessed in knowing both what He hath wrought for us and also what He is able and willing to work in us. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Learn of Me, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory instead of* "Thou That sittest, &c.," *is said:*

*Verse.* Thou That didst suffer for us.

*Chapter at the end.* (Isa. xii. 5.)

SING unto the LORD, for He hath done excellent things. Make ye this known in all the earth. Cry out and shout, thou inhabitant of Zion! For great is the Holy One of Israël in the midst of thee!

TERCE.

*Antiphon.* I have sanctified, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Surely He hath borne our griefs.

*Answer.* Surely He hath borne our griefs.

*Verse.* And carried our sorrows.

*Answer.* He hath borne our griefs.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Surely He hath borne our griefs.

*Verse.* He maketh peace in thy borders.

*Answer.* And filleth thee with the finest of the wheat.

SEXT.

*Antiphon.* And I said, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Isa. xii. 4.)

IN that day shall ye say: Praise the LORD, and call upon His Name! make mention that His Name is exalted.

*Short Responsory.*

He maketh peace in thy borders.

*Answer.* He maketh peace in thy borders.

*Verse.* And filleth thee with the finest of the wheat.

*Answer.* Peace in thy borders.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He maketh peace in thy borders.

*Verse.* [1]O Lord, Thou hast loosed my bonds.

*Answer.* I will offer to Thee the sacrifice of thanksgiving.

NONE.

*Antiphon.* Set me as a seal, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

O Lord, Thou hast loosed my bonds.

*Answer.* O Lord, Thou hast loosed my bonds.

*Verse.* I will offer to Thee the sacrifice of thanksgiving.

*Answer.* Thou hast loosed my bonds.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O Lord, Thou hast loosed my bonds.

*Verse.* [2]It shall be to the LORD for a Name, for an everlasting Sign—

*Answer.* That shall not be cut off.

SECOND VESPERS.

*All as the First, except the following.*

*Verse.* With joy shall ye draw water.

*Answer.* Out of the wells of the Saviour.

*Antiphon at the Song of the Blessed Virgin.* But when they came to JESUS, and saw that He was dead already, they brake not His Legs: but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

[1] Ps. xcv. 16.

[2] Isa. lv. 13.

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## Saturday.

### *The Sabbath.*

### *First Lesson.*

The Lesson is taken from the First Book of Kings (ix. 1.)

[1]NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son whose name was Saul, a choice young man and a goodly; and there was not among the children of Israël a goodlier person than he; from his shoulders and upward he was higher than any of the people. And the asses of Kish, Saul's father, were lost; and Kish said to Saul his son: Take now one of the servants with thee, and arise, go seek the asses. And they passed through Mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not.

### *First Responsory.*

My sins are many, &c., (*p.* 563.)

### *Second Lesson.*

AND when they were come to the land of Zuph Saul said to his servant that was with him: Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him: Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass. Now, let us go thither; peradventure he can show us our way that we should go, to find that whereafter we are come. Then said Saul to his servant: But, behold, if we go, what shall we bring the man of God? for the bread is spent in our vessels, and we have not a basket nor aught beside, that we may bring it for a present unto the man of God. And the servant answered Saul again: Behold, I have here in my hand the fourth part of a shekel of silver; that let us give to the man of God, to tell us our way.

### *Second Responsory.*

O LORD, Thou hast hearkened, &c., (*p.* 563.)

### *Third Lesson.* (14.)

AND they went up into the city. And when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the LORD had told Samuel in his ear, a day before Saul came, saying: To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be Captain over My people Israël, and he shall save My people out of the hand of the Philistines; for I have looked upon My people; because their cry is come unto Me. And when Samuel saw Saul, the LORD said unto him: Behold the man whom I spake to thee of; this same shall reign over My people.

### *Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

*Prayer throughout the day as on Sunday last.*

*Antiphon at the Song of the Blessed Virgin.* And all [Israël] from Dan even to Beer-sheba, knew that Samuel was established a Prophet of the LORD.

*Prayer.* "O God, the protector of all that trust in Thee, &c." (*at the beginning of the IIIrd of the Sections hereafter immediately described.*)

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*The Offices for the Sundays and Weekdays between this point and the Saturday evening before Advent Sunday are no longer, as heretofore, to be found in one place. The Proper Office of the Season occupies three sections, placed in the order of the Nocturns to which they belong. These sections are arranged to contain as follows.*

*I. Lessons from the Books of Kings for every day for nine weeks, together with Lessons for the Second Nocturn of each of the nine Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening.*

[1] The Lessons formerly (and in England still) read on Friday relate how the Israëlites came to Samuel demanding a king, and God commanded him to act according to their wishes.

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*This Section is begun on the Third Sunday after Pentecost and continued till the Saturday preceding that Sunday which is nearest to the first day of the month of August. If there then remains any part of it unread that part is for that year entirely omitted.*

*II. On the Sunday nearest to the first day of the month of August is begun the Book of Proverbs, and this Section contains lessons for every day for five weeks in each of the months of August, September, October, and November, taken from Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus, Job, Tobit, Judith, Esther, 1st and 2nd Machabees, Ezekiel, Daniel, and the Minor Prophets. As the first Sunday of each month is reckoned to be that nearest to the first day of the same month, some of these weeks are always omitted. This Section contains likewise Lessons for the Second Nocturn of the Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening, the first read being* "Wisdom hath built, &c.," *on the eve of the first Sunday of August. The Lessons for the Ember-Days of September are Homilies on the Gospels, taken from the Venerable Bede, and St. Gregory the Great; and in this translation, though not so in the original, there are inserted into this Section the complete offices of a few Festivals the observance of which is co-extensive with that of the Roman Rite, and which are fixed on certain of the Sundays.*

*III. Those parts of the Offices, for the Sundays from the Third to the Twenty-third Sunday after Pentecost, and for the Sunday next before Advent, which depend upon the Gospels for each of those Sundays respectively; that is to say, the Lessons for the Third Nocturn and the Antiphons for the Songs of Zacharias and of the Blessed Virgin Mary. Here also is to be found the Prayer for each Sunday, which Prayer is read from the Saturday evening preceding the Sunday to which it belongs till None on the Saturday following, except in special cases and in that of Festivals falling after the Sunday. To these are added, for convenience' sake, in this translation, though not in the original, a reprint of such parts of the Offices for the four Sundays (the Third, Fourth, Fifth, and Sixth) after the Epiphany as may have been dropped owing to the earliness of Easter, and are now to be used for the Sundays which would otherwise be vacant between the 23rd after Pentecost and that next before Advent.*

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## Third Sunday after Pentecost.

*The Third Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (ix. 18.)

THEN Saul drew near to Samuel in the gate, and said: Tell me, I pray thee, where the Seer's house is. And Samuel answered Saul, and said: I am the Seer. Go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them, for they are found. And for whom shall be all the good things of Israël? Shall they not be for thee and for all thy father's house? And Saul answered and said: Am I not a Benjamite, of the smallest of the tribes of Israël, and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook: Bring the portion which I gave thee, and of which I said unto thee, Set it by thee. And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold that which is left; set it before thee, and eat; for unto this time hath it been kept for thee, since I invited the

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people. So Saul did eat with Samuel that day. And when they were come down from the high-place into the city, Samuel communed with Saul upon the top of the house. And Saul made his bed upon the house-top and slept.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND they arose early, and it came to pass about the spring of the day, that Samuel called Saul to the parlour, saying: Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul: Bid the servant pass on before us, and leave us; but stand thou still awhile, that I may show thee the word of the Lord. (x.) Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said: Behold, the LORD hath anointed thee to be Captain over His inheritance, and thou shalt deliver His people from the hand of all their enemies round about them.

*Third Responsory.*

The LORD, That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Books of Kings by Pope St. Gregory [the Great.] (*Bk.* iv. *chap.* v. *on* 1 *Kings* x.)

"THEN Samuel took a vial of oil, and poured it upon his head." This custom of anointing kings hath always been preserved in God's Holy Church. And even as this ceremony resembleth a Sacrament, so is that Prince best anointed, whose heart is inwardly anointed with God's grace. Let us consider first the properties of oil. Oil is distinguished above other fluids, in that it is inflammable and in that it is medicinal. Its healing property maketh it a type of mercy, even as it is written of the Lord—"Thy mercies are over all Thy works." And in that it feedeth the lamp, it showeth forth the gracious power of Gospel preaching, whereby the minds of Christ's faithful people are enlightened.

*Fourth Responsory.*

Saul hath slain his thousands, &c., (*p.* 562.)

*Fifth Lesson.*

NOW, as oil healeth wounds, so doth grace heal the wounds that sin maketh in the soul. Let us then anoint the heads of kings, because their mind should be replenished with the spiritual grace of the Divine Teacher. Let us anoint them with oil, to show forth that abounding mercy whereby they should especially be distinguished. Let us anoint them with oil, that they may not only feed the fire of the Spirit in their own hearts, but also by their words let the light thereof shine before men. Let us anoint them with oil, that they may know in wisdom how to remedy the evils of the commonwealth, by removing the causes of offence, and giving means of regeneration to the fallen.

*Fifth Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Sixth Lesson.*

THE vessel out of which the oil was poured upon the head of Saul was a vial; and this was not for a mystic teaching, but for an omen of that which was to come. A vial is a very small vessel. Doth it not seem that Saul was anointed only out of a vial, because in the end he was cast away? For in aftertime, when he would not obey God, Samuel said unto him: "Because thou hast rejected the word of the LORD, He hath also rejected thee from being king" (1 Kings xv. 23.) Even as he was anointed with a little oil out of a vial, so had but a little while the grace of God. There are those also among the governors of God's Holy Church who are like Saul, even they who assume the honour of the pre-eminence and who are not perfect in the love of God and man.

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

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THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 568.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (x. 17.)

AND Samuel called the people together unto the LORD to Mixpah, and said unto the children of Israël: Thus saith the LORD God of Israël: I brought up Israël out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kings that oppressed you. And ye have this day rejected your God, Who Himself Alone saved you out of all your adversities and your tribulations, and ye have said unto Him: Nay, but set a king over us. Now therefore, present yourselves before the LORD by your tribes and by your families.

*First Responsory.*

Remember, O Lord, Thy covenant, and say unto the destroying Angel: Stay now thine hand, that the land be not utterly laid waste, and that thou destroy not every living soul.

*Verse.* [1] Even I it is that have sinned, and done evil indeed: but these sheep what have they done? Let Thine anger, I pray Thee, O LORD, be turned away from Thy people.

*Answer.* That the land be not utterly laid waste, and that Thou destroy not every living soul.

*Second Lesson.*

AND when Samuel had caused all the tribes of Israël to come near, the tribe of Benjamin was taken. And when he had caused the tribe of Benjamin to come near by their families, the family of Metri was taken. And Saul the son of Kish was taken. And when they sought him he could not be found. Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered: Behold, he hath hid himself in the house. And they ran and fetched him thence: and when he stood among the people he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: Ye see him whom the LORD hath chosen, that there is none like him among all the people. And all the people shouted and said: God save the King!

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

THEN Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD; and Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched. But the children of Belial said: How shall this man save us? And they despised him and brought him no presents: but he made as though he heard it not.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xii. 1.)

AND Samuel said unto all Israël: Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you. And I am old and gray-headed; and behold my sons are with you. And I

[1] 2 Kings (Sam.) xxiv. 17; 1 Par. (Chron.) xxi. 17.

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have walked before you from my childhood unto this day; behold, here I am. Witness against me before the LORD, and before His Anointed, whose ox have I taken, or whose ass have I taken? Whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe? And I will condemn myself this day, and will restore it you. And they said: Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them: The LORD is witness against you, and His Anointed is witness this day, that ye have not found aught in my hand. And they answered: He is witness.

*First Responsory.*

[1]Lord, when Thy people shall turn again to Thee, and shall pray unto Thee in this house, then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

*Verse.* If Thy people sin against Thee, and turn again, and repent, and come and pray unto Thee in this house.

*Answer.* Then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

*Second Lesson.*

AND Samuel said unto the people: It is the LORD That advanced Moses and Aaron, and That brought your fathers up out of the land of Egypt. Now therefore, stand still, that I may reason with you before the LORD, of all the merciful acts of the LORD, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD; then the LORD sent Moses and Aaron, and brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the LORD their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

*Second Responsory.*

[2]And it came to pass when the Lord would take up Elijah into heaven by a whirlwind;—Elisha cried, and said: My father, my father, the chariot of Israël, and the horsemen thereof.

*Verse.* And as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

*Answer.* Elisha cried, and said: My father, my father, the chariot of Israël, and the horsemen thereof.

*Third Lesson.*

AFTERWARD they cried unto the LORD, and said: We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. And the LORD sent Jerubbaal,[3] and Bedan,[4] and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me: "Nay; but a king shall reign over us," —when the LORD your God was your King. Now therefore, behold your king, whom ye have chosen, and whom ye have desired. Behold, the LORD hath set a king over you. If ye will fear the LORD, and serve Him, and obey His voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God.

*Third Responsory.*

Thus saith the LORD: I took thee, &c., (*p.* 563.)

[1] 3 (1) Kings viii. 33. [2] 4 (2) Kings ii. 1, 12, 11.

[3] "Let-Baal-defend-himself"—a nickname of Gideon, from the remark made by his father to save him from the vengeance of the idolaters for hewing down their altar and cutting down their grove. (Judges vi. 32.) The true believers altered this into "Jerubbesheth"—i.e. "Let-the-shameful-thing-defend-itself."

[4] This name occurs nowhere else, and appears most probably to indicate Samson under the name of Ben-Dan, or the Danite, contracted or corrupted into Bedan.

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## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xiii. 1.)

SAUL reigned one year, and when he had reigned two years over Israël, Saul chose him three thousand men of Israël: whereof two thousand were with Saul in Michmash, and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. And the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba. And when the Philistines heard of it, Saul blew the trumpet throughout all the land, saying: Let the Hebrews hear. And all Israël heard say that Saul had smitten a garrison of the Philistines, and that Israël was raised against the Philistines. And the people were called together after Saul to Gilgal.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND the Philistines gathered themselves together to fight with Israël, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude. And they came up and pitched in Michmash, eastward from Bethaven. When the men of Israël saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in caverns, and in cisterns. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND Saul said: Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might salute him. And Samuel said unto him: What hast thou done? And Saul said: Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I; The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul: Thou hast done foolishly, thou hast not kept the commandment of the LORD thy God, which He commanded thee. For, now, if thou hadst not done it, the LORD would have established thy kingdom upon Israël for ever, but now thy kingdom shall not continue. The LORD hath sought Him a man after His own heart; and the LORD hath commanded him to be Captain over His people, because thou hast not kept that which the LORD commanded thee.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xiv. 6.)

AND Jonathan said to the young man that bare his armour: Come, and let us go over unto the garrison of these uncircumcised, it may be that the LORD will work for us; for there is no restraint to the LORD, to save by many or by few. And his armour-bearer said unto him: Do all that is in thine heart; turn thee where thou willest, and I will be with thee wherever thou wilt go. Then said Jonathan: Behold, we will pass over unto these men, and when we discover ourselves unto them, if they say thus, Tarry until we come to you, then we will stand still in our place, and will not go up unto them. But if they say

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thus, Come up unto us, then we will go up, for the LORD hath delivered them into our hand; and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines, and the Philistines said: Behold, the Hebrews come forth out of the holes, where they had hid themselves.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND the men of the garrison spake unto Jonathan and his armour-bearer, and said: Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer: Let us go up, follow me; for the LORD hath delivered them into the hand of Israël. And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him. And some fell before Jonathan, and some his armour-bearer slew after him. And that first slaughter which Jonathan and his armour-bearer made was about twenty men, within, as it were, an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people, the garrison and the spoilers, they also trembled and the earth quaked: so it was as a wonder from God.

*Second Responsory.*

God Which heareth, &c., (*p.* 561.)

*Third Lesson.*

AND the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude was beaten and melted away. Then said Saul unto the people that were with him: Number now, and see who is gone from us. And when they had numbered, behold, Jonathan, and his armour-bearer were not there. And Saul said unto Ahiah: Bring hither the Ark of God. (For the Ark of God was at that time with the children of Israël.) And it came to pass while Saul talked unto the Priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the Priest: Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle, and, behold, every man's sword was against his fellow, and there was a very great slaughter.

*Third Responsory.*

The LORD That delivered, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xv. 1.)

SAMUEL also said unto Saul: The LORD sent me to anoint thee to be king over His people Israël; now therefore, hearken thou unto the voice of the LORD. Thus saith the LORD of hosts: I remember that which Amalek did to Israël; how he laid wait for him in the way, when he came up from Egypt. Now therefore, go and smite Amalek, and utterly destroy all that they have; spare them not, and set not thine eyes upon any of their goods to desire them, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

AND Saul gathered the people together and numbered them like sheep, two hundred thousand foot, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites: Go, depart, get you down from among the Amalekites, lest I destroy you with them. For ye showed kindness to all the children of Israël, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havila until thou comest unto Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive: and utterly destroyed all the people with the edge of the sword.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

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*Third Lesson.*

BUT Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the garments, and of the rams, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. Then came the word of the LORD unto Samuel, saying: It repenteth Me that I have set up Saul to be King, for he is turned back from following Me, and hath not performed My commandments. And it grieved Samuel, and he cried unto the LORD all night.

*Third Responsory.*

Thus saith the LORD: I took thee, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xvi. 1.)

AND the Lord said unto Samuel: How long wilt thou mourn for Saul, seeing that I have rejected him from reigning over Israël? Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite; for I have provided Me a king among his sons. And Samuel said: How can I go? For Saul will hear it, and kill me. And the LORD said: Take an heifer with thee, and say: I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do, and thou shalt anoint unto Me him whom I name unto thee.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town marvelled, and came to meet him, and said: Comest thou peaceably? And he said: Peaceably; I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said: Surely the LORD'S Anointed is before Him? But the LORD said unto Samuel: Look not on his countenance, or on the height of his stature, because I have refused him; for I judge not as man judgeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

THEN Jesse called Abinadab, and made him pass before Samuel. And he said: Neither hath the LORD chosen this. Then Jesse made Shamma to pass by, and he said: Neither hath the LORD chosen this. Again Jesse made seven of his sons to pass before Samuel, and Samuel said unto Jesse: The LORD hath not chosen these. And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and he keepeth the sheep. And Samuel said unto Jesse: Send, and fetch him.[1]

*Third Responsory.*

Hearken, O LORD, (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* So David prevailed * over the Philistine with a sling, and with a stone, in the name of the Lord.

*Prayer of the succeeding Sunday.*

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## Fourth Sunday after Pentecost.

*The Fourth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xvii. 1.)

NOW the Philistines gathered together their armies to battle, and were

[1] Verse 13. "Then Samuel took the horn of oil and anointed him (David) in the midst of his brethren, and the Spirit of the LORD came upon David from that day forward."

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gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in the coast of the Dammim. And Saul and the men of Israël were gathered together, and came into the valley of the Oak, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israël stood on a mountain on the other side, and there was a valley between them. And there went out of the camp of the Philistines one base-born, named Goliath of Gath, whose height was six cubits and a span: and he had an helmet of brass upon his head, and he was clothed with a coat of mail covered with scales of metal. And the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam. And his spear's head weighed six hundred shekels of iron, and his armour-bearer went before him.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND he stood and cried unto the armies of Israël, and said unto them: Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants of Saul? Choose you a man for you, and let him come down to me to single combat. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said: I defy the armies of Israël this day: give me a man that we may fight together. When Saul and all Israël heard those words of the Philistine, they were dismayed and greatly afraid.

*Second Responsory.*

God Which heareth, &c., (*p.* 561.)

*Third Lesson.*

NOW David was the son of that aforesaid Ephrathite of Bethlehem-Judah, whose name was Jesse, who had eight sons, and was an old man in the days of Saul, and an elder among men. And his three eldest sons went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shamma. And David was the youngest. And the three eldest followed Saul, but David went and returned from Saul, to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (197*th for the Season.*)

THE children of Israël faced their enemies for forty days. These forty days, by reason of the four Seasons of the year, and of the four Continents of the globe, are a figure of this present life, during which the Christian world ceaseth not to be arrayed in battle against the devil and his angels, as it were against Goliath and the army of the Philistines. Neither can they hope to overcome him, were it not for the true David, that is, Christ, with his staff, that is, with the Mystery of His Cross. For before Christ came, my dearly beloved brethren, the devil was at large. But when Christ came, He did to him what is written in the Gospel, where it is said: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" Christ therefore came, and bound the devil.

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

BUT some man will say: If he is bound, why is he still so powerful? It is quite true, my dearly beloved brethren, that he is very powerful; but his lordship is over the lukewarm and the careless, and such as fear not God in truth. He is chained up like a dog, and can only bite those who are such suicidal fools as to go within the length of his tether. Look you, my brethren, what

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a dolt a man must be who getteth himself bitten by a dog that is chained up. Let not the desires and lusts of the world draw thee within reach of him, and he will not be able to get at thee. He can bark, he can whine; but he can only bite those who are willing to be bitten. He assaileth us, not by violence, but by persuasion; he asketh, not seizeth, our consent.

*Fifth Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Sixth Lesson.*

DAVID, then, came, and found the Jewish people set in battle array against the devil; and since there was no one who dared to go to single combat, he, who was a type of Christ, sallied out to the battle, took his staff in his hand, and went forth against Goliath. In him was a shadow of a substance which is in Christ. Christ, the true David, when He went forth to fight against the spiritual Goliath, that is to say, against the devil, went forth bearing His Cross. Ye see, my brethren, in what part it was that David smote Goliath; it was upon that forehead whereon the Cross had never been traced. And as the staff of David was a figure of the Cross of Christ, so was the stone wherewith the giant was smitten a figure of the Lord Himself.

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 563.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xvii. 25.)

AND the men of Israël said: Have ye seen this man that is come up? Surely to defy Israël is he come up. And it shall be that the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israël. And David spake to the men that stood by him, saying: What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israël? For who is this uncircumcised Philistine, that he should defy the armies of the living God?

*First Responsory.*

Remember, &c., (*p.* 598.)

*Second Lesson.* (31.)

AND when the words were heard which David spake, they rehearsed them before Saul. [And he sent for him.] And, when he was brought before him, David said to Saul: Let no man's heart fail because of him: thy servant will go, and fight with this Philistine. And Saul said to David: Thou art not able to go against the Philistine, to fight with him; for thou art but a youth, and he a man of war from his youth.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND David said unto Saul: Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and choked him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xvii. 38.)

AND Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded

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his sword upon his armour, and he essayed to go, for he had not proved it. And David said unto Saul: I cannot go with these, for I have not proved them. And David put them off him, and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, and his sling was in his hand, and he drew near to the Philistine.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND the Philistine came on and drew near unto David, and his armour-bearer went before him. And when the Philistine looked about, and saw David, he disdained him. For he was but a youth, ruddy, and of a fair countenance. And the Philistine said unto David: Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David: Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israël, whom thou hast defied this day. And the LORD will deliver thee into mine hand, and I will smite thee, and take thine head from thee: and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israël.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

AND when the Philistine arose, and came, and drew nigh to meet David, David hasted, and ran toward the army, to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David; therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof: and slew him, and cut off his head therewith.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xviii. 6.)

AS David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets of joy and with instruments of music. And the women answered one another as they played, and said: Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said: They have ascribed unto David ten thousands, and to me they have ascribed the thousands! And what can he have more, but the kingdom?

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND Saul eyed David from that day and forward. And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of his house: and David played with his hand, as he did daily.[1] And there was a javelin in Saul's hand; and he cast it; for he thought to smite David even to the wall with it; and David avoided out of his presence the [first of the] two times. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand: and he went out and came in before the people.

[1] He was regularly employed to play the harp when Saul's mania came upon him, in order to lull the paroxysms. (xvi. 14—23.)

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*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND David behaved himself wisely in all his ways, and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israël and Judah loved David; because he went out and came in before them. And Saul said to David: Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant, and fight the LORD's battles. For Saul said in his heart: Let not mine hand be upon him, but let the hand of the Philistines be upon him.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xix. 1.)

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, saying: Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself, until the morning, and abide in a secret place, and hide thyself. And I will go out, and stand beside my father, in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND Jonathan spake good of David unto Saul his father, and said unto him: Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israël: thou sawest it, and didst rejoice. Wherefore, then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan, and sware: As the LORD liveth, he shall not be slain.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND there was war again, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him. And the evil spirit from the LORD was upon Saul. And he sat in his house, with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the javelin, but David slipped away out of Saul's presence: and he smote the javelin into the wall, and David fled and escaped that night.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xx. 1.)

AND David fled from Najoth[1] in Ramah, and came, and said before Jonathan: What have I done? What is mine iniquity, and what is my sin before thy father, that he seeketh my life? And he said unto him: God forbid, thou shalt not die; for my father will do nothing either great or small but he will first show it me; and why should my father hide this thing alone from me? It shall not be so.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

[1] A place where Samuel held a school of prophets, near Ramah, in the direction of Bethel, in the tribe of Benjamin, some six miles from Jerusalem. (So Dom Calmet.)

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*Second Lesson.*

AND he sware moreover unto David. And David said: Thy father certainly knoweth that I have found grace in thine eyes, and he will say: Let not Jonathan know this, lest haply he be grieved. But truly, as the LORD liveth, and as thy soul liveth, there is but, as it were, a step between me and death. Then said Jonathan unto David: Whatsoever thy soul desireth, I will even do it for thee.

*Second Responsory.*

Ye mountains, &c., (*p.* 562.)

*Third Lesson.*

AND David said unto Jonathan: Behold, to-morrow is the New Moon, and I should not fail to sit with the King at meat; therefore let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say: David earnestly asked leave of me, that he might run to Bethlehem his city, for there is a yearly sacrifice there for all the family. If he say thus: It is well:—thy servant shall have peace. But if he be very wroth, then be sure that evil is determined by him.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Kings (xxi. 1.)

THEN came David to Nob to Ahimelech the Priest; and Ahimelech was afraid at the meeting of David, and said unto him: Why art thou alone and no man with thee? And David said unto Ahimelech the Priest: The King hath commanded me a business, and hath said unto me: Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now, therefore, if thou hast anything under thine hand, give it me, even five loaves of bread, or what there is present.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND the Priest answered David, and said: There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women? And David answered the Priest, and said unto him: Of a truth, women have been kept from us about these three days, since we came out, and the vessels of the young men are holy. And the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the Priest gave him hallowed bread. For there was no bread there but the Shew-bread, that was taken from before the LORD, to put hot bread.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

NOW a certain man of the servants of Saul was there that day, in the tabernacle of the LORD, and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.[1] And David said unto Ahimelech: Is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste. And the Priest said: The sword of Goliath the Philistine, whom thou slewest in the valley of the oak, behold, it is here, wrapped in a cloth, behind the Ephod; if thou wilt take that, take it. For there is none other save that here. And David said: There is none like that, give it me.[2]

[1] He went and gave Saul an account of the whole affair, which cost the lives of eighty of the clergy and their families. David on this occasion composed Psalm LI., "Why boastest thou thyself, thou tyrant? &c.," (*p.* 40.)

[2] Before passing to the Second Book of Kings, the reader, if he take any interest in the Sacred History, is strongly advised to read the tragic account of the last hours and death of Saul, as found in chapters xxviii. and xxxi.



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*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [1]Ye mountains of Gilboa, * let there be no dew, neither let there be rain upon you; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the mighty fallen in the midst of the battle! Jonathan is slain upon the high places: Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.

*The Prayer is taken from the Lauds of the succeeding Sunday.*

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## Fifth Sunday after Pentecost.

*The Fifth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Second Book of Kings (i. 1.)

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp of Saul, with his clothes rent, and earth upon his head. And when he came to David, he fell upon his face, and did obeïsance. And David said unto him: From whence comest thou? And he said unto him: Out of the camp of Israël am I escaped. And David said unto him: How went the matter? Tell me. And he answered: The people are fled from the battle, and many of the people also are fallen and dead: and Saul, and Jonathan his son, are dead also.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND David said unto the young man that told him: How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said: As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear: and, lo, the chariots and horsemen followed hard after him; and when he looked behind him, he saw me, and he called unto me. And I answered: Here am I. And he said unto me: Who art thou? And I answered him: I am an Amalekite. He said unto me again: Stand upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. So I stood upon him and slew him: because I was sure that he could not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

*Second Responsory.*

God, Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

THEN David took hold of his clothes and rent them, and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israël, because they were fallen by the sword. And David said unto the young man that told him: Whence art thou? And he answered: I am the son of a stranger, an Amalekite. And David said unto him: How wast thou not afraid to stretch forth thine hand to destroy the LORD'S Anointed? And David called one of his young men, and said: Go near, and fall upon him. And he smote him that he died.[2]

*Third Responsory,*

The LORD That delivered, &c., (*p.* 562.)

[1] 2 Kings (Sam.) i. 21—23.

[2] It was upon this occasion that David composed the fine poem beginning, "The beauty of Israël is slain," so often quoted in the Office, and which is to be found at length in 2 Kings (Sam.) i. 19—27.

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral [Reflections upon Job], written by Pope St. Gregory [the Great.] (*Bk.* iv. *ch.* 3, 4.)

WHY was it that David, who rewarded no evil to them that did evil to him (Ps. vii. 5), when Saul and Jonathan had fallen in battle, cursed the mountains of Gilboa, saying: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil?" Why was it that Jeremiah, when he saw that his preaching was thrown away upon his hearers, cursed and said:—"Cursed be the man who brought tidings to my father, saying,—A man-child is born unto thee?" (xx. 15.)

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

WHAT had the mountains of Gilboa to do with the death of Saul, that they should be condemned to have dew fall on them no more, neither rain, but should wither away, barren of the green glory of the spring-time? But this word "Gilboa" signifieth "bubbling fountain,"[1] and the death of Saul the Anointed of God is a type of the death of our Anointed Mediator. Thus we find in the mountains of Gilboa no unfit image of the proud hearts of the Jews, which had their spring in earthly desires, and took part in the death of the Anointed Saviour. And since among them their Anointed Monarch met His death, the dew of grace is upon them no more.

*Fifth Responsory.*

Ye mountains, &c., (*p.* 562.)

*Sixth Lesson.*

AND well is it said of them: "Let there be upon you no fields of offerings." The proud minds of the Hebrews bear yet no offering. Since the coming of their Redeemer, the most part of them remain still without belief in Him, and refuse to follow the promise of their ancient faith. The Holy Church hath borne for her first-born, holy unto the Lord, a multitude of the Gentiles, and will, but in the end of the world, embrace such Jews as she then shall find, and present them as the last gatherings of her harvest.

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (ii. 1.)

AND it came to pass after this, that David inquired of the LORD, saying: Shall I go up into any of the cities of Judah? And the LORD said unto him: Go up. And David said: Whither shall I go up? And He said: Unto Hebron. So David went up thither, and his two wives also, Ahinoam, the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

*First Responsory.*

Remember, O Lord, &c., (*p.* 598.)

*Second Lesson.*

AND they told David that the men of Jabesh-Gilead had buried[2] Saul. And David sent messengers to the men

[1] Taken by the derivation this is perhaps a shade more correct than the Latin 'decursus,' or down-flow.

[2] They burnt the body, which had been mutilated and gibbeted by the Philistines.



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of Jabesh-Gilead, saying: Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now, the LORD show kindness and truth unto you! And I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant. For although your master Saul is dead, yet the house of Judah have anointed me king over them.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

BUT Abner, the son of Ner, Captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to the army, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israël. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israël, and he reigned two years. But the house of Judah alone followed David. And the time that David was King in Hebron, over the house of Judah, was seven years and six months.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (iii. 6.)

AND it came to pass, while there was war between the house of Saul and the house of David, that Abner, the son of Ner, ruled the house of Saul. And Saul had a concubine whose name was Rispah, the daughter of Aiah. And Ish-bosheth said to Abner: Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said: Am I a dog's head, which, against Judah, do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David—that thou chargest me to-day with a fault concerning this woman? So do God to Abner, and more also, except, as the LORD hath sworn to David, so I do to him; to translate the kingdom from Saul, and to set up the throne of David over Israël and over Judah, from Dan even to Beersheba.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND Abner sent messengers to David on his behalf, saying: Whose is the land? Saying also: Make thy league with me; and my hand shall be with thee, to bring about all Israël unto thee. And he said: Well—I will make a league with thee; but one thing I require of thee—that is, thou shalt not see my face except thou first bring Michal,[1] Saul's daughter. So shalt thou come and see me. And David sent messengers to Ish-bosheth, Saul's son, saying: Deliver to me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.[2] And Ish-bosheth sent and took her from her husband, even from Phaltiel, the son of Laish. And her husband went with her along, weeping behind her, to Bahurim; then said Abner unto him: Go, return. And he returned.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

AND Abner had communication with the elders of Israël, saying: Ye sought for David not yesterday only to be King over you. Now, then, do it; for the LORD hath spoken of David, saying: By the hand of My servant David I will save My people Israël out of the hand of the Philistines, and out

[1] Saul had given her to David for his first wife, and she had afterwards been taken from him by her family.

[2] 1 Kings (Sam.) xviii. 25—27.

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of the hand of all their enemies. And Abner also spake in the ears of Benjamin. And he went also to speak in the ears of David in Hebron all that seemed good to Israël, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast. And Abner said unto David: I will arise, and will gather all Israël unto my lord the King.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (iv. 5.)

AND the sons of Rimmon the Berothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth; who lay on a bed at noon. And the maid-servant, that kept the door, was there winnowing grain, but she was asleep. And Rechab and Baanah his brother came into the house stealthily, as though they would have fetched ears of wheat, and they smote him in the groin, and escaped. For when they came into the house he lay asleep upon his bed in his bedchamber, and they smote him, and slew him, and took his head, and gat them away by the way of the desert all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the King: Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND David answered Rechab and Baanah his brother, the sons of Rimmon the Berothite, and said unto them: As the LORD liveth, Who hath redeemed my soul out of all adversity, when one told me, saying, Saul is dead, thinking to have brought good tidings, I took hold of him and slew him in Ziklag; who thought that I would have given him a reward for his tidings. How much more now, when wicked men have slain an harmless person in his own house upon his bed, shall I not therefore require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them; and cut off their hands and their feet and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

*Second Responsory.*

O Lord, Thou hast hearkened, &c.; (*p.* 563.)

*Third Lesson.*

THEN came all the tribes of Israël to David unto Hebron, saying: Behold, we are thy bone and thy flesh. Also in time past, when Saul was King over us, thou wast he that leddest out and broughtest in Israël; and the LORD said to thee: Thou shalt feed My people Israël, and thou shalt be a Captain over Israël. So all the elders of Israël came to the King to Hebron, and King David made a league with them in Hebron before the LORD; and they anointed David King over Israël. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israël and Judah. And the King and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying: Except thou take away the blind and the lame thou shalt not come in hither—thinking: David cannot come in hither. Nevertheless David took the stronghold of Zion—the same is the city of David.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (vi. 1.)

AGAIN, David gathered together all the chosen men of Israël, thirty

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thousand. And David arose, and went, with all the people that were with him of the men of Judah, to bring up the Ark of God, whereon is called the Name of the LORD of hosts, That sitteth between the Cherubim thereon. And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND they brought it out of the house of Abinadab, which was at Gibeah, accompanying the Ark of God, and Ahio went before the Ark. And David and all the house of Israël played before the LORD on all manner of instruments made of cypress-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the Ark of God, and took hold of it, for the oxen stumbled and shook it. And the anger of the LORD was kindled against Uzzah, and He smote him there for his presumption; and there he died, by the Ark of God.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND David was grieved because the LORD had smitten Uzzah, and the name of the place is called "The Smiting of Uzzah," to this day. And David was afraid of the LORD that day, and said: How shall the Ark of the LORD come to me? So David would not remove the Ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the Ark of the LORD continued in the house of Obed-edom the Gittite three months. And the LORD blessed Obed-edom and all his household. And it was told King David, saying: The LORD hath blessed Obed-edom and all that pertaineth unto him, because of the Ark of God. So David went, and brought up the Ark of God from the house of Obed-edom into the city of David, with gladness.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (vii. 4.)

AND, behold, the word of the LORD came unto Nathan, saying: Go, and tell My servant David: Thus saith the LORD: Shalt thou build Me an house for Me to dwell in? whereas I have not dwelt in any house since the time that I brought up the children of Israël out of Egypt even to this day, but have walked in a tent and in a tabernacle.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

IN all the places wherein I have walked with all the children of Israël, spake I a word with any of the tribes of Israël, whom I commanded to feed My people Israël, saying: Why build ye not Me an house of cedar? Now, therefore, so shalt thou say unto My servant David: Thus saith the LORD of hosts: I took thee from the sheep-cote, from following the sheep, to be ruler over My people, over Israël, and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for My people Israël, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israël. And I will cause thee to rest from all thine enemies. Also the LORD telleth thee, that He, the Lord, will make thee an house.

*Second Responsory.*

Ye mountains, &c., (*p.* 562.)

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*Third Lesson.*

AND when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But My mercy shall not depart away from him, as I took it from Saul, whom I put away from before Me. And thine house and thy kingdom shall be established for ever before thee, and thy throne shall be built in strength. According to all these words, and according to all this vision, so did Nathan speak unto David.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xi. 1.)

AND it came to pass, at the turn of the year, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israël, and they wasted the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the King's house. And from the roof he saw a woman washing herself, over against his house. And the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said: Is not this Bathsheba, the daughter of Elisam, the wife of Uriah the Hittite? And David sent messengers and took her.

*First Responsory.*

My sins are many, (*p.* 563.)

*Second Lesson.*

AND she returned unto her house, having conceived seed. And she sent and told David, saying: I am with child. And David sent to Joab, saying: Send me Uriah the Hittite. And Joab sent Uriah to David. And Uriah came unto David. And David demanded how Joab did, and how the people did, and how the war prospered. And David said to Uriah: Go down to thine house, and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the King. But Uriah slept at the door of the King's house, with all the servants of his lord, and went not down to his house. And when they had told David, saying: Uriah went not down to his house, David said unto Uriah: Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David: The Ark of God, and Israël, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to sleep with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND David said to Uriah: Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow, and David called him to eat and drink before him; and he made him drunk. And at even he went out, and slept upon his bed with the servants of his lord; but went not down to his house. And it came to pass, in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter, saying: Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass when Joab assaulted the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought with Joab, and there fell some of the people, of the servants of David, and Uriah the Hittite died also.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

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VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [1]I beseech Thee, * O Lord, do away the iniquity of Thy servant, for I have done very foolishly.

*The Prayer is taken from the Lauds of the succeeding Sunday.*

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## Sixth Sunday after Pentecost.

*The Sixth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xii. 1.)

AND the LORD sent Nathan unto David. And he came unto him, and said unto him: There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come unto him.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND David's anger was greatly kindled against the man, and he said to Nathan: As the LORD liveth, the man that hath done this thing shall surely die. He shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David: Thou art the man—Thus saith the LORD God of Israël: I anointed thee king over Israël, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israël and of Judah; and if that had been too little, I would moreover have given unto thee much greater things. Wherefore hast thou despised the commandment of the LORD, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

NOW, therefore—the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD: Behold, I will raise up evil against thee out of thine house; and I will take thy wives before thine eyes, and give them unto thy neighbour; and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israël, and before the sun. And David said unto Nathan: I have sinned against the LORD. And Nathan said unto David: The LORD also hath put away thy sin—thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought the Lord for the child; and David fasted, and went in, and lay upon the earth.[2]

*Third Responsory.*

The LORD, That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "On the Defence of David" written by St. Ambrose, Bishop [of Milan.] (i. 2.)

IN how many things doth each one of us transgress every hour! And ne-

[1] 1 Par. (Chron.) xxi. 8.

[2] The child died. The next few verses in the Bible describe, very touchingly, the conduct of David on the occasion—and, afterwards, how Solomon was born of Bath-sheba. David composed the *Miserere* during his repentance.

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vertheless not one of all us common men thinketh it well to confess his sin. Yet that strong and great King would not suffer the acknowledgment of his iniquity to remain, even for a moment, hidden in his own heart. With eager confession and bitter sorrow, he admitted that he had sinned against the Lord. Which of you will easily find me now some honoured and wealthy person, who will not take it ill if I rebuke him for a fault whereof he is guilty? But David, amid the splendours of a throne and the certainty of Divine revelations, when he was rebuked by one of his subjects for his grievous transgression, was not roused to anger, but contrariwise, acknowledged his sin with groans and affliction.

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

THE heart-felt sorrow of David moved the Lord to compassion, so that Nathan said: Because thou hast repented, the Lord also hath put away thy sin. The instant gift of pardon declareth the depth of the King's repentance, which was able to obtain the forgiveness of so grievous a transgression. Other men, when they be rebuked of Priests, do but aggravate the heinousness of their sins by the seeking to deny or to excuse them, and thereby make deeper their fall by means of that which should have helped them up. But the saints of the Lord who will to fight a good fight of godliness unto the end and to finish their course by saving their souls, howbeit, they may perchance have fallen like other men, have done so rather through man's weakness than through lust for iniquity, and rise more eager to go on than before. Shame goadeth them on to fly at higher things. So that not only is their fall to be reckoned to have nowise hampered them, but rather to have quickened their speed.

*Fifth Responsory.*

Ye mountains, &c., (*p.* 562.)

*Sixth Lesson.* (Ch. iv.)

DAVID sinned; and so oftentimes do other kings. David repented with groaning and tears; and so do not oftentimes other kings. He admitted his guilt; he implored forgiveness; he cast himself down upon the ground, and there wept over his crime; he fasted; he prayed; by publishing his sorrow he left an everlasting witness of his acknowledgment.[1] What meaner men blush to do, the King was not ashamed to own. They who are answerable to law are bold to deny their crimes, and too haughty to ask pardon. Not so he, though he could be haled before no earthly judgment seat. That he sinned was a matter flowing from his nature; that he asked for pardon, his own repentance. To fall is common to all men, but his confession was his own. To transgress thus was nature; to efface his guilt, greatness.

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xiii. 22.)

AND Absalom spake unto his brother Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraïm; and Absalom invited all the king's sons. And [Absalom] came to the King, and said: Behold, now, thy servant hath sheep-shearers; let the King, I beseech thee, and his servants, go with thy servant. And the King said to Absalom: Nay,

[1] I.e. in the Psalm "Miserere."

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my son, let us not all go now, lest we be chargeable unto thee. And he pressed him; howbeit, he would not go, but blessed him.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.*

THEN said Absalom: If not, I pray thee, let my brother Amnon go with us. And the King said unto him: Why should he go with thee? But Absalom pressed him, that he let Amnon and all the King's sons go with him. Now Absalom had made a feast like one of the King's feasts. And Absalom had commanded his servants, saying: Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite him,—then kill him, fear not. For it is I that have commanded you. Be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the King's sons arose, and every man gat him up upon his mule, and fled.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND it came to pass, while they were in the way, that tidings came to David, saying: Absalom hath slain all the King's sons: and there is not one of them left. Then the King arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah,[1] David's brother, answered and said: Let not my lord the King suppose that they have slain all the young men the King's sons; for Amnon only is dead—for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the King take the thing to his heart, to think that all the King's sons are dead; for Amnon only is dead. But Absalom fled.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

[1] I.e. Shamma.

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xiv. 4.)

AND when the woman of Tekoah[2] was come in unto the King's presence, she fell on her face to the ground, and did obeïsance, and said: Help, O King! And the King said unto her: What aileth thee? And she said: Alas for me, I am a widow woman, for mine husband is dead. And thine handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him. And, behold, the whole family is risen against thine handmaid, and they said: Deliver him that smote his brother, that we may kill him, for the life of his brother, whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to mine husband either name or remainder upon the earth.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND the King said: Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more. Then said she: I pray thee, let the King remember the LORD thy God, that they of the kinship be not suffered to seek further for vengeance, and to destroy my son. And he said: As the LORD liveth, there shall not one hair of thy son fall to the earth. Then the woman said: Let thine handmaid speak one word unto my lord the King. And he said: Say on. And the woman said: Wherefore then hast thou thought such a thing against the people of God, and wherefore doth the King speak this thing as one which is faulty, in that the King doth not fetch home again his banished? For we must needs all die, and are as water spilt on the ground, which cannot be gathered up again. Neither is it the will of God that a soul should perish, but He repenteth Him,

[2] She was an agent of Joab.

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lest He should utterly destroy the castaway.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.* (19.)

AND the King said: Is not the hand of Joab with thee in all this? And the woman answered and said: As thy soul liveth, my lord the King, none can turn to the right hand or to the left from aught that my lord the King hath spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid. That I should fetch about this form of speech, thy servant Joab commanded it; but thou art wise, O my lord the King, according to the wisdom of an Angel of God, to know all things that are in the earth. And the King said unto Joab: Behold, now, I am reconciled to do after thy word; go therefore, and bring the young man Absalom again.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xv. 1.)

AND it came to pass after this that Absalom prepared him chariots and horse-men, and fifty men to run before him. And Absalom rose up early, and stood beside the entering-in of the gate; and it was so that when any man that had a controversy came to the King for judgment, then Absalom called unto him, and said: Of what city art thou? And he said: Thy servant is of one of the tribes of Israël. And Absalom said unto him: See, thy matters are good and right; but there is no man deputed of the King to hear thee.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

ABSALOM said moreover: O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeïsance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israël that came to the King for judgment; so Absalom stole the hearts of the men of Israël.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND it came to pass after forty years that Absalom said unto King David: I will go and pay my vow which I have vowed unto the LORD in Hebron. For thy servant vowed a vow while I abode in Geshur in Syria, saying: If the LORD shall bring me again indeed to Jerusalem, then I will offer a sacrifice unto the LORD. And King David said unto him: Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israël, saying: As soon as ye hear the sound of the trumpet, then ye shall say—Absalom reigneth in Hebron.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xv. 13.)

AND there came a messenger to David, saying: The heart of all Israël is after Absalom. And David said unto his servants that were with him at Jerusalem: Arise, let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the King's servants said unto him: Thy servants are ready to do whatsoever our lord the King shall appoint.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND the King went forth, and all his household after him on foot; and

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the King left ten women, which were concubines, to keep the house. And the King and all Israël went forth, on foot, and tarried in a place that was far off; and all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites, valiant men of war, six hundred, which came after him from Gath, passed on before him.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

THEN said the King to Ittai the Gittite: Wherefore goest thou also with us? Return to thy place, and abide with the King; for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go out with us? As for me, I go whither I go; return thou, and take back with thee thy brethren; and the Lord will deal with thee in mercy and in truth, because thou hast showed me kindness and faithfulness.[1]

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xvi. 5.)

AND when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came forth, and cursed still as he came; and he cast stones at David, and at all the servants of King David, And all the people, and all the mighty men were on the King's right hand and on his left. And thus said Shimei when he cursed the King: Come out, come out, thou bloody man, and thou man of Belial. The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned.[2]

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.* (9.)

THEN said Abishai the son of Zeruiah unto the King: Why should this dead dog curse my lord the King? Let me go over, and take off his head. And the King said: What have I to do with you, ye sons of Zeruiah? Let him curse; because the LORD hath said unto him: Curse David—and who shall then dare to say: Wherefore hast thou done so?

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

AND the King said to Abishai, and to all his servants: Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse, for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Kings (xviii. 6.)

SO the people went out into the field against Israël; and the battle was in the wood of Ephraïm. There the people of Israël were slain before the army of David: and there was there a great slaughter that day, of twenty thousand men. For the battle was there, scattered over the face of all the country,

[1] Verse 21. And Ittai answered the King, and said: As the LORD liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be.

[2] The text continues: "And the Lord hath delivered the kingdom into the hand of Absalom thy son. And, behold, thou art taken in thy mischief—because thou art a bloody man."

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and the wood devoured more people that day than the sword devoured.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND Absalom met the servants of David, and he rode upon a mule; and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said: I saw Absalom hanged in an oak. And Joab said unto the man that told him: If thou sawest him, why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab: Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the King's son; for in our hearing the King charged thee, and Abishai, and Ittai, saying: Beware, and save for me my child Absalom.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

THEN said Joab: Though thou will it not, yet will I go up against him before thy face. And he took three darts in his hand, and thrust them through the heart of Absalom; and while he yet hung quivering with life in the oak, ten young men that bare Joab's armour, compassed about, and smote Absalom and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israël, for Joab was fain to spare the multitude. And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* And Zadok the Priest * and Nathan the Prophet anointed Solomon King in Gihon, and they went up with joy, and cried, saying: May the King live for ever!

*Note. The above is the First Saturday evening Antiphon which can be displaced by* "Wisdom hath builded, &c."

*Prayer from the succeeding Lauds.*

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## Seventh Sunday after Pentecost.

*The Seventh Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Third Book of Kings (i. 1.)

NOW King David was old, and stricken in years: and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him: Let there be sought for my lord the King a young virgin, and let her stand before the King, and let her cherish him, and let her lie in thy bosom, that my lord the King may get heat. So they sought for a fair damsel throughout all the coasts of Israël, and found Abishag, a Shunamite, and brought her to the King. And the damsel was very fair, and slept with the King, and ministered unto him; but the King knew her not.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

THEN Adonijah, the son of Haggith,[1] exalted himself, saying: I will be King. And he prepared him chariots, and horsemen, and fifty men to run before him. And his father had not chidden him at any time, saying: Why hast thou done so? And he also was a very goodly man, and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the Priest, and they, following Adonijah, helped him. But Zadok the Priest, and Benaiah the son of Jehoiadah, and Nathan the Prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

[1] And of David.

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*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.* (11.)

WHEREFORE Nathan spake unto Bathsheba the mother of Solomon, saying: Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go, and get thee in unto King David, and say unto him: Didst not thou, O my lord King, swear unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit upon my throne? Why, then, doth Adonijah reign? And while thou yet talkest there with the King, I also will come in after thee, and confirm thy words. And Bathsheba went in unto the King, into the chamber.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Epistle written to Nepotian by St. Jerome, Priest [at Bethlehem.] (*Ep.* ii. *tom.* i.)

WHEN David, who had once been a man of war, was seventy years old, the chill of old age came upon him, and he could get no heat. So they sought out for him throughout all the coasts of Israël Abishag the Shunamite, to sleep with the king and to warm his aged body. Who is this Shunamite, wife and yet virgin, so hot, that she could heat the chilly, so holy, that her warmth provoked him not to lust? Let Solomon the Wise explain his father's enjoyment, and the "Peaceful One"[1] tell of the warrior's embraces. "Get wisdom, get understanding; forget it not, neither decline from the words of my mouth; forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee. Honour her, and she shall embrace thee, and shall give to thine head an ornament of grace. She shall compass thee like a crown of delights." (Prov. iv. 5—9.)

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

IN old men almost all the powers of the body become weakened, and while wisdom only is increasing, all things else beside wisdom fail. Then faileth strength for fasting, for watching, for "chaméuniæ," (that is, sleeping on the floor,) for wandering hither and thither, for receiving strangers, for defending the poor, for instance and constancy in prayer, for visiting the sick, for that work with the hands whence alms are given. I need not treat of this with long talk, but, in short, when the body is broken down, all the works of the body wax enfeebled.

*Fifth Responsory.*

Ye mountains, &c., (*p.* 562.)

*Sixth Lesson.*

NEITHER do I say, on the other hand, that wisdom, which in many old men drivelleth into second childhood, is weak, or wanting in such of the young and stout, as win knowledge by work and earnest study, by holiness of life and instancy of prayer to the Lord JESUS, but this I do say, that the more spiritual faculties have in youth many wrestlings with the body to go through, and that, what with violent provocations to vice, and what with the sensual ticklings of the flesh, they are apt to be smothered like fire among green wood, and not able to blaze forth in all their brightness. But when old age cometh upon them, who have spent their youth in acquiring sound knowledge, and have meditated in the law of the Lord day and night, it hath this effect on them, to make them more learned by their increased years, more experienced by constant use, more wise, through the advance of time—and, in short, doth offer them the rich harvest of their past diligence.

[1] A pun on the name "Solomon," which signifies "Peaceful."

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*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (i. 28.)

THEN King David answered, and said: Call me Bathsheba. And she came into the King's presence, and stood before the King. And the King sware, and said: As the LORD liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israël, saying: Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead—even so will I certainly do this day. Then Bathsheba bowed with her face to the earth, and did reverence to the King, and said: Let my lord David live for ever.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.*

AND King David said: Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah. And they came before the King, and he said unto them: Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon, and let Zadok the Priest and Nathan the Prophet anoint him there King over Israël. And blow ye with the trumpet and say: God save King Solomon! Then ye shall come up after him, that he may come, and sit upon my throne, for he shall be King in my stead.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

SO Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah, and the Cherethites, and Pelethites,[1] went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the Priest took an horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet, and all the people said: God save King Solomon! And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (ii. 1.)

NOW the days of David drew nigh, that he should die. And he charged Solomon his son, saying: I go the way of all the earth; be thou strong, therefore, and show thyself a man. And keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest have understanding in whatsoever thou doest, and whithersoever thou turnest thyself; that the LORD may continue His word, which He spake concerning me, saying: If thy children take heed to their way, to walk before Me in truth with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israël.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

MOREOVER thou knowest also what Joab the son of Zeruiah did to me,[2] and what he did to the two captains of the hosts of Israël, unto Abner[3] the son

[1] Cherethites and Pelethites — executioners and runners. (Gesenius.)

[2] Perhaps referring to the death of Absalom.

[3] He assassinated him from a motive of private revenge when he came to make his peace with David at Hebron. 2 Kings (Sam.) iii. 27.

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of Ner, and unto Amasa[1] the son of Jether, whom he slew; and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes, that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

BUT show kindness unto the sons of Barsillai the Gileadite, and let them be of those that eat at thy table. For so they came to me, when I fled from before Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to "the Two-Camps;"[2] but he came down to meet me when I passed over Jordan, and I sware to him by the LORD, saying: I will not put thee to death with the sword;—now, therefore, hold him not guiltless.[3]

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (iii. 5.)

THE LORD appeared to Solomon in a dream by night, and said: Ask what I shall give thee. And Solomon said: Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit upon his throne, as it is this day.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND now, O LORD my God, Thou hast made Thy servant King instead of David my father; and I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart, to judge Thy people, that I may discern between good and bad. For who is able to judge this Thy so great a people?

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND the speech pleased the Lord, that Solomon had asked this thing. And the Lord said unto Solomon: Because thou hast asked this thing, and hast not asked for thyself long life, neither riches, nor the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words, and have given unto thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days.

*Third Responsory.*

Hearken, O LORD, unto the cry, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (iv. 21.)

AND Solomon reigned over all kingdoms from the river of the land of

[1] He assassinated him, probably on suspicion of treachery. 2 Kings (Sam.) xx. 10.

[2] Probably the place where Jacob met the "hosts of God," and which he called Mahanaim, "Two-camps."

[3] Solomon afterwards had him put to death. 3 (1) Kings ii. 46. This command is the last recorded words of David. Verse 10 says: "So David slept with his fathers, and was buried in the city of David."

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the Philistines unto the border of Egypt; they brought him presents and served him all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep; beside harts, and roebucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphsah even to Gaza, over all the kings on this side the river, and he had peace on all sides round about him.

*First Responsory.*

Prepare your hearts, (*p.* 561.)

*Second Lesson.*

AND Judah and Israël dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And the officers of the King that were heretofore named, they provided food for them: and for all that came unto King Solomon's table, they furnished all most carefully according to the season. Barley also and straw for the horses and the beasts of burden, brought they unto the place where the King was, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt; and he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, and from all kings of the earth, which had heard of his wisdom.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (v. 1.)

AND Hiram, King of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying: Thou knowest how that David my father would have built an house unto the name of the LORD his God, but could not do it, for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary, nor evil occurrent.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

WHEREFORE, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying: Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name. Now, therefore, command thou thy servants that they hew me cedar-trees out of Lebanon, and let my servants be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint; for thou knowest that there is not among my people any that can skill to hew timber like unto the Sidonians.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

AND it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: Blessed be the LORD God this day, Which hath



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given unto David a wise son over this great people. And Hiram sent to Solomon, saying: I have considered the things which thou sentest to me for: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them, and thou shalt accomplish my desire in giving food for my household.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (vii. 51.)

SO was ended all the work that King Solomon made for the house of the LORD, and he brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD. (viii.) Then were assembled all the elders of Israël, and the heads of the tribes, and the chiefs of the families of the children of Israël, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.[1] And all the men of Israël assembled themselves unto King Solomon at the feast, in the month Ethanim,[2] which is the seventh month.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND all the elders of Israël came; and the Priests took up the ark, and they brought up the ark of the LORD, and the tabernacle of the covenant, and all the vessels of the sanctuary that were in the tabernacle, even those did the Priests and the Levites bring up. And King Solomon, and all the congregation of Israël, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the Priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the Most Holy Place, even under the wings of the Cherubim.[3] For the Cherubim spread forth their two wings over the place of the ark, and covered the ark, and the staves thereof, above.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

THERE was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israël, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD; so that the Priests could not stand to minister because of the cloud; for the glory of the LORD had filled the house of the LORD. Then spake Solomon: The LORD said that He would dwell in the cloud.[4]

*Third Responsory.*

Hearken, O LORD, unto the cry, &c., (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O Lord, Thou hast hearkened unto the prayer of Thy servant, * that I might build a temple unto Thy Name.

*Prayer from Lauds of the succeeding Sunday.*

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[1] That is, from one to the other of the two southernmost of the hills on which Jerusalem stands.

[2] It falls about September, and is more commonly called Tizri.

[3] Two colossal images of these creatures made of olive-wood plated with gold, which stood in the Holy of Holies, with their wings arranged so as to overshadow the ark of the covenant.

[4] The reader will do well to read the rest of ch. viii., which contains Solomon's dedicatory prayer.

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## Eighth Sunday after Pentecost.

*The Eighth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (ix. 1.)

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the King's house, and all his desire which he was pleased to do, that the LORD appeared to him the second time, as He had appeared to him at Gibeon. And the LORD said unto him: I have heard thy prayer, and thy supplication that thou hast made before Me: I have hallowed this house which thou hast built, to put My Name there for ever; and Mine eyes and Mine heart shall be there perpetually. And if thou wilt walk before Me, as David thy father walked, in straightforwardness of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, then I will establish the throne of thy kingdom upon Israël for ever, as I promised to David thy father, saying: There shall not fail thee a man upon the throne of Israël.

*First Responsory.*

Prepare your hearts, (*p.* 561.)

*Second Lesson.*

BUT if ye shall at all turn from following Me, ye or your children, and will not keep My commandments, and My statutes, which I have set before you, but go and serve other gods, and worship them, then will I cut off Israël out of the land which I have given them; and this house, which I have hallowed for My Name, will I cast out of My sight; and Israël shall be a proverb and a by-word among all people. And this house shall be a warning, and every one that passeth by it shall be astonished, and shall hiss, and shall say: Why hath the LORD done thus unto this land, and to this house? And they shall answer: Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

*Second Responsory.*

God, Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the King's house, (now Hiram, the King of Tyre, had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then King Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not; and he said: What cities are these, which thou hast given me, my brother? And he called them the land of "Cabul"[1] unto this day. And Hiram sent to King Solomon six-score talents of gold.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book upon "The City of God" written by St. Austin, Bishop [of Hippo.] (*Bk.* xvii. *ch.* 8.)

THINGS which were then still to come were in a certain manner imaged in Solomon, who built the temple, who had that peace which his name implieth (for the name Solomon signifieth "the Peaceful One") and who, at the beginning of his reign, was marvellously praiseworthy. By these things he foreshadowed in his own person, though he set not forth with his mouth, our Lord Christ. Thus are some things written of Solomon which are, as it were, things written concerning Christ, the Holy Scripture in this way, by giving the history of things past, prophesying all the while of things to come.

[1] I.e. unpleasant.



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*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

FOR besides the books of the Divine history wherein his reign is recorded, the 71st Psalm is superscribed with his name. In this Psalm are many things which cannot suit him, but are most clearly applicable to the Lord Christ, thus showing that Solomon was, as it were, a shadowy figure cast before, of that which was afterwards revealed in very truth in the Person of Christ.

*Fifth Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Sixth Lesson.*

WITHOUT going into the rest, I may say that it is known what were the limits of Solomon's dominions, and yet in that Psalm we read: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This we see fulfilled in Christ. It was from the river, that is, from His Baptism by John in Jordan, that He began His assumption of dominion, for then it was when John bare testimony unto Him that His disciples began to acknowledge Him, calling Him, not Master only, but Lord.

*Sixth Responsory.*

Thus saith the LORD, (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (x. 1.)

AND when the Queen of Sheba[1] heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train and riches, with camels that bare spices, and very much gold, and precious stones. And when she was come to King Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the King, which he told her not.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.*

AND when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and the sacrifices which he offered in the house of the LORD, there was no more spirit in her. And she said to the King: It was a true report that I heard in mine own land, of thy discourse and of thy wisdom; howbeit, I believed not the words, until I came, and mine eyes had seen it, and I perceived that the half was not told me; thy wisdom and thy works exceed the fame which I heard.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

HAPPY are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israël, because the LORD loveth Israël for ever, therefore made He thee king, to do judgment and justice. And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of sandal-wood,[2] and precious stones.

[1] She seems to have been an Abyssinian.

[2] So Gesenius, but the meaning is very uncertain, and many Rabbis consider that coral is meant. LXX. "dressed timber."

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*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (xi. 1.)

BUT King Solomon loved many strange women, together with the daughter of Pharaoh,[1] women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—of the nations concerning which the LORD said unto the children of Israël: Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your hearts to follow after their gods.[2] Solomon clave unto these in love. And he had seven hundred wives, as queens, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart, to follow after other gods; and his heart was not perfect with the LORD his God, as was the heart of David his father.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

FOR Solomon went after Ashtoreth, the goddess of the Sidonians, and after Moloch, the idol of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the idol of Moab, in the hill that is before Jerusalem, and for Moloch, the idol of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

AND the LORD was angry with Solomon, because his heart was turned from the LORD God of Israël, Which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded him. [Wherefore the LORD said] unto Solomon: Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (xi. 26.)

AND Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the King. And this is the cause that he rebelled against him. Solomon built Millo, and repaired the breaches of the city of David his father. And Jeroboam was a mighty man and powerful. And Solomon, seeing the young man, that he was of a good disposition and industrious, he set him over the tribute of all the house of Joseph.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND it came to pass at that time, when Jeroboam went out of Jerusalem, that the Prophet Ahijah the Shilonite found him in the way; and he had clad himself in a new garment; and they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces, and said unto Jeroboam: Take thee ten pieces. For thus saith the LORD, the God of Israël—Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

[1] She was his first wife. 3 (1) Kings iii. 1.

[2] Ex. xxxiv. 16. Deut. vii. 3, 4.

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*Third Lesson.* (40.)

SOLOMON sought therefore to kill Jeroboam; but he arose and fled into Egypt, unto Shishak, King of Egypt; and was in Egypt until the death of Solomon. And the rest of the words of Solomon, and all that he did, and his wisdom, behold, they are all of them written in the Book of the Acts of Solomon. And the time that Solomon reigned in Jerusalem over all Israël was forty years. And Solomon slept with his fathers, and was buried in the city of David his father. And Rehoboam his son reigned in his stead.

*Third Responsory.*

Hearken, O LORD, unto the cry, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (xii. 1.)

AND Rehoboam went to Shechem. For all Israël were come to Shechem, to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, where he was fled from the presence of King Solomon, had heard of his death, that he came back again out of Egypt; for they had sent and told him. And Jeroboam and all the congregation of Israël came, and spake unto Rehoboam, saying: Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them: Depart yet for three days, and then come again to me.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND the people departed; and King Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived; and said: How do ye advise that I may answer this people? And they spake unto him, saying: If thou wilt be a servant unto this people this day, and wilt serve them, and wilt yield to their petition, and wilt speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and stood before him.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.* (13.)

AND the King answered the people roughly, and forsook the old men's counsel that they gave him, and spake to them after the counsel of the young men, saying: My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the King hearkened not unto the people; for the LORD had turned him aside, that He might perform His saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when the people saw that the King hearkened not unto them, they answered him, saying: What portion have we in David? or what inheritance in the son of Jesse?[1]

*Third Responsory.*

The LORD That delivered me, &c. (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (xiv. 5.)

AND the LORD said unto Ahijah: Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick; thus and thus shalt thou say unto her. When therefore she came in,

[1] After this all the tribes except Judah and Benjamin revolted, forming a new state called "Israël," as opposed to Judah; and taking for their king Jeroboam the son of Nebat, who made them to sin by setting up schismatical places of worship at Dan and Bethel, in opposition to the Temple at Jerusalem.

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she feigned herself to be another woman, but Ahijah heard the sound of her feet, as she came in at the door, and said: Come in, thou wife of Jeroboam—why feignest thou thyself to be another? For I am sent to thee with heavy tidings.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

GO, tell Jeroboam: Thus saith the LORD God of Israël: Forasmuch as I exalted thee from among the people, and made thee Prince over My people Israël, and rent the kingdom away from the house of David, and gave it to thee; and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes—but hast done evil above all that were before thee,—for thou hast gone and made thee other gods, and molten images,[1] to provoke Me to anger, and hast cast Me behind thy back—

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

THEREFORE, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and left, in Israël—and will take away the remnant of the house of Jeroboam, as a man wipeth away dung till it be all gone.[2] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the LORD hath spoken it. Arise thou, therefore, get thee to thine own house, and when thy feet enter into the city, the child shall die.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Third Book of Kings (xviii. 21.[3])

AND Elijah came unto all the people, and said: How long halt ye between two opinions? If the LORD be God, follow Him—but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people: I, even I only, remain a Prophet of the LORD—but Baal's Prophets are four hundred and fifty men.

[1] These were the figures of calves which Jeroboam had set up in his two sanctuaries, and before which himself, and other persons devoid of real Priest's orders, took upon themselves to officiate. The calves may, like the well-known idol at Horeb, have been meant to represent the Supreme Being, but were absolutely in defiance of His law (Deut. iv. 15—18.) The horror of Jeroboam's offence, even as compared to Solomon's, perhaps was that Solomon had set up his idol temples for his wives, but Jeroboam had deliberately substituted, for his own use, and that of his subjects, another form of worship for that which God had commanded.

[2] Sicut mundari solet fimus usque ad purum. "Mingens ad parietem" intelligendus est, secundum Gesenii sententiam, "puer masculus contemptibilis," secundum alios, "canis."

[3] If the reader now desires to follow the Church Lessons intelligently he must read the history as given in the Bible for himself. To give sense, however, to the Lessons of this Saturday, it is enough to remember that Ahab, King of Israël, "did evil in the sight of the LORD above all that were before him." "As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of Ethbaal, King of the Sidonians, and went and served Baal, and worshipped him." (See Note p. 585.) "And he reared up an Altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove" (this probably means an image of Ashtoreth), "and Ahab did more to provoke the LORD God of Israël to anger than all the kings of Israël that were before him." The Divine anger at these idolatries, and an accompanying brutal persecution of the Monotheists, manifested itself in a drought for three years, at the end of which the Prophet Elijah brought about a great national gathering of the Israelites on Mount Carmel, at which were present himself, Ahab, and the idolatrous priests, 450 of Baal's, and 400 of "the grove's." At this point the narrative proceeds as in the text.

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*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

LET them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. Call ye on the name of your gods, and I will call on the name of the LORD. And the God that answereth by fire, let him be God. And all the people answered and said: It is well spoken.

*Second Responsory.*

O LORD, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND Elijah said unto the prophets of Baal: Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods—but put no fire under. And they took the bullock which was given them, and they dressed it; and called on the name of Baal from morning even until noon, saying: O Baal, hear us! But there was no voice nor any that answered; and they leapt about the altar which they had made. And it came to pass at noon that Elijah mocked them, and said: Cry aloud.[1]

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* When the LORD took up Elijah * by a whirlwind into heaven, Elisha cried: My father! the chariot of Israël and the horsemen thereof!

*Prayer from the succeeding Lauds.*

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## Ninth Sunday after Pentecost.

*The Ninth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Fourth Book of Kings (i. 1.)

THEN Moab rebelled against Israël after the death of Ahab. And Ahaziah[2] fell down through a lattice in his upper chamber that he had in Samaria, and was sick. And he sent messengers and said unto them: Go, inquire of Baal-zebub,[3] the god of Ekron, whether I shall recover of this disease. But the Angel of the LORD said to Elijah the Tishbite:[4] Arise, go up to meet the messengers of the King of Samaria, and say unto them: Is it not because there is not a God in Israël that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the LORD: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND Elijah departed. And the messengers turned back unto Ahaziah. And he said unto them: Why are ye now turned back? And they said unto him: There came a man up to meet us, and said unto us: Go, turn again unto the King that sent you: and say unto him: Thus saith the LORD—Is it not because there is not a God in Israël, that thou sendest to inquire of Baal-zebub, the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

*Second Responsory.*

God, Which heareth all, &c., (*p.* 561.)

[1] This sort of thing went on "until the time of the offering of the evening sacrifice." Elijah then prepared his bullock, and called on the name of the Eternal. "Then the fire of the LORD fell, and consumed the burnt sacrifice . . . . and when all the people saw it, they fell on their faces, and they said: The LORD He is God! The LORD He is God! And Elijah said unto them: Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there."

[2] Ahab's son and successor.

[3] That is "the Lord of flies" or "Baal of the flies." In Matth. xii. 24 he is called "the Prince of the devils."

[4] That is, of Tishbah, a town of Priests in the tribe of Gad.

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*Third Lesson.*

AND he said unto them: What appearance and raiment had the man which came up to meet you, and told you these words? And they answered him: He was an hairy man, and girt with a girdle of leather about his loins. And he said: It is Elijah the Tishbite. Then he sent unto him a captain of fifty with his fifty. And he went up to him, where he sat on the top of an hill. And he said unto him: Thou man of God, the king hath said—Come down. And Elijah answered, and said to the captain of fifty: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and the fifty that were with him.[1]

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the sermons of St. Austin, Bishop [of Hippo]. (201*st for the Season.*)

DEARLY beloved brethren, in the Lessons which are now being read to us day by day, I have often warned you that we must not follow the deathful letter, to the abandonment of the quickening spirit. For it is thus that the Apostle saith:—"The letter killeth, but the spirit giveth life." (2 Cor. iii. 6.) If we will understand only the plain meaning of the letter, we shall get little or no edification from our readings in the Divine Scriptures. All those things whereof we hear were types and images of things to come; and those things which were foreshadowed in the history of the Jews are, by the gift of God, fulfilled in us.

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

THE Blessed Elias was a type of the Lord our Saviour. Just as Elias was rejected by the Jews, so was the true Elias, even our Lord, rejected and despised by the same Jews. Elias went away out of his own country, and Christ hath left the synagogue—Elias went into the desert, and Christ hath come into the world. Elias, when he was in the desert, was fed by ravens,[2] and Christ in the desert of this world is comforted by the faith of the Gentiles.

*Fifth Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Sixth Lesson.*

FOR the ravens which, at the command of the Lord, ministered unto Elias, were a type of the flock of Gentiles. Wherefore also it is said for the Gentile Church:—"I am black, but comely—O daughters of Jerusalem!" (Cant. i. 5.) Why is the Church black but comely? She is black by nature, but comely by grace. Why is she black by nature? [Because she must needs own:—] "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. l. 5.) Why is she comely by grace? [Because she can go on, and say:—] "Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," (v. 7.)

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

[1] This happened once again, but God allowed Elijah to go with a third company to Ahaziah to whom he repeated his message. "So he died, according to the word of the LORD," and was succeeded by his brother Jehoram.

[2] At the beginning of the drought "the word of the LORD came unto him, (Elijah) saying: Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith . . . . . I have commanded the ravens to feed thee there. So he went . . . . . and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." (3 Kings xvii. 2—6.)

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## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (ii. 5.)

AND the sons of the Prophets that were at Jericho came to Elisha,[1] and said unto him: Knowest thou that the LORD will take away thy master from thee to-day? And he answered: Yea, I know it—hold ye your peace. And Elijah said unto him: Tarry here; for the LORD hath sent me to Jordan. And he said: As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on; and fifty men of the sons of the Prophets went, and stood to view afar off; and they two stood by Jordan.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.*

AND Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And when they were gone over, Elijah said unto Elisha: Ask what I shall do for thee, before I be taken away from thee. And Elisha said: I pray that a double portion of thy spirit be upon me. And he said: Thou hast asked an hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, as thou hast asked—but if thou see not, it shall not be so.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND as they still went on and talked, behold, a chariot of fire, and horses of fire, parted them twain asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it; and he cried: My father! the chariot of Israël and the horses thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. And he took up the mantle of Elijah, that fell from him; and went back, and stood by the bank of Jordan.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (iii. 6.)

AND King Jehoram[2] went out of Samaria at that time, and numbered all Israël. And he sent to Jehoshaphat the King of Judah, saying: The King of Moab hath rebelled against me; come thou with me against him to battle. And he said: I will go up; he that is mine is thine—my people are thy people, and my horses thy horses. And he said: Which way shall we go up? And he answered: The way through the wilderness of Edom. So the King of Israël went, and the King of Judah, and the King of Edom; and they fetched a compass of seven days' journey. And there was no water for the host, and for the cattle that followed them.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND the King of Israël said: Alas! that the LORD hath called us three kings together, to deliver us into the hand of Moab! But Jehoshaphat said: Is there not here a Prophet of the LORD, that we may betake us unto the LORD by him? And one of the King of Israël's servants answered and said: Here is Elisha, the son of Shaphat; which poured water on the hands of Elijah. And Jehoshaphat said: The Word of the LORD is with him. So the King of Israël, and Jehoshaphat King of Judah, and the King of Edom, went down to him. And Elisha said unto the King of Israël: What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother.

[1] Elijah's servant and disciple.
[2] Ahab's son, and Ahaziah's brother and successor.

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*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

AND the King of Israël said unto him: [Nay; but] wherefore hath the LORD called these three kings together, to deliver them into the hand of Moab? And Elisha said unto him: As the LORD of hosts liveth, before Whom I stand, surely were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him, and he said: Thus saith the LORD—Make this valley full of ditches. For thus saith the LORD—Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water; and ye shall drink, both ye, and your people, and your cattle. And this is but a light thing in the sight of the LORD; moreover, He will deliver Moab also into your hand.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (iv. 1.)

NOW there cried a certain woman of the wives of the Prophets unto Elisha, saying: Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD—and, behold, the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her: What shall I do for thee? Tell me; what hast thou in thine house? And she said: Thine handmaid hath not anything in the house, save a little oil, to anoint withal. And he said: Go; borrow thee vessels abroad of all thy neighbours, even empty vessels, and that not a few. And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels; and thou shalt set aside that which is full.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

SO the woman went, and shut the door upon her and upon her sons; who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son: Bring me yet a vessel. And he said unto her: I have no more. And the oil stayed. Then she came and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and live thou and thy children of the rest.

And it fell on a day, that Elisha passed by Shunem. And there was a great woman there; and she constrained him to eat bread. And, as he oftentimes passed by there, he turned in thither to eat bread. And she said unto her husband: [Behold now,] I perceive that this is an holy man of God, which passeth by us continually. Let us make for him a little chamber, and let us set for him there a bed, and a table, and a stool, and a candlestick; and when he cometh to us, he shall turn in thither.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND it fell on a day that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant: Call this Shunammite. And when he had called her, she stood before him. And he said unto his servant: Say unto her—Behold, thou hast been careful for us with all this care; what wouldest thou that I should do for thee? Hast thou any matter, wherein thou wouldest that I should speak for thee to the king, or to the captain of the host? And she answered: I dwell among mine own people. And he said: What will she, then, that I should do for her? And Gehazi said: Ask her not; verily, she hath no child, and her husband is old. And he commanded to call her. And when he had called her, she stood in the door; and he said unto her: At this time, and in this same hour, if thou be alive, thou shalt have a son in thy womb. And she said: Nay, my lord, I pray thee—nay,

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thou man of God! do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, and in that same hour.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (vi. 24.)

BEN-HADAD, King of Syria, gathered all his host, and went up and besieged Samaria. And there was a great famine in Samaria; and it was besieged until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab[1] of dove's dung for five pieces of silver. And as the King of Israël was passing by upon the wall, there cried a woman unto him, saying: Help! my lord—O King! And he said: The LORD helpeth thee not—whence can I help thee? out of the barn-floor? or out of the wine-press?

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND the King said unto her: What aileth thee? And she answered: This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him. And I said unto her on the next day, Give thy son, that we may eat him—and she hath hid her son. And when the King heard it, he rent his clothes, and passed by upon the wall. And all the people saw that he was clad with sackcloth within upon his flesh. Then the King said: God do so, and more also, to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house; and the elders sat with him.

*Second Responsory.*

God, Which heareth, &c., (*p.* 561.)

*Third Lesson.*

NOW [the King] sent a man before him, but ere the messenger came to him, [Elisha] said to the elders: Know ye how that this son of a murderer hath sent to take away mine head? Look, therefore, when the messenger cometh; shut the door, and let him from entering; for, behold, the sound of his master's feet is behind him. And while he yet talked with them, behold, the messenger appeared that came down unto him; and he said: Behold, this great evil is of the LORD—why should I wait on the LORD any longer? (vii.) Then Elisha said: Hear ye the word of the LORD; Thus saith the LORD—To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (viii. 1.)

THEN spake Elisha unto the woman whose son he had restored to life,[2] saying: Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn; for the LORD hath called for a famine, and it shall come upon the land seven years. And the woman arose, and did after the saying of the man of God. And she went, with her household, and sojourned in the land of the Philistines seven years. And at the seven years' end, the woman returned out of the land of the Philistines; and she went forth to cry unto the King for her house, and for her land.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

AND the King talked with Gehazi, the servant of the man of God, saying:

[1] A measure of about two pints. It is not quite certain that a sort of vegetable pottage is not meant by the name in the text.

[2] The same as mentioned in the Second and Third Lessons on Wednesday. The whole history is in ch. iv. 17—37.

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Tell me all the great things that Elisha hath done. And as he was telling the King how he had restored a dead body to life, behold the woman, whose son he had restored to life, cried to the King for her house and for her land. And Gehazi said: My lord, O King! this is the woman, and this is her son, whom Elisha restored to life. And when the King asked the woman, she told him. So the King appointed unto her an officer, saying: Restore all that was hers, and all the fruits of the field, since the day that she left the land, even until now.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

AND Elisha came to Damascus; and Ben-hadad, the King of Syria, was sick; and they told him, saying: The man of God is come hither. And the King said unto Hazaël: Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying—Shall I recover of this disease? So Hazaël went to meet him, and stood before him, and said: Thy son Ben-hadad, King of Syria, hath sent me to thee, saying: Shall I recover of this disease? And Elisha said unto him: Go, say unto him: Thou shalt recover. Howbeit, the LORD hath showed me that he shall surely die.[1]

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (ix. 1.)

AND Elisha the Prophet called one of the sons of the Prophets, and said unto him: Gird up thy loins, and take this vessel of oil in thine hand, and go to Ramoth-Gilead. And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vessel of oil, and pour it on his head, and say: Thus saith the LORD—I have anointed thee king over Israël! Then open the door, and flee, and tarry not. So the young man, the servant of the Prophet, went to Ramoth-Gilead, and came thither. And, behold, the captains of the host were sitting. And he said: I have an errand to thee, O captain! And Jehu said: Unto which of all us? And he said: To thee, O captain!

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND he arose, and went into the inner chamber: and he poured the oil on his head, and said unto him: Thus saith the LORD God of Israël—I have anointed thee king over the people of the LORD, even over Israël; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the Prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. And the whole house of Ahab will I destroy. And I will cut off from Ahab him that pisseth against the wall, and him that is shut up, and left, in Israël. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.[2] And the dogs shall eat Jezebel in the field of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

THEN Jehu came forth to the servants of his lord, and they said unto him: Is all well? wherefore came this mad fellow to thee? And he said unto them: Ye know the man, and his communica-

[1] That is, of something else—and, in fact, he did recover, but Hazaël murdered him the next day.

[2] This Baasha had conspired against Nadab the son of Jeroboam, and killed him, and exterminated the family of Jeroboam. But the like was done to his own son and successor, and to his whole family, by his own officer Zimri. See 3 (1) Kings xv. 25—30.

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tion.[1] And they said: It is false; tell us now. And he said: Thus and thus spake he to me, saying,—Thus saith the LORD: I have anointed thee king over Israël. Then they hasted, and took every man his garment, and put them under his feet, after the manner of a king's seat, and blew with trumpets, saying: Jehu is King!

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* Jehoash did that which was right in the sight of the LORD * all his days wherein Jehoiada the Priest instructed him.

*Prayer from the succeeding Lauds.*

## Tenth Sunday after Pentecost.

*The Tenth Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (ix. 29.)

IN the eleventh year of Jehoram the son of Ahab began Ahaziah to reign over Judah, and Jehu came to Jezreel. And when Jezebel heard of his coming, she painted her eyes with antimony,[2] and tired her head, and looked out at a window, as Jehu entered in at the gate, and said; Had Zimri peace, who slew his master?[3] And Jehu lifted up his face to the window, and said: Who is this woman? And two or three eunuchs made obeïsance unto him. And he said unto them: Throw her down! So they threw her down. And some of her blood was sprinkled on the wall, and the horses trampled her. And when he was come in to eat and drink, he said: Go, see now this cursed woman, and bury her, for she is a king's daughter.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND when they went to bury her, they found no more of her than the skull, and the feet, and the palms of her hands. And they came again, and told him. And Jehu said: This is the word of the LORD, which He spake by His servant Elijah the Tishbite, saying—In the field of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the ground in the field of Jezreel, so that they that pass by shall say: Yea, and is this indeed that Jezebel?[4] (x.) And Ahab had seventy sons in Samaria. And Jehu wrote a letter, and sent it to Samaria, unto the rulers of the city, to the elders, and to them that brought up Ahab's children, saying: Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots, and horses, and fenced cities, and arms, look even out the best of your master's sons, even him that best pleaseth you, and set him on his father's throne; and fight for your master's house.

*Second Responsory.*

God, Which heareth, &c., (*p.* 561.)

*Third Lesson.*

THEY were exceedingly afraid, and said: Behold, two kings[5] stood not before him; how then shall we stand? And they that were over the house, and they that were over the city, the elders

[1] He seems to have thought it was a practical joke planned by his comrades.

[2] Lit. sea-weed.

[3] Jehu had just met Jehoram outside the town and shot him in his chariot. The historical allusion is to the history of Zimri, an officer in the service of Elah, King of Israël, whom he murdered, and reigned instead of, for a week, at the end of which the city was taken by Omri, a candidate set up by the army. "And when Zimri saw that the city was taken, he went into the palace of the King's house, and burnt the King's house over him with fire, and died." See 3 Kings xvi. 8—20.

[4] Ahab and Jezebel had procured by false witness the judicial murder of one Naboth, that they might confiscate his land, and make a garden of his vineyard. When they went down to see their new property, Elijah met them there, and denounced upon them the Divine anger, uttering the prophecy quoted in the text. See 3 (1) Kings xxi.

[5] Viz. Jehoram, King of Israël, and Ahaziah, King of Judah, who was with Jehoram when he was killed, and was himself mortally wounded.

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also, and the bringers-up of the children, sent to Jehu, saying: We are thy servants, and will do all that thou shalt bid us; we will not make us any king; do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying: If ye be mine, and will to obey me, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now, the King's sons, being seventy persons, were with the great men of the city, which brought them up. And when the letter came to them, they took the King's sons, and slew the seventy men, and put their heads in baskets, and sent him them to Jezreel.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*Hom. 25 on the Epistle to the Romans.*)

LET us not dream that we are ourselves to be held less guilty, when we find that we have not been alone in sin. On the contrary, such fellowship addeth to our punishment. The serpent was more heavily punished than Eve, and Eve than Adam, and Jezebel suffered more than Ahab, who took the vineyard of Naboth. She it had been that planned the whole matter, and opened the way for her husband's crime. Even so thou also, who shalt have caused another's perdition, shalt suffer more grievously, than shall they, whom thou hast ruined. Since, for a man to commit sin himself is less wicked than to lead others into sin.

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

IF, therefore, we should see others sinning, let us not only not help them, but let us do what in us lieth to draw them out of the bottomless pit of destruction, lest we should suffer as accomplices in their trespass. Let our memory never forget that right awful judgment-seat, the river of fire, the chains that can never be unlocked, the darkness that cannot be pierced, the sound of teeth gnashing, the deadly worm. But thou sayest: God is good. Are then all these things but idle words? Is there no punishment for the rich man which giveth no heed to Lazarus? (Luke xvi. 20—26.) Doth the bridegroom open to the foolish virgins the door of the marriage-chamber? (Matth. xxv. 1—12.) They that have denied to Christ the necessaries of life, are they not to depart from Him into everlasting fire, prepared for the devil and his angels? (Matth. xxv. 41—46.) The man that cometh in to the marriage-supper, not having a wedding garment, shall he, or shall he not, be bound hand and foot, and taken away, and cast into outer darkness? (Matth. xxii. 11—13.) The servant that hath no compassion on his fellow-servant, which oweth him an hundred pence, shall he, or shall he not, be delivered to the tormentors? (Matth. xviii. 23—35.) It is said, concerning such as commit adultery, that their worm dieth not and their fire is not quenched? (Mark ix. 44.) Is that not true?

*Fifth Responsory.*

Ye mountains of Gilboa, (*p.* 562.)

*Sixth Lesson.*

BUT these are perhaps only threats on God's part? No doubt, quoth thou. I ask thee: How darest thou say such a thing out loud, and deliver this judgment from thine own imagining? For sooth, I can prove to thee, from the things which God hath done, that thou art wrong. If thou wilt not believe for things to come, at least believe for things past. Of them at least it cannot be said that they are nought but threats and mere words, for they have happened, and actually been realised in fact. Who was He which brought in a great flood, until the whole land was standing water, and our whole race perished, save eight persons? Who was He which rained upon Sodom brimstone and fire out of heaven? (Gen. xix. 24.) Who was He which overthrew all the host of Egypt in the Red Sea? (Ex. xiv. 27.) Who was He which sent out a fire and consumed them that were of the faction of Abiram? (Num. xvi. 35.) Who was

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He which sent a pestilence upon Israël, because David had sinned, and, from the morning even to the time appointed, there died of the people seventy thousand men? (2 Kings xxiv.) Was it not God, and none other, Which brought upon them all these things, and more also?

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xi. 1.)

AND when Athaliah,[1] the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal. But Jehosheba, the daughter of King Jehoram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him out of the chamber from among the King's sons which were slain, and his nurse with him, and hid him from Athaliah, so that he was not slain. And he was with her, hid, in the house of the LORD, six years. And Athaliah did reign over the land.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.*

AND in the seventh year Jehoiada sent,[2] and fetched the rulers over hundreds, and the men of war, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the King's son, and commanded them, saying: This is the thing that ye shall do; a third part of you shall enter in on the Sabbath, and shall even be keepers of the watch of the King's house; and a third part shall be at the gate of Sur; and a third[3] part at the gate behind the dwelling of the keepers of the shields;[4] so shall ye keep the watch of the house of Massakh.[5] And the two parts of you that go forth on the Sabbath, they shall keep the watch of the house of the LORD round about the King.[6]

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.* (9.)

AND they took every man his men, that were to come in on the Sabbath, and came to Jehoiada the Priest. And he gave unto them King David's spears and shields, that were in the house of the LORD. And they stood, every man with his weapons in his hand, from the right side of the Temple to the left side of the altar and the Holy House, round about the King. And he brought forth the King's son, and put upon him the crown and the testimony; and they made him king, and anointed him; and they clapped their hands and said: God save the King!

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

[1] Daughter of Ahab and Jezebel, wife of Jehoram, King of Judah, sister of the King of Israël of the same name, and mother of Ahaziah, King of Judah, who was killed by Jehu at Jezreel, along with his uncle Jehoram.

[2] The High Priest.

[3] Supposed by some ancient commentators to be the eastern gate, but Jonathan ben Uzziel calls it "the gate of the heroes."

[4] These were three hundred brazen shields made by Jehoram, in place of as many of gold presented by Solomon to the Temple, and which were carried by their keepers before the sovereign when he attended public worship in state. 3 Kings xiv. 26—28. The Royal entrance, where they were kept, was on the western side of the Temple.

[5] Perhaps a proper name. Jonathan ben Uzziel, however, "from being in any way neglected."

[6] Viz. at the gates of the Temple, as opposed to those within, close about the King's lodging.

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## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xii. 1.)

IN the seventh year of Jehu, Joash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah, of Beer-sheba. And Joash did that which was right in the sight of the LORD, all his days wherein Jehoiada the Priest instructed him. Nevertheless, he took not away the high places; for the people still sacrificed and burnt incense in the high places.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND Joash said to the Priests: All the [redemption]-money of the dedicated things that is brought into the house of the LORD by every one that passeth, the money that one offereth for the redemption of his own soul,[1] and the money that any man out of his own heart and free-will bringeth into the temple of the LORD, let the Priests collect in the order of their course, and let them repair the breaches of the house, whereinsoever anything be found that hath need to be repaired.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

BUT it was so that unto the three-and-twentieth year of King Joash the Priests had not repaired the breaches of the Temple. Then King Joash called for Jehoiada the High Priest, and for the Priests, and said unto them: Why repair ye not the breaches of the Temple? Now, therefore, receive no more money in the order of your courses, but deliver it for the repairing of the Temple. So the Priests were forbidden to receive any more money of the people, or to repair the Temple.[2]

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xiii. 14.)

NOW Elisha was fallen sick of his sickness whereof he died. And Joash,[3] the King of Israël, came down unto him, and wept over his face, and said: O my father! my father! the chariot of Israël and the horsemen thereof! And Elisha said unto him: Take bow and arrows. And he took unto him bow and arrows. And he said to the King of Israël: Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the King's hands, and said: Open the window eastward. And he opened it; and Elisha said: Shoot. And he shot. And Elisha said: The arrow of the LORD's deliverance, and the arrow of deliverance from Syria, for thou shalt smite Syria in Aphek, till thou have consumed it.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND he said: Take the arrows. And he took them; and he said unto him again: Smite the weapons upon the ground. And he smote thrice and stayed; and the man of God was wroth with him, and said: If thou hadst smitten five times, or six times, or seven times, then hadst thou smitten Syria till thou hadst consumed it—whereas, now, thou shalt smite Syria but thrice. And Elisha died, and they buried him. And the bands of robbers from Moab invaded the land the same year.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

[1] In Lev. xxvii. there are regulations for assessing the value of different things, from men downward, which have been vowed and are to be redeemed.

[2] A collecting box, with an hole in the lid, was put near the altar, and the money put there; and finally the restorations were effected.

[3] To be carefully distinguished from the contemporary King of Judah of the same name.



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*Third Lesson.*

AND it came to pass, as they were burying a man, that they spied the robbers, and they cast the dead body into the sepulchre of Elisha. And when it touched the bones of Elisha, the man revived, and stood up on his feet. (24.) And Hazaël, King of Syria, died; and Ben-hadad his son reigned in his stead. And Joash, the son of Jehoahaz, took again out of the hand of Ben-hadad, the son of Hazaël, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israël.

*Third Responsory.*

Hearken, O LORD, unto the cry, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xvii. 6.)

AND in the ninth year of Hoshea,[1] the King of Assyria took Samaria, and carried Israël away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, in the cities of the Medes. For so it was, that the children of Israël had sinned against the LORD their God, Which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and had worshipped other gods, and walked in the ways of the heathen, whom the LORD had destroyed before the children of Israël, and the kings of Israël, because they did such things. And the children of Israël provoked the LORD their God with froward words, and built them high places in all their cities.

*First Responsory.*

Prepare your hearts, (*p.* 561.)

*Second Lesson.* (13.)

AND the LORD testified against Israël, and against Judah, by all the Prophets, and by all the Seers, saying: Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the Prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that willed not to obey the LORD their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanities, and did foolishly.

*Second Responsory.*

God, Which heareth all, &c., (*p.* 561.)

*Third Lesson.* (18.)

THEREFORE the LORD was very angry with Israël, and removed them out of His sight, and there was none left but the tribe of Judah only. But neither did Judah keep the commandments of the LORD their God; but walked in the sins of Israël which they committed. And the LORD rejected all the seed of Israël, and afflicted them, and put them away from before His face, from the time that Israël was rent away from the house of David, and that they made Jeroboam, the son of Nebat, king.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xvii. 21.)

JEROBOAM drave Israël from following the LORD, and made them sin a great sin. For the children of Israël walked in all the sins of Jeroboam which he did; they departed not from them, until the LORD removed Israël out of His sight, as He had said by all His servants the Prophets. So was Israël carried away out of their own land to Assyria, unto this day.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

[1] The last King of Israël.

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*Second Lesson.*

AND the King of Assyria brought men from Babylon, and from Cuthah, and from Avah, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israël. And they possessed Samaria, and dwelt in the cities thereof. And so it was, at the beginning of their dwelling there, that they feared not the LORD. Therefore the LORD sent lions among them, which slew some of them.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

WHEREFORE they sent unto the King of Assyria, and said: The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the god of the land; therefore [the Lord[1]] hath sent lions among them, and, behold, they slay them, because they know not the manner of the god of the land. Then the King of Assyria commanded, saying: Carry thither one of the Priests whom ye brought from thence; and let him go and dwell with them, and let him teach them the manner of the god of the land.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xviii. 1.)

IN the third year of Hoshea, son of Elah, King of Israël, Hezekiah, the son of Ahaz, King of Judah, began to reign. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name was Abi, the daughter of Zachariah. And he did that which was right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israël did burn incense to it; and he called it Nehushtan.[2] He trusted in the LORD God of Israël.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

SO that after him there was none like him among all the kings of Judah; nor any that were before him; for he clave to the LORD, and departed not from following Him, and kept His commandments, which the LORD commanded Moses. Therefore the LORD also was with him, and he did wisely in all things, whatsoever he undertook. And he rebelled against the King of Assyria, and served him not. He smote the Philistines, even unto Gaza, and all their borders, from the tower of the watchmen to the fenced city.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

IN the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah, King of Israël, Shalmaneser King of Assyria came up against Samaria, and besieged it, and took it. For at the end of three years, even in the sixth year of Hezekiah, that is, the ninth year of Hoshea, King of Israël, Samaria was taken. And the King of Assyria did carry away Israël into Assyria, and put them in Halah and in Habor by the river of Gozan, in the cities of the Medes—because they obeyed not the voice of the LORD their God, but transgressed His covenant: all that Moses, the servant of the LORD commanded, they would not hear them nor do them.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

[1] Not in the Hebrew.

[2] "A piece of brass."



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VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [1]I beseech Thee, O LORD, * remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight.

*Prayer from the succeeding Lauds.*

## Eleventh Sunday after Pentecost.

*The Eleventh Lord's Day after Pentecost.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xx. 1.)

IN those days was Hezekiah sick unto death, and the Prophet Isaiah, the son of Amoz, came to him, and said unto him: Thus saith the LORD—Set thine house in order, for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying: I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND afore Isaiah was gone out into the middle court, the word of the LORD came to him, saying: Turn again, and tell Hezekiah, the Captain of My people: Thus saith the LORD, the God of David thy father—I have heard thy prayer; I have seen thy tears; and, behold, I have healed thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said: Take a lump of figs. And they took and laid it on the boil and he recovered.

*Second Responsory.*

God, Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

AND Hezekiah said unto Isaiah: What shall be the sign that the LORD will heal me, and that I shall go up unto the house of the LORD the third day? And Isaiah said: This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken — Wilt thou that the shadow shall go forward ten degrees, or go back ten degrees? And Hezekiah answered: It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the Prophet cried unto the LORD: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Prophet Isaiah written by St. Jerome, Priest [at Bethlehem.] (Bk. ii. on Is. xxxviii.)

LEST the heart of Hezekiah should be puffed up by his strange and unlooked for triumphs, and by his victory when he was but a prisoner, he was visited by bodily weakness, and told that he was to die; that he might betake himself to the Lord, and turn Him from carrying out the sentence. We read of a like case in the history of the Prophet Jonah (ii. 4, 10.) And in regard to the threatening made against David (2 Kings (Sam.) xxiv. 16)—when punishments were foretold which were not brought to pass. This is not because that God is a Being capable of changing His mind, but because He willeth to make mankind to know Him, how that "He [is gracious and merciful, slow to anger, and of great kindness, and] repenteth Him of the evil." (Joel ii. 13.) Hezekiah turned his face unto the wall, not being able to go up to the Temple. This may either mean that he turned towards the wall of the Temple, hard by which Solomon had built a palace,

[1] xx. 3.

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or simply, that he turned his face to the wall, so as not to parade his tears before his attendants.

*Fourth Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Fifth Lesson.*

HAVING been told that he was about to die, he prayed not for life and many years, but left it to God to do as in His good judgment He was pleased to will. He knew how this had pleased God on the part of Solomon. (3 (1) Kings iii. 11.) So, when he betook him to the Lord, he only made mention of his works, how he had walked before Him in truth, and with a perfect heart. Happy is he whose conscience in the hour of affliction can assure him of good works. Yes, "blessed are the pure in heart, for they shall see God." (Matth. v. 8.) It is indeed written in another place: "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9.) How then could Hezekiah say that he had walked with a perfect heart? But the answer is, that by this is meant that he had destroyed the idols, opened the doors of the Temple, broken in pieces the brazen serpent, and done the rest of the things whereof the Scripture maketh mention.

*Fifth Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Sixth Lesson.*

"AND Hezekiah wept sore." He had then no children, and it seemed as though the promise which God had made unto David, [that "his seed should endure for ever, and his throne as the sun before" Him, (Ps. lxxxviii. 29,)] was about to fail in his own death. It is written that "Manasseh was twelve years old when he began to reign," (xxi. 1)—whence it is evident that Hezekiah begat him not till after three years of his new lease of life. Sore therefore wept he, when all hope was torn from him that the Messiah should spring from his seed. Others again remark that he wept sore, since death terrifieth sometimes even the saints, since they know not what sentence is about to be pronounced upon them, and what place shall be allotted them in the inscrutable judgment.

*Sixth Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

THIRD NOCTURN.

*Seventh Responsory.*

My sins are many, &c., (*p.* 563.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxii. 1.)

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. His mother's name was Jedidah, the daughter of Odaiah of Boscath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And in the eighteenth year of Josiah the king sent Shaphan, the son of Azaliah, the son of Meshullam, the Scribe, to the house of the LORD, saying: Go up to Hilkiah the High Priest, that he may sum the silver which is brought into the house of the LORD, which the doorkeepers of the temple have gathered of the people, and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD, and let them give it to the doers of the work which is in the house of the LORD.

*First Responsory.*

Remember, O Lord, Thy covenant, &c., (*p.* 598.)

*Second Lesson.* (8.)

AND Hilkiah the Priest said unto Shaphan the Scribe: I have found a book of the Law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the Scribe came to the King, and brought the King word again and said: Thy ser-

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vants have gathered the money that was found in the house of the Lord, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the Scribe showed the King, saying: Hilkiah the Priest hath delivered me a book.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND Shaphan read it before the King. And when the King had heard the words of the book of the Law of the Lord, he rent his clothes. And the King commanded Hilkiah the Priest, and Ahikam, the son of Micha, and Shaphan the Scribe, and Asahiah, a servant of the King's, saying: Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD, that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxiii. 2.)

AND the King went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the Priests and the Prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of the LORD. And the King stood on the platform,[1] and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His statutes, with all their heart, and with all their soul, to perform the words of this covenant, that were written in this book. And all the people stood to the covenant.

*First Responsory.*

Lord, when Thy people, &c., (*p.* 599.)

*Second Lesson.*

AND the King commanded Hilkiah the High Priest, and the Priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that had been made for Baal, and for the "Grove," and for all the host of heaven. And he burnt them without Jerusalem, in the valley of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests whom the kings of Judah had ordained to offer in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the twelve signs [of the Zodiac],[2] and to all the host of heaven.

*Second Responsory.*

And it came to pass, &c., (*p.* 599.)

*Third Lesson.*

AND he brought out the "Grove" from the house of the LORD, without Jerusalem, into the vale of Kidron, and burnt it there, and stamped it small to powder, and cast the powder thereof upon the graves of the common people. And he brake down the houses of the unsexed wretches,[3] that were in the house of the LORD, for whom women wove tents, like the tents of the "Grove." And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had offered, from Gibeah unto Beersheba.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

[1] Apparently the structure for the King's use mentioned in 2 Par. (Chron.) vi. 13.
[2] Hebrew, "the inns," viz. the temporary resting-places of the sun during the course of the year.
[3] Effeminati.

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## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxiii. 24.)

MOREOVER, the workers with familiar spirits, and the wizards, and the images of the idols, and the unclean things, and the abominations that were in Judah and in Jerusalem, did Josiah put away, that he might set up the words of the Law, which were written in the book that Hilkiah the Priest found in the house of the LORD. Like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him. Notwithstanding, the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh[1] had provoked Him withal.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND the LORD said: I will remove Judah also out of My sight, as I have removed Israël, and will cast off this city Jerusalem, which I have chosen, and the house of which I said: My Name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? In his days Pharaoh-Nechoh, King of Egypt, went up against the King of Assyria to the River Euphrates, and King Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

AND the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-Nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharaoh-Nechoh made Eliakim, the son of Josiah, king, in the room of Josiah his father, and turned his name to Jehoiakim. And he took Jehoahaz away, and brought him into Egypt; and he died there.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxiii. 36.)

JEHOIAKIM was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. (xxiv.) In his days Nebuchadnezzar, King of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

*First Responsory.*

Prepare your hearts, &c., (*p.* 561.)

*Second Lesson.*

AND the LORD sent against him bands of rievers of the Chaldees, and bands of rievers of the Syrians, and bands of rievers of the children of Ammon; and sent them against Judah, to destroy it, according to the word of the LORD, which He spake by His servants the Prophets. Surely at the commandment of the

[1] This was the son of Hezekiah and grandfather of Josiah. 4 (2) Kings xxi. contains an awful account of his enormities, which transcended those of the worst heathens.

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LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did, and for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

*Second Responsory.*

God Which heareth all, &c., (*p.* 561.)

*Third Lesson.*

NOW the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead. And the King of Egypt came not again any more out of his land; for the King of Babylon had taken from the River of Egypt unto the River Euphrates all that pertained to the King of Egypt.

*Third Responsory.*

The LORD That delivered me, &c., (*p.* 562.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxiv. 8.)

JEHOIACHIN was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done. At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar King of Babylon came against the city along with his servants, to besiege it.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

AND Jehoiachin King of Judah went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his officers, and his eunuchs; and the King of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the King's house, and cut in pieces all the vessels of gold which Solomon King of Israël had made in the temple of the LORD—as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives—and all the craftsmen and smiths; none remained save the poorest sort of the people of the land.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

AND he carried away Jehoiachin to Babylon, and the King's mother, and his eunuchs; and the judges of the land carried he into captivity from Jerusalem to Babylon; and all the men of might, even seven thousand, and craftsmen and smiths, a thousand; all that were strong and apt for war, even them the King of Babylon brought captive to Babylon. And he made Mattaniah, his father's brother, king, in his stead, and changed his name to Zedekiah.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Fourth Book of Kings (xxiv. 18.)

ZEDEKIAH was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For the LORD was provoked against Jerusalem and Judah, until He cast them out from His presence. And Zedekiah rebelled against the King of Babylon. (xxv.) And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar King of Babylon came, he and all his

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host, against Jerusalem, and pitched against it, and built forts against it round about. And the city was shut up and trenched round about unto the eleventh year of King Zedekiah, on the ninth day of the month; and the famine prevailed in the city, and there was no bread for the people of the land.

*First Responsory.*

My sins are many, &c., (*p.* 563.)

*Second Lesson.*

AND the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the King's garden. (And the Chaldees still beset the city round about.) So the King fled by the way which leadeth toward the plains of the desert. And the army of the Chaldees pursued after the King, and overtook him in the plains of Jericho; and all the men of war that were with him were scattered, and left him. So they took the King, and brought him up to the King of Babylon to Riblah, and he gave judgment upon him. And he slew the sons of Zedekiah before his eyes, and put out his eyes, and bound him with fetters, and carried him to Babylon.

*Second Responsory.*

O Lord, Thou hast hearkened, &c., (*p.* 563.)

*Third Lesson.*

IN the fifth month, on the seventh day of the month, (which is the nineteenth year of the King of Babylon,) came Nebuzar-adan, captain of the host, a servant of the King of Babylon, unto Jerusalem. And he burnt the house of the LORD, and the King's house, and the houses of Jerusalem; even all the houses burnt he with fire. And all the army of the Chaldees, that were with the captain of the host, brake down the walls of Jerusalem round about. And the rest of the people that had been left in the city, and the fugitives that had fallen away to the King of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the host, carry away. But of the poor of the land left he to be vine-dressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried all the brass of them to Babylon.

*Third Responsory.*

Hearken, O LORD, &c., (*p.* 564.)

*Prayer at Vespers from the succeeding Lauds.*

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*On the Sunday nearest to the 1st day of August, whether it be before or after that day, is begun the Book of Proverbs, and at the Song of the Blessed Virgin on the preceding evening is said the Antiphon,* "Wisdom hath builded, &c."

*As regards Responsories, see the Pye, chapter* XXVII., *section* 7.

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## AUGUST.

### *First Week.*

*Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening.* [1]Wisdom hath builded her house,* she hath hewn out her seven pillars; she hath broken the nations under her; in the greatness of her strength she hath trodden under her feet the necks of such as be haughty and proud.

## First Sunday of August.

*The First Lord's Day of August.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here begin the Proverbs of Solomon (i. 1.)

THE Proverbs of Solomon, the son of David, King of Israël, to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple; to the young man, knowledge and discretion. A wise man will hear, and will increase his wisdom; and a man of understanding shall know how to rule. He will consider a proverb, and the interpretation; the words of the wise, and their dark sayings.

*First Responsory.*

[2]God [possessed me] in the begin-

[1] Prov. ix. 1; Eccius. xxiv. 11.

[2] viii. 22, et seq.

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ning, before He made the earth, before He created the depths, before He caused the fountains of water to spring. Before the mountains were settled, before there were any hills, did the Lord beget me.

*Verse.* When He prepared the heavens, I was there with Him, ordering all things.

*Answer.* Before the mountains were settled, before there were any hills, did the Lord beget me.

*Second Lesson.*

THE fear of the LORD is the beginning of wisdom. Fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thine head, and a collar about thy neck. My son, if sinners entice thee, consent thou not to them. If they say: Come with us, let us lay wait for blood, let us spread a net without a cause for him that is innocent, let us swallow him up alive like the grave, and whole, as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse.

*Second Responsory.*

[1]I alone compassed the circuit of heaven, and walked on the waves of the sea. In every nation and in every people, I held the first place. In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

*Verse.* I dwell in the highest places, and my throne is in a cloudy pillar.

*Answer.* In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

*Third Lesson.*

MY son, walk not thou in the way with them; refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely, in vain the net is spread in the sight of any bird. They also lay wait for their own blood, and plot against their own lives. So the ways of every one that is greedy of gain take away the lives of the owners thereof.

*Third Responsory.*

[2]O send out wisdom from the throne of Thy glory, O Lord, to be with me, and to labour with me, that I may know at all times what is pleasing unto Thee.

*Verse.* Give me wisdom, O Lord, that sitteth by Thy throne.

*Answer.* That I may know at all times what is pleasing unto Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That I may know at all times what is pleasing unto Thee.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Treatise of St. Ambrose, Bishop [of Milan,] upon the cxviiith Psalm. (*Sermon* v. 6.)

THE Prophet saith that "the fear of the LORD is the beginning of wisdom." And what is the first act of wisdom but to renounce the world?—since to love the things of the world is folly. So indeed saith the Apostle:—"The wisdom of this world is foolishness with God." (1 Cor. iii. 19.) But the very fear of the Lord itself is useless, nay, harmful, if it be not according to knowledge. The Jews have a truly fervent zeal for God, but since they have not knowledge, their very zeal and fear do cause them to do things contrary to God's will. That they circumcise their children, that they keep holy the Sabbath-Day, showeth how they fear the Lord, but knowing not the spiritual meaning of the Law, they circumcise the body and not the heart.

*Fourth Responsory.*

[3]Give me wisdom, O Lord, that sitteth by Thy throne, and reject me not from among Thy children. For I am Thy servant and son of Thine handmaid.

*Verse.* O send her out from the throne of Thy glory, to be with me and to labour with me.

*Answer.* For I am Thy servant and son of Thine handmaid.

[1] Eccius. xxiv. 8—11, 7. [2] Wisd. ix. 10, 4. [3] Wisd. ix. 5, 10.

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*Fifth Lesson.*

BUT wherefore should I speak of Jews? There are those among ourselves who have the fear of God, but not according to knowledge, and set up hard ordinances which the weakness of man is not able to bear. They fear God in this, that they seem to themselves to be looking to discipline, and to be enforcing the practice of godliness, but they lack knowledge, in that they feel not for the weakness of nature, nor consider whether a thing can, or cannot be done. Let not then the fear of God be unreasonable. True wisdom beginneth with the fear of God, neither is it spiritual wisdom without the fear of God, but neither ought the fear of God to be without wisdom.

*Fifth Responsory.*

[1]The fear of the LORD is the beginning of wisdom. A good understanding have all they that do His commandments. His praise endureth for ever.

*Verse.* Love is the keeping of her laws, for all wisdom is the fear of the Lord.

*Answer.* A good understanding have all they that do His commandments. His praise endureth for ever.

*Sixth Lesson.*

HOLY fear is the foundation of all good instruction. Just as a statue is set up upon a pedestal, and thereby receiveth both beauty and strength, even so doth it become the word of God to be set forth based upon an holy fear, and it is in the heart of him that feareth that it getteth the firmest root, even an home wherefrom it droppeth not, neither do the fowls of the air come and carry it away, as from the heart of him that is careless and deceiving.

*Sixth Responsory.*

[2]Lord, remove far from me vanity and lies. Give me neither poverty nor riches, but feed me with food convenient for me.

*Verse.* Two things have I required of Thee; deny me them not before I die.

*Answer.* Give me neither poverty nor riches, but feed me with food convenient for me.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Give me neither poverty nor riches, but feed me with food convenient for me.

THIRD NOCTURN.

*Seventh Responsory.*

[3]O Lord, Father and God of my life, leave me not to evil counsels; give me not a proud look, but turn away from me an haughty mind, O Lord! Turn away from me concupiscence, and give me not over unto an impudent and froward mind, O Lord!

*Verse.* Leave me not, O Lord, lest mine ignorances increase, and my sins abound.

*Answer.* And give me not over unto an impudent and froward mind, O Lord.

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (iii. 1.)

MY son, forget not my law, but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man. Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

*First Responsory.*

[4]O Lord, Father and Governor of my life, leave me not, lest I fall before mine adversaries, and mine enemy rejoice over me.

*Verse.* Take hold of shield and buckler, and stand up for mine help.

*Answer.* Lest mine enemy rejoice over me.

[1] Ps. cx. 10; Wisd. vi. 18.
[2] Ecclus. xxiii. 4—6, 3.
[3] xxx. 8, 7.
[4] Ecclus. xxiii. 1, 3; Ps. xxxiv. 2.

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*Second Lesson.*

BE not wise in thine own eyes; fear God, and depart from evil; it shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new Wine.

*Second Responsory.*

[1]Great are Thy judgments, O Lord, and Thy words cannot be expressed. Thou didst make Thy people mighty and honourable.

*Verse.* Thou broughtest them through the Red Sea, and leddest them through much water.

*Answer.* Thou didst make Thy people mighty and honourable.

*Third Lesson.*

MY son, despise not the chastening of the LORD; neither faint when thou art corrected of Him. For whom the LORD loveth He chasteneth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding; for the purchasing thereof is better than the merchandise of silver, and the gain thereof than the finest [and purest[2]] gold. She is more precious than all riches, and all the things thou canst desire are not to be compared unto her.

*Third Responsory.*

[3]Lord, Thine eyes behold all that is in the heart of man, and in Thy book are they all written. [4]Man looketh on the outward appearance, but God looketh on the heart.

*Verse.* [5]For He searcheth all hearts, and understandeth all the imaginations of the thoughts.

*Answer.* Man looketh on the outward appearance, but God looketh on the heart.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Man looketh on the outward appearance, but God looketh on the heart.

[1] Wisd. xvii. 1; x. 18.
[2] Cf. Ps. cxxxviii. 16.
[5] 1 Par. (Chron.) xxviii. 9.

## Tuesday.

*Third day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (v. 1.)

MY son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest keep my counsels, and that thy lips may preserve knowledge. [Give not heed to a seductress.[2]] For the lips of an harlot drop as an honey-comb, and her mouth is smoother than oil. But her end is bitter as wormwood, yea, sharp as a two-edged sword. Her feet go down to death, and her steps take hold on hell. They walk not in the path of life; her ways are moveable; thou canst not know them.

*First Responsory.*

[6]My son, give me thine heart, and let thine eyes observe my ways. For they shall be an ornament of grace unto thine head.

*Verse.* My son, attend unto my wisdom, and incline thine ear unto my sayings.

*Answer.* For they shall be an ornament of grace unto thine head.

*Second Lesson.*

HEAR me now therefore, O my son, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy strength, and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed: and say: Why have I hated instruction, and mine heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.* (20.)

WHY wilt thou, my son, be ravished with a strange woman, and be

[2] Not in the Hebrew text.
[4] 1 Kings (Sam.) xvi. 7.
[6] xxiii. 26; i. 9; iv. 20.

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cherished in the bosom of a stranger? The ways of man are before the eyes of the LORD, and He considereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins. He shall die for want of instruction, and go astray in the greatness of his folly.

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (viii. 1.)

DOTH not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way, in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors, saying: Unto you, O men, I call, and my voice is to the sons of man. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be right things.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

MY mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than all precious stones, and all the things that may be desired are not to be compared to it.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign, and law-givers decree justice. By me princes rule, and the mighty command righteousness. I love them that love me, and those that seek me early shall find me.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (x. 1.)

A WISE son maketh a glad father, but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing, but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish, but He casteth away the desires of the wicked. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. [He that useth lies in contention, doth but feed the winds, yea, he but followeth birds that fly away.][1] He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

THE blessing [of the Lord[1]] is upon the head of the just, but violence covereth the mouth of the wicked. The memory of the just is blessed, but the name of the wicked shall rot. The wise in heart will receive commandments, but a prating fool shall be beaten. He that walketh uprightly, walketh surely, but he that perverteth his ways shall be known. He that winketh with the eye

[1] Not in the present Hebrew.

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causeth sorrow; and a prating fool shall be beaten.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

THE mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked. Hatred stirreth up strife, but love covereth all sins. In the lips of him that hath understanding wisdom is found, but a rod is for the back for him that is void of understanding. Wise men lay up knowledge, but the mouth of the foolish is near destruction. The rich man's wealth is his strong city, but the destruction of the poor is their poverty. The labour of the righteous tendeth to life, but the fruit of the wicked to sin.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (xiv. 1.)

EVERY wise woman buildeth her house, but the foolish plucketh it down with her hands. He that walketh in his uprightness, and feareth the LORD, is despised of him that is perverse in his ways. In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them. Where no oxen are, the crib is clean; but where there is much increase, there the strength of the ox is seen. A faithful witness will not lie, but a false witness will utter lies.

*First Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Second Lesson.*

A SCORNER seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth. Go from the presence of a foolish man, when thou seest that he knoweth not the lips of knowledge. The wisdom of the prudent is to understand his way, but the folly of fools is to wander. Fools make a mock at sin, but among the righteous there is favour. The heart knoweth his own bitterness, and a stranger doth not meddle with his joy. The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

THERE is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful, and the end of mirth is heaviness. The back-slider in heart shall be filled with his own ways, and a good man shall be happier than he. The simple believeth every word, but the prudent man looketh well to his going. [A tricksome fellow getteth good out of nothing; but the doings of a wise servant are prosperous, and his way is smooth.[1]] A wise man feareth, and departeth from evil; but the fool plungeth in boldly, and is confident.

*Third Responsory.*

Lord, remove from me, &c., (*p.* 649.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (xvi. 1.)

THE preparation of the heart is man's, but the government of his tongue is from the LORD. All the ways of a man are clean in his own eyes, but the LORD weigheth the spirits. Lay open thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all things for Himself, yea, even the wicked, for the day of evil. Every one that is proud in heart is an abomination to the LORD; though hand join in hand, he shall not be unpunished.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

[1] Not in the present Hebrew text.

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*Second Lesson.*

[TO do righteousness is the beginning of a good way, and it is more acceptable in the sight of God, than to offer sacrifices.[1]] By mercy and truth iniquity is purged, and by the fear of the LORD men depart from evil. When a man's ways please the LORD, He maketh even his enemies to be at peace with him. Better is a little with righteousness, than great revenues without right. A man's heart deviseth his way; but the LORD directeth his steps.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

A DIVINE sentence is in the lips of the king; his mouth transgresseth not in judgment. A just weight and balance are the LORD's; all the weights of the bag are His work. It is an abomination to kings to commit wickedness, for the throne is established by righteousness. Righteous lips are the delight of kings, and they love him that speaketh right. The wrath of a king is as messengers of death, but a wise man will pacify it. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.

*Third Responsory.*

Lord, Thine eyes behold, &c, (*p.* 650.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [2]I dwell in the highest * places, and my throne is in a cloudy pillar.

*Prayer from the succeeding Lauds.*

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## Second Sunday of August.

*The Second Lord's Day of August.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of Ecclesiastes[3] (i. 1.)

THE words of the Preacher, the son of David, King of Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth for ever. The sun also ariseth and goeth down, and hasteth to his place where he arose; thence he ariseth again, and maketh his round by the South, turning again to the North. The wind whirleth about continually, and returneth again according to his circuits. All the rivers run into the sea; yet the sea doth not overflow; unto the place from whence the rivers come, thither they return to flow again.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

ALL things are full of labour: man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, what is it? It is even that which shall be. That which is done, what is it? It is even that which shall be done. There is no new thing under the sun, neither anything whereof it may be said: See, this is new. It hath been already, of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

I THE Preacher, was king over Israël, in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of men, to be exercised therewith. I have seen all the works that are done under the sun, and, behold, all is vanity and vexation of spirit! It is a toil to correct the wayward, and the number of fools is uncountable. I communed with mine own heart, saying: Lo, I am come to great estate, and have gotten more wisdom

[1] Not in the present Hebrew. [2] Ecclus. xxiv. 7.

[3] I.e. "Preacher." Hebrew "Koheleth." The work has been generally regarded, both by Jews and Christians, as written by Solomon.

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than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom and learning, and to know madness and folly.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*Sermon against concubinage.*)

WHILE Solomon was given up to the lust of the world, he deemed the same a great and noble pursuit, and expended thereon great labour and care. He built magnificent palaces, he heaped up gold in plenty, he gathered together choirs of singers, and all sorts of servants to minister to the luxury of his table and of his fare. He sought enjoyment for his heart from the charm of gardens and of fair bodies. In short, he gave himself up to the study of all kinds of pleasure and recreation.

*Fourth Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Fifth Lesson.*

BUT when he came to himself again, and was once more able, as it were, out of that dark pit, to look upon the light of true wisdom, he uttered that saying, so high, so worthy of heaven—"Vanity of vanities; all is vanity." And ye also, if ever ye will shake yourselves clear of your debasing habit, will utter this cry, and an higher cry than this, as ye turn from your untimely indulgences.

*Fifth Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Sixth Lesson.*

THE ages that had rolled before the time of Solomon had not left to his own so precious an inheritance of wisdom [as those which have preceded us have left to us]; the old law did not forbid these indulgences, nor pronounce it folly to enjoy other idle luxuries—and yet, even with matters so, we can see how low, how worthless, such things be. As for us, we are called to a higher life, we ascend to a nobler stand-point, and brace ourselves in a manlier school—and why, but because we are bidden to strive for a life like the life of the spiritual and bodiless powers?

*Sixth Responsory.*

Lord, remove from me, &c., (*p.* 649.)

THIRD NOCTURN.

*Seventh Responsory.*

O Lord, Father, &c., (*p.* 649.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 568.)

## Monday

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (ii. 1.)

I SAID in mine heart: Let me go to now, and revel in my luxury, and enjoy pleasure. And I saw that this also is vanity. I said of laughter, It is mad, and to mirth, Why mockest thou still? I settled in mine heart to keep back my flesh from wine, and to turn my soul to wisdom, and to give up folly, till I might see what was that good for the sons of men, which they should do under the sun all the days of their life. I made me great works, I builded me houses, and planted me vineyards.

*First Responsory.*

O Lord, Father and Governor, &c., (*p.* 649.)

*Second Lesson.* (7.)

I GOT me servants and maidens, and had many to mine household, cattle also, and great flocks of sheep, above all that were in Jerusalem before me. I gathered me also silver and gold, and the treasures of kings and of provinces; I gat me men-singers and women-singers, and the delights of the sons of men, cups and flagons for my service, to pour out wine withal; so I increased more in riches than all that were before

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me in Jerusalem; also my wisdom remained with me.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

AND whatsoever mine eyes desired, I kept not from them; I withheld not mine heart from any joy, even from rejoicing in all my labour, and this deemed I my wage of all my labour. And when I turned and looked on all the works that my hands had wrought, and on the labour whereon I had sweated in vain, I saw that all was vanity and vexation of spirit! and that there is nothing lasting under the sun!

*Third Responsory.*

Lord, Thine eyes, &c., (*p.* 650.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (iii. 1.)

TO everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. A time to kill, and a time to heal. A time to break down, and a time to build up. A time to weep, and a time to laugh. A time to mourn, and a time to dance. A time to cast away stones, and a time to gather [stones] together. A time to embrace, and a time to refrain from embracing. A time to get, and a time to lose. A time to keep, and a time to cast away. A time to rend, and a time to sew. A time to keep silence, and a time to speak. A time to love, and a time to hate. A time of war, and a time of peace.

*First Responsory.*

My son, give me thine heart, &c., (*p.* 650.)

*Second Lesson.*

WHAT profit hath a man of that wherein he laboureth? I have seen the travail which God hath given to the sons of men, to be exercised in it. He hath made everything good in his time; also He hath given the world over to their wranglings, so that no man can find out the work that God maketh, from the beginning to the end. And I know that there is nothing better than for a man to rejoice, and to do good in his life. For that a man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

I KNOW that whatsoever GOD doeth, it shall be for ever; by us nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him. That which hath been, is now; and that which is to be, hath already been; and God reneweth that which is past. I saw under the sun the place of judgment, that wickedness was there; and the place of justice, that iniquity was there. And I said in mine heart: God shall judge the righteous and the wicked, for there is a time then for everything.

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (iv. 1.)

SO I returned, and considered all the oppressions that are done under the sun, and the tears of the innocent, and that they had no comforter, nor were able to resist their oppressors, but were utterly helpless. Wherefore I praised the dead more than the living; yea, I judged that better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. Again I considered all the travail of men, and every right work, that for this a man is envied of his neighbour, and how that is also vanity and useless vexation of spirit.



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*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

THE fool foldeth his hands together, and eateth his own flesh, [1][saying]: Better is an handful, with quietness, than both the hands full, with travail and vexation of spirit. I returned, and I saw another vanity under the sun. There is one alone, and there is not a second, yea, he hath neither child nor brother; yet is there no end to all his labour, neither is his eye satisfied with riches, neither considereth he, saying: For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

TWO are better than one, because they have profit from fellowship; for if the one fall, his fellow will lift him up. Woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two sleep together, then they have heat one from the other; but how can one be warm alone? And if a man prevail against one, yet may he be withstood of twain; a threefold cord is not quickly broken. Better is a poor and wise child than an old and foolish king, who knoweth not how to look to that which will come after him.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (v. 1.)

BE not rash with thy mouth, and let not thine heart be hasty to utter anything before God. For God is in heaven, and thou upon earth; therefore let thy words be few. Dreams come from the multitude of business, and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it, for He is displeased at a broken and foolish promise. Pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

SUFFER not thy mouth to cause thy flesh to sin, neither say thou before the angel, It is chance—lest God be angry at thy voice, and destroy the work of thine hands. When there is multitude of dreams, there are many vanities, and store of words. But fear thou God. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is high hath another higher, and there be higher than they, and moreover there is the King that reigneth over all the land that is subject unto him.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

A MISER is not satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them. And what good is it to the owners thereof, saving the beholding of them with their eyes? The sleep of the labouring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep. There is another sore evil which I have seen under the sun; riches kept for the owners thereof, to their hurt. For they perish by evil travail; and he begetteth a son, and there is nothing in his hand.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

[1] Not in the Hebrew, and opposed to the apparent sense, which contrasts the comfort of a little with quiet with the folly of calculations and anxiety.

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## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (vi. 1.)

THERE is an evil which I have seen under the sun, and it is common among men. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing to his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is a great vexation.

*First Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Second Lesson.*

IF a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he hath no burial, I say that an untimely birth is better than he. For he cometh in with vanity, and departeth to darkness, and his name passeth away into forgetfulness. He hath not seen the sun, nor known the difference between good and evil. Yea, such an one is better than he, though he live a thousand years twice told, seeing he hath not tasted enjoyment.

*Second Responsory.*

The fear of the Lord, &c., (*p.* 649.)

*Third Lesson.*

DO not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. What hath the wise more than the fool? What hath the poor, but to go thither where is life? Better is it to see what thou longest for, than to desire thou knowest not what. This is also vanity and vexation of spirit.

*Third Responsory.*

Lord, remove from me, &c., (*p.* 649.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiastes (vii. 1.)

WHAT need is there for a man to seek for things above him, seeing that he knoweth not what will befall him in his life, nor the number of the days of his pilgrimage, nor his time, saving that it passeth away like a shadow? Or who is there that can tell him what shall be after him under the sun? A good name is better than precious ointment, and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting; for in the [house of mourning] is shown the end of all men, and the living layeth to heart that which will be.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

ANGER is better than laughter, for by the sternness of the countenance the soul of the transgressor is corrected. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than to be caught by the flattery of fools, for as the crackling of thorns under the pot, so is the laughter of the fool. This also is vanity. Surely oppression maketh a wise man mad, and destroyeth the strength of his heart. Better is the end of a discourse than the beginning thereof. The patient in spirit is better than the proud in spirit.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

SAY not thou: What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. Wisdom is best along with riches, and thereby is there more profit of it to them that see the sun. For wisdom is a defence, and money is



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a defence. The excellency of knowledge and wisdom is this, that they give life to him that hath them. Consider the work of God, how that none can make him right whom He hath despised.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [1]All wisdom is of the Lord God, and was with Him from everlasting, yea before time was.

*Prayer of the succeeding Sunday.*

## Third Sunday of August.

*The Third Lord's Day of August.*

*If upon this Sunday should be the Feast of the Assumption of the Blessed Virgin, or of St. Joachim, or of St. Hyacinth, or the Octave-Day of St. Lawrence, then the Book of Wisdom is begun upon either the Feast of St. Hyacinth or the Octave-Day of St. Lawrence, and it is read on the Feast of St. Bernard, and the Feast of Ste. Jeanne Frances de Chantal, and upon any days of the week which may come after the Octave-Day of the Assumption. Upon the day on which the Book of Wisdom is begun are read the Lessons of Sunday, (with or without those of the day itself, if other than the Sunday,) but on the next day when it is read, then the Lessons belonging to the day, the Lessons of the intermediate days being omitted, (unless they have been read with those of Sunday, as above.)*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the [2]Book of Wisdom (i. 1.)

LOVE righteousness, ye that be judges of the earth. Think of the Lord with a good heart, and in simplicity of heart seek Him; for He will be found of them that tempt Him not, and show Himself unto such as do not distrust Him. For froward thoughts separate from God; and His power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

*First Responsory.*

God [possessed me] in the beginning, &c., (*p.* 647.)

*Second Lesson.*

FOR the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit, and will not acquit an evil-speaker of his words; for God is witness of his reins, and a true beholder of his heart, and an hearer of his tongue. For the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid, neither shall vengeance, when it punisheth, pass by him.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

FOR inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto God, for the punishment of his wicked deeds. For the ear of jealousy heareth all things, and the noise of murmurings is not hid. Therefore, beware of murmuring, which is unprofitable, and refrain your tongue from back-biting, for there is no word so secret that it shall go for nought; and the mouth that lieth, slayeth the soul.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

[1] Ecclesiasticus i. 1.

[2] Abp. Kenrick says:—"This book has been ascribed to Solomon, but . . . is now generally held to have been written long after his time, by an unknown individual . . . at a time when the Greek language prevailed among the Jews, and perhaps at Alexandria, subsequently to the commencement of the translation of the Scriptures called the LXX. . . . . The author was probably an Alexandrian Jew, who possessed a knowledge of Greek, which he wrote with ease and fluency." It is not found in Hebrew, nor in the Jewish Canon, nor in St. Jerome's translation.

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of St. Ambrose, Bishop [of Milan,] "On Offices." (*Bk.* i. *c.* 28.)

GREAT is the glory of justice. She liveth for others rather than for herself. By her our commonwealth and fellowship are holpen. She holdeth such a pre-eminence that all things are subject unto her judgment. She helpeth others. She giveth wealth. She refuseth not to labour. She taketh upon her the dangers of others. Who would not desire to hold this castle of power and courage, if the covetousness of our first parents had not weakened and distorted the strength of our nerve? But so it is, that, while we are fain to increase wealth, to put by money, to add lands to our possessions, or to make show of our abundance, we put off the image of justice, and lose charity toward our brethren.

*Fourth Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Fifth Lesson.*

HOW far-spreading is the field of justice appeareth by this, that there is excepted therefrom no place, person, or time, nay, she hath to do even as regards enemies, for if one be agreed with his enemy of a certain place, or day for battle, it should be deemed unjust to fall on him beforehand, at some other place, or time. For it is a very different thing, whether one get the better of another in a hard fight, or by skill, or by accident. If therefore in war justice hath place, how much more is she to be observed in time of peace?

*Fifth Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Sixth Lesson.*

HONOUR is the foundation of justice. The thoughts in the hearts of just men are honourable thoughts; and when the just man accuseth himself, it is honour that bringeth him to that just deed. Then is his justice made manifest by his honourable avowal. The Lord saith by Isaiah: "Behold, I lay in Zion a foundation-stone" (xxviii. 16), that is to say, He giveth Christ unto the Church to be her foundation. Christ is the true honour for all men, and the Church is as it were a figure of justice, being a commonwealth wherein all have rights, and which worketh as one, and suffereth as one. Whosoever denieth himself, the same is just, and worthy of Christ. Therefore also Paul saith: "Other foundation can no man lay than that is laid, which is JESUS Christ" (1 Cor. iii. 11), and upon that foundation is it, that every building of justice must be raised. For [the spirit of Christ is the true spirit of] honour [which] is the foundation [whereon justice resteth.]

*Sixth Responsory.*

Lord, remove from me, &c., (*p.* 649.)

THIRD NOCTURN.

*Seventh Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (iii. 1.)

BUT the souls of the righteous are in the hand of God, and there shall no torment of death touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction—but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded, for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering, and in time they shall be regarded.

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*First Responsory.*

O Lord, Father and Governor, &c., (*p.* 649.)

*Second Lesson.*

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever and ever. They that put their trust in Him shall understand the truth, and such as be faithful in love shall abide with Him; for grace and mercy is to His elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable; and their hope is vain, their labours unfruitful, and their works unprofitable.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.* (v. 16.)

BUT the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His holy arm shall He protect them. He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breast-plate, and true judgment instead of an helmet. He shall take equity for an invincible shield, He shall sharpen His severe wrath for a sword, and the world shall fight with Him against the unwise.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (vi. 1.)

WISDOM is better than strength, and a man of discretion than a man of might. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the peoples, and glory in the multitude of nations; for power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels, because, being ministers of His kingdom, ye have not judged aright, nor kept the law of righteousness, nor walked according to the will of God.

*First Responsory.*

My son, give me thine heart, &c., (*p.* 650.)

*Second Lesson.*

HORRIBLY and speedily shall He come upon you; for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest, but mighty men shall be mightily tormented. For God shall fear no man's person, neither shall He stand in awe of any man's greatness. For He hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

UNTO you, therefore, O kings, do I speak, that ye may learn wisdom and not fall away. For they that keep righteousness righteously, shall be judged righteous; and they that have learned such things, shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away. Yea, she is easily seen of them that love her, and found of such as seek her.

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (vii. 1.)

I MYSELF also am a mortal man, like to all, and the offspring of him that

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was first made of the earth: and in my mother's womb was fashioned to be flesh, in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. And when I was born I drew in the common air; and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do. I was nursed in swaddling-clothes, with great care. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

WHEREFORE I prayed, and understanding was given me. I called, and the spirit of wisdom came to me. I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her; neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

ALL good things came to me together with her, and innumerable riches in her hands; and I rejoiced in them all, because wisdom went before me, and I knew not that she was the mother of them. I learned her faithfully, and do communicate her liberally; and I do not hide her riches. For she is a treasure unto men that never faileth, which they that use, become the friends of God, becoming commended for the gifts that come from learning.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (ix. 13.)

WHAT man is he that can know the counsel of God? or who can think what the will of God is? For the thoughts of mortal men are miserable, and their devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth; and with labour do we find the things that are before us. But the things that are in heaven, who shall search them out? And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from on high? And so the ways of them which live on the earth are corrected, and men learn the things that are pleasing unto Thee. For by wisdom have they been healed, whosoever have pleased Thee, O Lord, even from the beginning.

*First Responsory.*

God [possessed me] in the beginning, &c., (*p.* 647.)

*Second Lesson.* (x.)

SHE preserved the first father of the world that God formed, that was created alone, and brought him out of his fall, and gave him power to rule all things. But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion towards his son.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

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*Third Lesson.*

WHEN the ungodly perished she delivered the righteous man, who fled from the fire which fell down upon the five cities, of whose wickedness even to this day the waste land smoketh as a testimony, and plants bearing fruit that never come to ripeness, and a standing pillar of salt is a monument of an unbelieving soul. For regarding not wisdom, they gat not only this hurt, that they knew not things which were good, but also left behind them to the world a memorial of their foolishness, so that in the things wherein they offended, they could not so much as be hid. But wisdom delivered from pain those that attended upon her.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (xiii. 1.)

SURELY vain are all men, who are ignorant of God, and could not, out of the good things that are seen, know Him That is; neither, by considering the works, did they acknowledge the Work-Master; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the sun and moon, to be the gods that govern the world. With whose beauty if they being delighted, took them to be gods, let them know how much better the Lord of them is. For the First Author of beauty hath created them all.

*First Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Second Lesson.*

BUT if they were astounded at their power and virtue, let them understand by them, how much mightier is He That made them. For by the greatness and beauty of the creatures, the Creator can be intelligibly perceived. But yet for this they are the less to be blamed, for perchance they erred, seeking God and desirous to find Him. For being conversant in His works, they search Him diligently, and believe their sight, because the things are beautiful that are seen.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

HOWBEIT, neither are they to be pardoned. For if they were able to know so much, that they could form an opinion concerning the world, how did they not sooner find out the Lord thereof? But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to show art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

*Third Responsory.*

Lord, remove from me, &c., (*p.* 649.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Wisdom (xv. 1.)

BUT Thou, O our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin, we are Thine, knowing Thy power; and if we sin not, we know that with Thee we are counted Thine. For to know Thee is perfect righteousness; and to know Thy righteousness and Thy power is the root of immortality.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

FOR neither did the mischievous invention of men deceive us, nor the fruitless labour of a painted image, a similitude fashioned with divers colours, the sight whereof enticeth fools to lust after it, and so desire the form of a dead image that hath no breath. Both they that make them, and they that desire them, and they that worship them are lovers of evil things, and are worthy to have such things to trust upon.

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*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

FOR the potter tempering the soft earth, fashioneth every vessel with much labour for our service, yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary. But what is the use of either sort, the potter himself is the judge. And, employing his labours lewdly, he maketh a god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* Wisdom crieth in the streets:* If any man love wisdom, let him come unto me, and he shall find her; and when once he hath found her, blessed shall he be if he hold her.

*Prayer of the succeeding Sunday.*

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## Fourth Sunday of August.

*The Fourth Lord's Day of August.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of [1]Ecclesiasticus (i. 1.)

ALL wisdom is of the Lord God, and with Him hath ever been, and is before the ages. Who can number the sand of the sea and the drops of rain, and the days of eternity? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the deep? Who can search out the wisdom of God, that was before all things? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom, and her ways the everlasting commandments.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

TO whom hath the root of wisdom been revealed? or who hath known her wise counsels? Unto whom hath the knowledge of wisdom been made manifest? And who hath understood her manifold ways? God, the Most High, the Creator, the Almighty, the Powerful King, the Awful, That sitteth upon His throne and reigneth, He is One. He created her in His Holy Spirit, and saw her, and numbered her, and measured her. And He poured her forth upon all His works, and upon all flesh according to His gift; and He hath given her to them that love Him.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

THE fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall be blessed in his death. The love of God is the glory of wisdom. They unto whom she appeareth in visions, love the sight of her, and the knowledge of her mighty works. To fear the Lord is the beginning of wisdom, and it was created with the faithful in the womb.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

[1] Abp. Kenrick says that the author of this Book, Jesus the son of Sirach, wrote it originally in Hebrew. (Now lost.) It was translated into Greek by his grand-son, in the most literal manner, with no small detriment to perspicuity, as well as to elegance of style. Nothing certain is known of the author, beyond what is gathered from the work itself. It is thought to have been composed about 300 years before the coming of our Lord. The translation into Greek was made under Ptolemy, probably the first of that name, who began to reign 247 years before Christ. The Latin version is that of the ancient Vulgate. It abounds in paraphrases and double translations of the same words.

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral Reflections on Job, written by Pope St. Gregory [the Great.] (*Bk.* i. 10 *on Job* i.)

SOME there are who are careless concerning their true life, greedy of the things which pass away, but as to the things which are eternal, either understand them not, or, understanding them, holding them to be but of little moment; they feel no sorrow, nor know how to take wise advice; and, in forgetfulness of the heavenly possessions which they have lost, they deem themselves (alas, poor wretches!) happy in their goods. They lift not up their eyes to the light of truth for which they were created; no keen desire ever maketh them to cast a longing look toward the everlasting Fatherland. Leaving alone the chief end for which they were made, they fix their affections upon the exile which they are enduring, instead of upon their home, and make merry in the blindness which they are suffering, as though it were glorious day-light.

*Fourth Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Fifth Lesson.*

BUT, on the other hand, the understandings of the elect, while they apprehend the things which pass away, perceive them to be indeed nothings, and work towards grasping the true end to which they were created, and since nothing outside God satisfieth them, their thought, wearied by the intensity of speculation, findeth rest in the hope for, and the contemplation of, their Maker. They are fain to take their place among the citizens above, and each one of them, although still placed in the world as concerns his body, doth yet in heart and mind ascend above the world. They bemoan the hardships of the exile which they are enduring, and rouse themselves by the constant pricking of their love, to look to their Fatherland above. When therefore such an one seeth with grief that [by sin] he hath lost an eternal inheritance, he findeth this healthy counsel, to reckon but lightly the things of time through which he is passing, and as the riper groweth his wise course that he hath chosen, to let be these perishing things, the deeper groweth his sorrow that he hath not yet attained unto the things which endure.

*Fifth Responsory.*

The fear of the Lord, &c., (*p.* 649.)

*Sixth Lesson.*

WE must also realise that they who are headlong in their courses, feel not sorrow of heart. They that live without thought, who leave themselves recklessly to the guidance of events, escape the weariness of thought. He that ordereth his life by prudent consideration, looketh carefully around him before each thing that he doth, and, like a man, that before advancing on an uncertain way, trieth the ground with his foot, so he taketh thought beforehand, lest some sudden and evil thing should happen to him; he considereth whether that which he hath a mind to do is not forbidden to him by caution, whether he be not too hasty about things which were better put off to another season, lest evil should overcome him by open attack upon his lusts, or even good undo him by the in-bringing of vain glory.

*Sixth Responsory.*

Lord, remove far from me, &c., (*p.* 649.)

THIRD NOCTURN.

*Seventh Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (i. 22.)

THE crown of wisdom is the fear of the Lord, Who maketh peace and perfect health to flourish; Who hath seen and numbered them; and both of them are the gifts of God. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of

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wisdom is to fear the Lord, and the branches thereof are long life. In the treasury of wisdom is understanding, and the godly use of knowledge; but of sinners is wisdom accursed.

*First Responsory.*

O Lord, Father and Governor, &c., (*p.* 649.)

*Second Lesson.*

THE fear of the Lord driveth away sins, for he that feareth Him not cannot be justified, for the fury of such an one's anger is his destruction. A patient man shall bear for a time, and afterward joy shall spring up unto him. Good understanding will hide his words for a time, and the lips of many shall declare his wisdom. The understanding of instruction is in the treasures of wisdom, but the worship of God is an abomination to a sinner. My son, if thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

FOR the fear of the Lord is wisdom and instruction, and faith and meekness are His delight, and therewith shall He fill His treasures. Be not unbelieving, as touching the fear of the Lord, and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and give not offence with thy lips. Take good heed thereto, lest perchance thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest wickedly unto the Lord, and thine heart was full of wickedness and deceit.

*Third Responsory.*

Lord, thine eyes behold, &c., (*p.* 650.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (ii. 1.)

MY son, if thou come to serve the Lord, stand firm in righteousness and fear, and prepare thy soul for temptation. Set thine heart lowly and constantly endure; incline thine ear, and take heed to the word of understanding; and make not haste in time of trouble. Bear patiently the trials which God sendeth thee; cleave unto God, and wait patiently, that thy life may be increased at the last.

*First Responsory.*

My son, give me thine heart, &c., (*p.* 650.)

*Second Lesson.*

WHATSOEVER is brought upon thee take cheerfully; and be patient when thou art changed to a low estate. For gold and silver are tried in the fire, and acceptable men in the furnace of adversity. Believe in God, and He will help thee. Order thy way aright, and trust in Him. Keep thee in awe of Him, and grow old in His service.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

YE that fear the Lord, wait for His mercy, and go not aside, lest ye fall. Ye that fear the Lord, believe Him, and your reward shall not fail. Ye that fear the Lord, hope in Him, and His mercy shall come joyfully upon you. Ye that fear the Lord, love Him, and your hearts shall be enlightened. My sons, look at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise that called upon Him?

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (iii. 1.)

THE children of wisdom are the congregation of righteousness, and the generation thereof, obedience and love. Hear the judgment of your father, O children, and do thereafter, that ye may

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be safe. For God hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso loveth God, prayeth that his sins may be forgiven, and turneth him away from them, and in time his prayer shall be heard.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

AND he that honoureth his mother is as one that layeth up treasure. He that honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life, and he that is obedient unto his father, shall be a comfort to his mother. He that feareth the Lord, honoureth his parents, and doth service unto them that begat him, as unto his masters.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

HONOUR thy father in deed, and in word, and in all patience, that a blessing may come upon thee from him, and his blessing abide upon thee at the last. The blessing of a father establisheth the houses of children; but the curse of a mother rooteth out foundations. Glory not in the dishonour of thy father: for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father, and a father in dishonour is a reproach to the children.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (iii. 22.)

SEEK not out the things that are above thee, neither search the things that are above thy strength. But what God hath commanded thee, think thereon alway, and be not curious concerning the diversity of His works. For it is not necessary for thee to see with thine eyes the things that are in secret. Search not too much into unnecessary matters, and be not curious concerning the diversity of His works, for more things are shown unto thee than men understand. For many are deceived by their guesses concerning them, and a vain opinion hath overthrown their judgment.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

A STUBBORN heart shall fare evil at the last, and he that loveth danger shall perish therein. An heart that entereth on a double way, shall not have success, and he whose heart is corrupt shall stumble therein. An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin. In the congregation of the proud there is no remedy, for the plant of wickedness hath taken root there, and they shall not know it.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

THE heart of the prudent will understand wisdom, and the ear of the good will listen to wisdom with all eagerness. A wise and understanding heart will refrain from sin, and will work righteousness, and have success therein. Water will quench a flaming fire, and alms are an antidote against sins. God looketh upon him which giveth. He is mindful of him hereafter, and when he faileth, he shall find a stay.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (iv. 1.)

MY son, defraud not the poor of his alms, and turn not away thine

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eyes from the needy. Deem not lightly of an hungry soul, neither provoke a poor man in his distress. Grieve not the heart of the needy, and defer not to give to him that is in straits. Reject not the supplication of the afflicted, and turn not away thy face from a poor man.

*First Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Second Lesson.*

TURN not away thine eyes in anger from the needy, and leave not such as ask from thee to curse thee behind thy back; for if he curse thee in the bitterness of his soul, his prayer shall be heard; for He That made him will hear him. Get thyself the love of the congregation of the poor, and bow thy soul to the aged, and bow thine head to a great man.

*Second Responsory.*

The fear of the Lord, &c., (*p.* 649.)

*Third Lesson.*

LET it not grieve thee to bow down thine ear to the poor, and pay that thou owest, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted. When thou sittest in judgment, be as a tender father unto the fatherless, and instead of an husband unto their mother; so shalt thou be as a dutiful son unto the Most High, and He shall love thee more than thy mother doth.

*Third Responsory.*

Lord, remove from me, &c., (*p.* 649.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (iv. 23.)

MY son, observe the time, and beware of evil. For thy soul's sake be not ashamed to speak the truth. For there is a shame that bringeth sin; and there is a shame that bringeth glory and grace. Accept no person against thy person, nor a lie against thine own soul. Fear not thy neighbour when he falleth, and refrain not to speak when there is occasion to do good. Hide not thy wisdom in her beauty.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

FOR by speech wisdom is known, and understanding, and knowledge and instruction by the word of him that understandeth, and firmness by works of righteousness. In no wise speak against the truth, but be abashed for the falsehood which thou hast uttered through ignorance. Be not ashamed to confess thy sins, and make not thyself an underling to any man by [cleaving to] thy sin. Strive not against the person of the mighty, and contend not against the course of the river.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

STRIVE for righteousness with all thy soul, and contend for righteousness unto death, and God shall beat down thine enemies for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thine own house, troubling thy servants, and oppressing them that are subject unto thee. Let not thine hand be stretched out to receive, and shut when thou shouldest give.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.*[1] My son, keep thy father's commandment, and forsake not the law of thy mother, but bind them continually upon thine heart.

*If, however, the next day be the Sunday nearest to the 1st day of September, the above is omitted, and the Antiphon,* "When Job heard," &c., (*p.* 672) *is said instead.*

*Prayer of the succeeding Sunday.*

[1] Prov. vi. 20, 21.

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*Note. The whole of the following week is omitted if the Sunday after the fourth Saturday in August be the Sunday nearest to the 1st day of September. And so with the fifth week of September and October.*

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## Fifth Sunday of August.

*The Fifth Lord's Day of August.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (v. 1.)

TURN not aside after ill-gotten gain, neither say: This life is all I need—for when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, this life will be nothing to thee. When thou art lusty, follow not the desire of thine heart, neither say: How can I do it? or who will bring me to account for it, when it is done? For there is a God of vengeance Who will be avenged on thee. Say not: I have sinned, but what harm hath befallen me? The Most High repayeth, slowly, but surely. Though thou have made an atonement for thy sin, be not fearless concerning it, nor go on to sin again.

*First Responsory.*

God [possessed me], &c., (*p.* 647.)

*Second Lesson.*

SAY not: the mercy of the Lord is great, He will take my many sins into merciful consideration—for mercy is in Him a dweller with anger, and to the sinner it is His anger. Tarry not to turn thee to the Lord, yea, defer not thy repentance from day to day. For His wrath will come upon thee suddenly, and in the moment of His vengeance He will destroy thee. Long not for ill-gotten gain—for, when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, they will avail thee nothing. Be not blown about with every wind, nor essay every path. For thus, even by his double tongue, is every sinner made manifest.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

STAND firm in the Lord's way, and in faithfulness to thine understanding and knowledge, and let the word of peace and righteousness go with thee. Be courteous in listening, that thou mayest understand, and with wisdom give a truthful answer. If thou have wit, answer thy neighbour; but if not, let thine hand be upon thy mouth, and be not detected in a foolish speech, and put to the blush. The utterance of him that hath understanding bringeth him honour and credit; but the undoing of a fool is his own tongue. Be not thou called a tale-bearer, and be not caught in thy speech, and put to the blush.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, [Patriarch of Constantinople.]

TARRY not to turn thee to the Lord, yea, defer not thy repentance from day to day—for thou knowest not what the morrow may bring forth. In delay there is danger and terror, but where there is no delay, there health is safe and secure. Live well then, and, then, however young thou diest, thou wilt die safely; and if thou come to old age thou wilt depart without vexation or trouble; and thou wilt have a double happiness, in that thou wilt be leaving all the evils of life, and in that thou hast lived well. Say not: There will be a time meet for repentance—for such words as these do greatly rouse the anger of God.

*Fourth Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Fifth Lesson.*

HE hath promised thee eternal ages, and thou willest not to work in this present life, which is so short and so fleeting. Dost thou so idly and loosely carry thyself, as though the life for which thou seekest were a shorter life than this? Do not daily feastings, daily

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gluttonies, daily uncleanness, shows, and riches bear witness to the undying nature of sinful cravings? Think it well over, that as often as thou dost commit uncleanness, thou dost damn thyself—for this is the nature of sin, as soon as it is committed, the Judge's sentence is uttered.

*Fifth Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Sixth Lesson.*

HAST thou been drunken? Hast thou over-eaten thyself? Hast thou stolen? Stop, and turn back; thank the goodness of God, that He hath not taken thee away in the midst of thy sins; seek not more time wherein to commit iniquity. Many have they been who have perished suddenly, in the midst of bad and vicious lives, and have gone away to manifest damnation; have a fear lest the same thing befall thee. But, thou sayest, they have been many to whom God hath given time, and they have been to confession in their old age. What then? Is that a proof that it will be given to thee? Perchance, sayest thou. Why sayest thou, Perchance? It befalleth sometimes. Bethink thee that it is of thy soul thou art considering. Look at it the other way, and say: What if it be not given? But, sayest thou, and what if it be? May it be so—it is true it is among His gifts—but nevertheless, this is the safer and the better way.

*Sixth Responsory.*

Lord, remove from me, &c., (*p.* 649.)

THIRD NOCTURN.

*Seventh Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 658.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (vii. 1.)

DO not evil, so shall none come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not evil in the furrows of unrighteousness, and thou shalt not reap the same sevenfold. Seek not of the lord pre-eminence, neither of the king the seat of honour. Justify not thyself before God, for He is the Beholder of hearts; and seek not to seem wise before the king.

*First Responsory.*

O Lord, Father and Governor, &c., (*p.* 649.)

*Second Lesson.*

SEEK not to be made a judge, unless thou have strength to break down iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness. Offend not against the multitude of a city, nor cast thyself down among the people, nor bind the one fault upon the other, for in one thou shalt not be unpunished. Be not faint-hearted in thy soul; pray, and forget not to give alms.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

SAY not: God will look upon the multitude of my oblations, and when I offer to the Most High God, He will accept it. Laugh no man to scorn in the bitterness of his soul; for there is One Which humbleth and exalteth, even God the Beholder. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie; for the custom thereof is not good. Use not many words in a multitude of elders, and make not much repetition when thou prayest.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (x. 1.)

A WISE judge will judge his people, and the government of a man of

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understanding is firm. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people, but through the prudence of them which are in authority the cities shall be inhabited. The power of the earth is in the hand of God, and in due time He will set over it one that is profitable. In the hand of God is the prosperity of man; and upon the person of the scribe shall He lay His honour.

*First Responsory.*

My son, give me thine heart, &c., (*p.* 650.)

*Second Lesson.*

BEAR not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man, and by both is the iniquity of the heathen held in abhorrence. Because of unrighteous dealings, injuries, insults, and divers deceits, the kingdom is translated from one people to another. There is not a more wicked thing than a covetous man. Why is earth and ashes proud? There is not a more wicked thing than for a man to love money; for such an one setteth his own soul to sale, because while he liveth he casteth away his bowels.

*Second Responsory.*

The fear of the LORD, &c., (*p.* 649.)

*Third Lesson.*

SHORT is the duration of all power. A long sickness is a weariness to the physician. The physician cutteth off a short disease; so also, he that is a king to-day, to-morrow shall die. For when a man is dead, he shall inherit creeping things, beasts, and worms. The beginning of pride is when one departeth from God; for his heart is turned away from his Maker. For pride is the beginning of all sin; he that hath it shall be filled with curses, and in the end it will destroy him. Therefore hath the Lord put to shame the assemblies of the wicked, and utterly overthrown them.

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xiii. 1.)

HE that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man will put on pride. He taketh a burden upon himself that hath fellowship with one that is more honourable than himself. Company not with one that is richer than thou. How agree the kettle and the earthen pot together? For if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal; the poor is wronged and holdeth his peace. If thou be for his profit, he will use thee; and if thou have nothing, he will forsake thee. If thou have anything, he will live with thee, yea, he will make thee bare, and will not be sorry for thee.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

BEAR thyself lowly toward God, and watch for His hand. Beware that thou be not deceived and brought down to folly. Be not lowly in esteem of thy wisdom, lest in thy lowliness thou be led astray into folly. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press not upon him, lest thou be put back; and stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words. For with much communication will he tempt thee, and, smiling upon thee, will get out thy secrets. Cruelly will his soul lay up thy words, and will not spare to do thee hurt and to put thee in prison.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

OBSERVE, and take good heed unto what thou hearest, for thou walkest in peril of thy over-throwing. When thou hearest these things, look about thee as though thou wert asleep, and

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thou shalt watch well. Love God all thy life, and call upon Him when thou art in health. Every beast loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and every man will cleave to his like. What fellowship hath the wolf with the lamb?—so, the sinner with the godly. What hath an holy man to do with a dog? And what portion is there alike to the rich and the poor?

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xiv. 1.)

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the sorrowful memory of sins. Happy is he whose conscience hath not condemned him, and who is not fallen from his hope. Riches are not comely for a niggard, and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, and another will spend his goods riotously. He that is evil to himself, to whom will he be good? He shall not take pleasure in his goods.

*First Responsory.*

God [possessed me] &c., (*p.* 647.)

*Second Lesson.*

THERE is none worse than he that envieth himself, and this is a recompense of his wickedness; and if he doth good he doth it unknowingly and unwillingly, and at the last he declareth his wickedness. The envious man hath a wicked eye, he turneth away his face, and is reckless of his own soul. The covetous man's eye is not satisfied with his ill-gotten portion; he will never be satisfied until he dry up his own soul and destroy it. A wicked eye looketh for wickedness; he will not satisfy himself with bread, but is a niggard and a sufferer at his own table.

*Second Responsory.*

I alone compassed, &c., (*p.* 648.)

*Third Lesson.*

MY son, if thou hast wherewith, do good to thyself, and give God worthy offerings. Remember that death will not be long in coming, and that the inheritance of the grave is clearly before thee, for the inheritance of this world is the certainty of death. Do good unto thy friend before thou die, and according to thy ability stretch out thine hand and give to the poor. Defraud not thyself of the good day, and let not any part of a good gift overpass thee. Shalt thou not leave thy travails unto another, and thy labours to be divided by lot? Give and take, and sanctify thy soul. Work righteousness before thou diest, for there is no bread to be found in the grave.

*Third Responsory.*

O send out wisdom, &c., (*p.* 648.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxi. 1.)

MY son, hast thou sinned? Do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword; the wounds thereof cannot be healed. Reviling and insult destroy riches, and the house which is wealthy over-much is destroyed by its own pride; thus do the riches of the proud come to nought.

*First Responsory.*

Give me wisdom, &c., (*p.* 648.)

*Second Lesson.*

A PRAYER out of a poor man's mouth reacheth to [God] His ears, and his judgment cometh speedily. He that hateth to be reproved is in the way of sinners, and he that feareth God will repent from his heart. The masterful



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tongue of a braggart is known far and near, but a man of understanding knoweth to rid himself of him. He that buildeth his house with other men's money is like one that gathereth his stones in winter. The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire.

*Second Responsory.*

The fear of the Lord, &c., (*p.* 649.)

*Third Lesson.*

THE way of sinners is made plain with stones, but at the end thereof is hell, and darkness, and punishment. He that keepeth righteousness will get the understanding thereof. The end of the fear of God is wisdom and understanding. He that is not rightly wise will not be taught. But there is a wisdom which overfloweth with evil, and where there is bitterness there is no understanding. The knowledge of a wise man shall abound like a flood, and his counsel is like a constant fountain of life.

*Third Responsory.*

Lord, remove, &c., (*p.* 649.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxxii. 1.)

HAVE they made thee a ruler? Lift not thyself up, but be among them as one of the rest. Take diligent care for them, and so be trustful; and when thou hast done all thine office, sit thee down, that thou mayest rejoice with them, and mayest receive a crown for an ornament of comeliness, and an acknowledgment that thou wert worthy to be besought of them. Speak, thou that art the elder, for the first word becometh thee, with careful knowledge, and hinder not music.

*First Responsory.*

O Lord, Father and God, &c., (*p.* 649.)

*Second Lesson.*

POUR not out words where there are none to heed thee, and magnify not thyself with wisdom out of time. A concert of music in a banquet of wine, is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of music with merriment and sufficiency of wine. Listen in silence, and thou shalt have a good name for thy modesty. Young man, scarcely speak concerning thine own matter. If thou be twice asked, let thine answer be short.

*Second Responsory.*

Great are Thy judgments, &c., (*p.* 650.)

*Third Lesson.*

CONCERNING many things, be as though thou knewest not, and listen, holding thy tongue, and as seeking instruction. If thou be among great men, thrust not thyself forward, and where ancient men are in place, use not many words. Before hail goeth lightning, and before a shame-faced man shall go favour, and thou shalt have a good name for thy modesty. Rise up betimes and be not the last; but go unto thine own house the first, and there be called, and take thy pastime, and do what thou wilt, so it be not sin or proud words. And for all these things bless the Lord that made thee, and hath replenished thee with all His good things.

*Third Responsory.*

Lord, Thine eyes behold, &c., (*p.* 650.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin, on Saturday evening before the First Lord's Day of September.* [1] When Job heard the words of the messengers, he suffered it patiently, * and said: What! shall we receive good at the hand of the Lord, and shall we not receive evil? In all this did not Job sin with his lips, nor charged God foolishly.

*Prayer of the ensuing Sunday.*

[1] Job ii. 10; i. 21, 22.

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## SEPTEMBER.

# First Sunday of September.

*The First Lord's Day of September.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of Job (i. 1.)

THERE was a man in the land of Uz, whose name was Job, and that man was perfect, and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household. So that this man was the greatest of all the men of the East.

*First Responsory.*

[1]What! shall we receive good at the hand of God, and shall we not receive evil? The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

*Verse.* Naked came I out of my mother's womb, and naked shall I return thither.

*Answer.* The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

*Second Lesson.*

AND his sons went and feasted in their houses, every one his day. And sent and called for their three sisters, to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent unto them and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For he said: It may be that my sons have sinned, and blessed[2] God in their hearts. Thus did Job continually.

*Second Responsory.*

[3]My sighing cometh before I eat, and my roarings are poured out like the waters, for the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. Was not I silent? Held not I my peace? Was not I at rest? And trouble came.

*Verse.* Behold, I cannot help myself, and they that were needful unto me have forsaken me.

*Answer.* And trouble came.

*Third Lesson.*

NOW there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto him: Whence comest thou? And he answered and said: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto him: Hast thou considered My servant Job, a perfect, and an upright man, one that feareth God and eschewed evil? Then Satan answered and said: Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath, on every side? [Hast Thou not] blessed the work of his hands? And is not his substance increased in the land? But put forth Thine hand a little, and touch all that he hath, and he will bless[4] Thee to Thy face.

*Third Responsory.*

Why do ye argue against the words of truth? Do ye imagine words to reprove me? and strive to confound one that is your friend? Nevertheless, finish that ye have in mind.

*Verse.* Judge that which is just, and ye shall find no iniquity in my tongue.

*Answer.* Nevertheless, finish that ye have in mind.

[1] ii. 10; i, 21, 22.

[2] I.e. invoked Him blasphemously in connection with some wicked thoughts, but it seems more probable that the expression is here "transferred to curses and impious words against God" Himself. So Gesenius. Targum:—"provoked." (Walton's Polyglott.)

[3] iii. 24; vi. 13.

[4] In a bad sense, as before. Abp. Kenrick has—"See if he will not bless Thee"—apparently taking it as sarcastic. Targum:—"if he will not provoke Thee before the face of Thy Word."



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*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Nevertheless, finish that ye have in mind.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St. Gregory [the Great.] (*Bk.* ii. *ch.* 1.)

THE Holy Scripture is put before the eyes of our mind somewhat after the fashion of a looking-glass, that we may see therein the aspect of our inward man. Therein we see what are our unsightly, and what our comely traits; thereby we judge how we are growing, and how far yet we are from fulness of stature. The Holy Scripture telleth of the doings of the Saints, and stirreth up the heart of us weaklings to follow them. While it maketh memorial of their victorious deeds, it strengtheneth our frailty to strive against sin. And so by the words of the Scripture it cometh to pass that the soul trembleth less at the battle, for that she seeth how many times the enemies before her have been beaten by brave men.

*Fourth Responsory.*

[1] My flesh is clothed with worms and clods of dust. My skin is dry and drawn together. Remember me, O Lord, for my life is wind.

*Verse.* My days are swifter than a weaver's shuttle, and are spent without hope.

*Answer.* Remember me, O Lord, for my life is wind.

*Fifth Lesson.*

AND some whiles the Scripture showeth unto us, not only how the Saints fought bravely, but also how they fell, that we may see by the example of the mighty, not only what weapons we must take, if we would conquer, but also what snares we must keep clear of, if we would avoid falling. For example, here is Job on the one hand, waxing nobler under trial, and on the other hand, David, tried, and failing utterly.[2] And so the glory of the great strengtheneth our hope, and the backsliding of the same doth stir us up to be watchful and lowly—the one cheering us with gladness, and the other putting us on our guard through fear, so that the soul of him which heareth of these things may by the one gain sure and certain hope, and by the other fearfulness and watchfulness, and so neither be rashly puffed up, nor hopelessly cast down, nor may faint under the weight of dread, forasmuch as she is stirred up to trustfulness by the example of him who triumphed.

*Fifth Responsory.*

[3] My days are few, and in a short while they will be ended. Let me alone, then, O Lord! that I may bewail my sorrow a little, before I go to the land of darkness and of the shadow of death.

*Verse.* Thine hands, O Lord! have made me, and fashioned me together round about, and yet dost Thou forthwith destroy me?

*Answer.* Before I go to a land of darkness and of the shadow of death.

*Sixth Lesson.* (*Bk.* i. *ch.* 1.)

"THERE was a man in the land of Uz, whose name was Job." We are told where this holy man lived that thereby we may gauge the worth of his bravery. Who knoweth not that Uz is a place in the countries of the Gentiles?[4] The Gentile world had been so degraded and corrupted by sin, that they had ceased to know that they had a Maker. Therefore is it told us where Job dwelt, that it may redound to his praise that he was good in the midst of the wicked. It is not very praiseworthy to be good among the good, but to be good among the bad. For even as it is more grievous to be bad among the good, so is it right praiseworthy to have remained good among the bad.

*Sixth Responsory.*

[5] Hide not Thy face from me, O Lord!

[1] vii. 5—7.
[2] I.e. in the case of Bath-sheba.
[3] x. 20, 21, 8.
[4] Uz—lit. "soft and sandy earth," proper name of a region and tribe in the northern part of the Arabian desert, between Palestine, Idumæa, and the Euphrates. Ges.
[5] xiii. 21.

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Withdraw not Thine hand far from me, let not Thy dread make me afraid.

*Verse.* [1]O Lord, correct me—but in mercy; not in Thine anger, lest Thou bring me to nothing.

*Answer.* And let not Thy dread make me afraid.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And let not Thy dread make me afraid.

THIRD NOCTURN.

*Seventh Responsory.*

[2]O that Thou wouldest hide me in the grave! that Thou wouldest keep me secret, until Thy wrath be past, even Thine, O Lord, Thou That alone art God! That Thou wouldest appoint me a set time, and remember me!

*Verse.* Are Thy days as the days of man, that Thou inquirest after mine iniquity? and there is none that can deliver out of Thine hand.

*Answer.* That Thou wouldest appoint me a set time, and remember me!

*Eighth Responsory.*

One seraph cried, &c., (*p.* 668.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (i. 13.)

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house. And there came a messenger unto Job and said: The oxen were ploughing, and the asses feeding beside them, and the Sabæans fell upon them and took them away; and they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said: The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

*First Responsory.*

[3]My harp is turned to mourning, and my organ into the voice of them that weep. Let me alone, O Lord, for my days are vanity.

*Verse.* My skin is black upon me, and my bones are burned with heat.

*Answer.* Let me alone, O Lord, for my days are vanity.

*Second Lesson.*

WHILE he was yet speaking there came also another, and said: The Chaldæans made out three bands, and fell upon the camels, and have carried them away; and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. And while he was yet speaking, behold, there came in also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon thy children; and they are dead; and I only am escaped alone to tell thee.

*Second Responsory.*

[4]O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances together.

*Verse.* For now it would appear heavier than the sand of the sea, therefore also my words are full of sorrow.

*Answer.* And the calamity, whereunder I suffer, were laid in the balances together.

*Third Lesson.*

THEN Job arose, and rent his garments, and shaved his head, and fell down upon the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away. As the Lord hath been pleased, so is it come to pass. Blessed be the Name of the LORD! In all these things, Job sinned not with his lips, nor charged God foolishly.

*Third Responsory.*

Why do ye argue, (*p.* 673.)

[1] Jer. x. 24. [2] xiv. 13; x. 5, 6, 7. [3] xxx. 30, 31; vii. 16. [4] vi. 3.

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## Tuesday.

### *Third Day.*

MATTINS.

### *First Lesson.*

The Lesson is taken from the Book of Job (ii. 1.)

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan: Whence comest thou? And he answered: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan: Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still, he holdeth fast his integrity, although thou movedst Me against him, to afflict him without a cause. And Satan answered, and said: Skin for skin! yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh. And Thou shalt see that he will bless[1] Thee to Thy face!

### *First Responsory.*

My flesh is clothed, &c., (*p.* 674.)

### *Second Lesson.*

AND the LORD said unto Satan: Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown. And he took a potsherd to scrape away the matter, and sat down in a dung-hill. Then said his wife unto him: Dost thou still retain thine integrity? Bless God, and die![2] But he said unto her: Thou speakest as one of the foolish women speaketh. Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

### *Second Responsory.*

My days are few, &c., (*p.* 674.)

### *Third Lesson.*

NOW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to visit him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent their garments, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights. And none spake a word unto him. For they saw that his grief was very great.

### *Third Responsory.*

Hide not Thy face, &c., (*p.* 674.)

## Wednesday.

### *Fourth Day.*

MATTINS.

### *First Lesson.*

The Lesson is taken from the Book of Job (iii. 1.)

AFTER this Job opened his mouth, and cursed his day, and said: Perish the day wherein I was born! and the night in which it was said: There is a man-child conceived! Let that day be darkness! Let not God regard it from above! neither let the light shine upon it! Let darkness and the shadow of death stain it! Let a cloud dwell upon it! and let bitterness occupy it!

### *First Responsory.*

O that Thou wouldest hide me, &c., (*p.* 675.)

### *Second Lesson.*

AS for that night,—let darkness seize upon it! Let it not be joined unto the days of the year! Let it not come into the number of the months! Let that night be solitary—let no joyful voice come therein. Let them curse it that curse the day, who are ready to

[1] See note on the Third Lesson on Sunday.

[2] So also Gesenius, who explains it thus: "However much thou praisest and blessest God, yet thou art to die—thy piety towards God is therefore vain."

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raise up Leviathan.[1] Let the stars be obscured by the darkness thereof—let it look for light but have none; neither let it see the uprising of the breaking day. Because it shut not up the doors of the womb that bare me, nor hid sorrow from mine eyes.

*Second Responsory.*

O that my sins, &c., (*p.* 675.)

*Third Lesson.*

WHY died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or the breasts, that I should suck? For now should I have lain still and been quiet—I should have slept—then had I been at rest—with kings and counsellors of the earth, which build desolate places for themselves—or with princes that had gold, who filled their houses with silver—or as an hidden untimely birth I had not been; as infants which never saw light.[2]

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (iv. 1.)

THEN Eliphaz the Temanite answered and said: If we essay to commune with thee, wilt thou be grieved? But who, having begun to speak, can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now affliction is come upon thee, and thou faintest; it hath touched thee, and thou art troubled. Where is thy fear, thy confidence, thy patience, and the uprightness of thy ways?

*First Responsory.*

What! shall we receive good, &c., (*p.* 673.)

*Second Lesson.*

REMEMBER, I pray thee, who ever perished, being innocent? or when were the righteous cut off? But rather, I have seen them that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His wrath are they consumed. The roaring of the lion, and the voice of the lioness, and the teeth of the young lions are broken. The tiger perisheth for lack of prey, and the lion's whelps are scattered abroad.

*Second Responsory.*

My sighing cometh, &c., (*p.* 673.)

*Third Lesson.*

NOW a thing was secretly brought to me, and mine ear caught as it were privily a faint sound thereof. In the dread of a vision of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face. The hair of my flesh stood up. It stood still; but I could not discern the form thereof; an image was before mine eyes, and I heard a voice like the sighing of the wind. "Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, His servants were not to be trusted, and in His angels He found perverseness."

*Third Responsory.*

Why do ye argue, &c. (*p.* 673.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (vi. 1.)

BUT Job answered and said: O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances toge-

[1] Targum:—"Let the Prophets curse it who curse the day of vengeance which hath been prepared, when they are raised up to rehearse their lamentation."

[2] The description of the grave in the next few verses is so sublime, and so justly famous, that the reader ought to turn to it in the Bible.

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ther! For now it would appear heavier than the sand of the sea; therefore also my words are full of sorrow. For the arrows of the Lord are in me; the poison thereof drinketh up my spirit; and the terrors of the Lord do set themselves in array against me![1]

*First Responsory.*

My flesh is clothed, &c., (*p.* 674.)

*Second Lesson.*

DOTH the wild ass bray when he hath grass? or loweth the ox when he standeth before a rack full of fodder? Can that which is unsavoury be eaten without salt? or will one taste deadly poison? The things that my soul aforetime refused to touch, are now my needful meat.

*Second Responsory.*

My days are few, &c., (*p.* 674.)

*Third Lesson.*

O THAT I might have my request, and that God would grant me the thing that I long for! Even that He That hath begun, would destroy me; that He would let loose His hand, and cut me off! And then would I have comfort, even if He That afflicteth me would not spare me. Yea, I would not speak against the sentence of the Holy One. What is my strength, that I should hope? And what is mine end, that I should now bear patiently? My strength is not the strength of stones, nor is my flesh of brass. Behold, I have no help in me, and they that are needful to me are gone far from me.

*Third Responsory.*

Hide not Thy face, &c., (*p.* 674.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (vii. 1.)

THE life of man upon earth is a warfare, and his days are like the days of an hireling. As a servant earnestly desireth the shadow, and as an hireling looketh to the reward of his work, so have I had months of vanity, and have counted the wearisome nights. When I lie down, I say: When shall I arise? And again, I long for the evening, and am fretted looking for the darkness.

*First Responsory.*

O that Thou wouldest hide me, &c., (*p.* 675.)

*Second Lesson.*

MY flesh is clothed with rottenness, and my skin is dried up and drawn with clods of dust. My days are passed quicker than as when a weaver cutteth off the shuttle, and are spent without hope. O remember that my life is wind, and that mine eye shall no more see good. The eye of him that hath seen me shall see me no more; Thine eyes are upon me, and I am not.

*Second Responsory.*

O that my sins, &c., (*p.* 675.)

*Third Lesson.*

AS the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Am I a sea, or a whale,[2] that Thou settest a watch over me?

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* In all these things Job sinned not * with his lips, nor charged God foolishly.

*Prayer of the ensuing Sunday.*

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[1] In the Hebrew "the arrows" are described as "of the Almighty," and "the terrors" "of God."

[2] "Am I a sea, or a sea-monster, that"—i.e. am I untamed like the sea? It may be conjectured that this word (Yam = Sea) properly denotes the boiling, foaming of the sea. Gesenius.

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## Second Sunday of September.

*The Second Lord's Day of September.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Job (ix. 1.)

THEN Job answered and said: I know it is so of a truth, and that a man cannot be justified as against God. If He will contend with him, he cannot answer Him one of a thousand. He is wise in heart and mighty in strength; who hath hardened himself against Him and hath prospered?—Which removeth the mountains or ever they whom He overturneth in His anger know it—

*First Responsory.*

What! shall we receive, &c., (*p.* 673.)

*Second Lesson.*

WHICH shaketh the earth out of her place, and the pillars thereof tremble—Which commandeth the sun and it riseth not, and sealeth up the stars—Which alone spreadeth out the heavens, and treadeth upon the waves of the sea—Which maketh Arcturus, and Orion, and the Hyades, and the Chambers of the South[1]—Which doeth great things past finding out, yea, and wonders without number.

*Second Responsory.*

My sighing cometh, &c., (*p.* 673.)

*Third Lesson.*

IF He come unto me, I see Him not; if He pass on, I perceive Him not. If He suddenly maketh inquiry, who shall answer Him? or who can say unto Him: Why doest Thou thus? He is God, Whose anger none can withstand, and under Whom they that bear up the earth are bowed down. What then am I, that I should answer Him, or my words, that I should reason with Him? —I, who though I were righteous in somewhat, yet would not answer Him, but would make supplication to my Judge. If I had called and He had answered me, yet would I not believe that He had hearkened unto my voice. For He breaketh me with a tempest, and multiplieth my wounds without cause.

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St. Gregory [the Great.] (*Bk.* ix. *ch.* 2.)

"I KNOW that it is so of a truth, and that a man cannot be justified as against God." When God is put out of the consideration, a man may be considered to be just, but considered as against God, his righteousness vanisheth away. When a man measureth himself by his relation to Him, Who is the Author of all good, he doth thereby acknowledge that of himself he hath no good in him, but hath received from God whatsoever he hath. He that glorifieth himself because of good which hath been given him, fighteth against God with God's own gifts. It is just therefore that the grounds upon which he ought to have been humbled, but upon which he hath puffed himself up, should be used to humble his vain-glory. But an holy man, because he perceiveth that the worth of our own good deeds falleth short,[2] when he considereth his own spiritual man, justly saith: "If He will contend with him, he cannot answer Him one of a thousand."

*Fourth Responsory.*

My flesh is clothed, &c., (*p.* 674.)

*Fifth Lesson.*

IN the Holy Scriptures the numeral a thousand is used to be taken as signifying a generalization. Thus, the Psalmist saith: "The word which He

[1] According to Gesenius, the first constellation named is the Great Bear, the second uncertain, but generally taken to be Orion, the third the Pleiades—the "Chambers of the South"—the most remote Southern regions. (Qu. the constellations of more southern skies?)

[2] Omne virtutis nostræ meritum esse vitium.

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commanded to a thousand generations" (Ps. civ. 8), whereas it is notorious that the Evangelist doth not reckon more than seventy-and-seven generations between the very beginning of the world and the coming of our Redeemer. What therefore is to be understood here by a thousand? The general ripeness of the old generation to bring forth a new offspring. Hence also it is said by John: "And shall reign with Him a thousand years" (Apoc. xx. 6,)—because the reign of the Holy Church will be over all mankind made perfect.

*Fifth Responsory.*

My days are few, &c., (*p.* 674.)

*Sixth Lesson.*

TEN times one is ten, and ten times ten is an hundred, and ten times an hundred is a thousand. Observing therefore this connection between one and a thousand, what are we to understand by the one [in the text, connected as it is with the thousand whereby we understand perfection]? Is it not the beginning of a good life, even as the thousand representeth perfection? The contending with God [which is spoken of in the text] is the non-acknowledgment of that which is owed to Him, and the vain-glorying instead in our own strength. But an holy man should see, that even if one had received the gifts of perfection, and were to make them the grounds of self-glorifying, such an one would thereby lose all that he had received.

*Sixth Responsory.*

Hide not Thy face, &c., (*p.* 674.)

THIRD NOCTURN.

*Seventh Responsory.*

O that Thou wouldest hide me, &c., (*p.* 675.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xxvii. 1.)[1]

MOREOVER, Job continued his parable and said: As God liveth, Who hath taken away my judgment, and the Almighty, Who hath vexed my soul, all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should acknowledge you to be right. Till I die I will not draw back from [asserting] mine integrity.

*First Responsory.*

My heart is turned, &c., (*p.* 675.)

*Second Lesson.*

MY righteousness I hold fast, and will not let it go, for mine heart doth not reprove me for anything in mine whole life. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what is the hope of the hypocrite, though he hath gained, but God hold not his soul guiltless? Will God hear his cry when trouble cometh upon him? Or can he delight himself in the Almighty, and call alway upon God?

*Second Responsory.*

O that my sins, &c., (*p.* 675.)

*Third Lesson.*

I WILL teach you by the hand of God that which is with the Almighty, and will not conceal it. Behold all ye yourselves know it; why, then, do ye talk such groundless folly? This is the portion of a wicked man with God, and the heritage of the oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword—and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in destruction; and his widows shall not weep.

[1] The intermediate chapters are filled with the discussion of Job and his friends upon the difficulty of reconciling God's dealings with His justice. Their arguments had been that Job must have committed some horrible sin, which pride prevented his confessing, or else, God neither could nor would have so punished him.

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*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xxviii. 12.)

[1] WHERE shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the easy-living. The depth saith: It is not in me; and the sea saith: It is not in me. It cannot be gotten for the purest gold, neither shall silver be weighed for the price thereof. It cannot be valued with the dyes of India, with the most precious sardonyx stone, or the sapphire.

*First Responsory.*

My flesh is clothed, &c., (*p.* 674.)

*Second Lesson.*

THE gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. Things noble and esteemed shall not be spoken of beside it, for wisdom is drawn from the secret places. The topaz of Ethiopia shall not equal it, neither shall it be valued with the purest colour. Whence then cometh wisdom? And where is the place of understanding? It is hid from the eyes of all living, and lieth unseen by the birds of the air. Destruction and death say: We have heard the fame thereof with our ears.

*Second Responsory.*

My days are few, &c., (*p.* 674.)

*Third Lesson.*

GOD understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven—even He Who maketh the weight for the winds, and weigheth the waters by measure. When He made a decree for the rain, and a way for the thunderstorms, then did He see it, and declare it, and prepare it, and search it out; and unto man He said: Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

*Third Responsory.*

Hide not Thy face, &c., (*p.* 674.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xxxi. 1.)[1]

I MADE a covenant with mine eyes, not so much as to think upon a maid. For what portion would God have in me from above? and what inheritance the Almighty from on high? Is not destruction to the wicked? and to be set afar off unto the workers of iniquity? Doth not He see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit, let Him weigh me in an even balance, and let God know mine integrity.

*First Responsory.*

O that Thou wouldest hide me, &c., (*p.* 675.)

*Second Lesson.*

IF my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands, then let me sow, and let another eat, and let mine offspring be rooted out. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife be harlot unto another, and let others bow down upon her. For this is an heinous crime, and a most abominable wickedness. It is a fire that consumeth to destruction, and would root out all increase.

*Second Responsory.*

O that my sins, &c., (*p.* 675.)

[1] Job still speaking.

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*Third Lesson.*

IF I did despise the cause of my man-servant, or of my maidservant, when they contended with me—what then shall I do when God riseth up to judge me? And when He demandeth of me, what shall I answer Him? Did not He That made me in the womb make him? And did not One fashion us in the womb? If I have withheld their desire from the poor, or have caused the eyes of the widow to wait—if I have eaten my morsel myself alone, and the fatherless hath not eaten thereof—(but compassion grew with me from my childhood, and came out with me from my mother's womb)—[if I have seen any perish for want of clothing, or any poor without covering,—if his loins have not blessed me, and if he were not warmed with the fleece of my sheep,—if I have lifted up my hand against the fatherless, when I saw my help in the gate,—then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.]

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xxxviii. 1.)[1]

THEN the LORD answered Job out of the whirl-wind, and said:—Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man, for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare—if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang My praise together, and all the sons of God shouted for joy—?

*First Responsory.*

What! shall we receive, &c., (*p.* 673.)

*Second Lesson.*

WHO shut up the sea with doors, when it brake forth, as if it had issued out of the womb, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it? I set it within such bounds as I would, and set bars and doors, and said:—Hitherto shalt thou come and no farther; and here shall thy proud waves be stayed. Hast thou commanded the morning since thy days, and caused the dayspring to know his place? Yea, hast thou taken hold of the uttermost parts of the earth and made them to quiver, and shaken the wicked out of it?[2]

*Second Responsory.*

My sighing cometh, &c., (*p.* 673.)

*Third Lesson.*

[3]THE seal shall be restored as clay, and shall stand as a garment. From the wicked their light shall be withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow [of death]? Hast thou perceived the breadth of the earth? Declare, if thou knowest it all—where the way is where light dwelleth, and where is the

[1] The discourse of Job continues to the end of ch. xxx. With ch. xxxii. it is announced that the original disputants now became silent, but "Elihu the son of Barachel the Buzite" incensed at their lame and impotent conclusion, begins to address them. His discourse lasts to the end of ch. xxxvii. and xxxviii. begins abruptly as above.

[2] Abp. Kenrick says that De Rossi "refers this to" [God's action by means of] "the morning, which seems to take the earth at both extremities, and to shake from its surface evil-doers, who have abused the darkness for the perpetration of crime."

[3] The description of morning is continued. "As clay receives an impression from a seal, so the earth receives new form and appearance from the light of morning" and "the light becomes as a garment for the earth." (Abp. Kenrick.)

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place of darkness, that thou canst trace everything to its beginning, and knowest the paths to the house thereof.

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xl. 1.)

THEN answered[1] the LORD unto Job out of the whirl-wind, and said:—Gird up thy loins like a man; I will demand of thee, and declare thou unto Me. Wilt thou disannul My judgment? Wilt thou condemn Me, that thou mayest justify thyself? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty!

*First Responsory.*

My flesh is clothed, &c., (*p.* 674.)

*Second Lesson.*

SCATTER the haughty in thy rage, and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low, and tread down the wicked in their place. Hide them in the dust together, and plunge their faces into the pit. Then will I also confess unto thee that thine own right hand can save thee.

Behold, the behemoth,[2] which I made with thee. He eateth grass as an ox. His strength is in his loins, and his force in the navel of his belly.

*Second Responsory.*

My days are few, &c., (*p.* 674.)

*Third Lesson.* (xlii. 1.)

THEN Job answered the LORD, and said:—I know that Thou canst do everything, and that no thought can be withholden from Thee. "Who is he that hideth counsel without knowledge?"[3] Therefore have I spoken foolishly, and concerning things which are utterly beyond the reach of my knowledge. "Hear, and I will speak; I will demand of thee, and answer thou Me."[3] I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.

*Third Responsory.*

Hide not Thy face, &c., (*p.* 674.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Job (xlii. 7.)

AND after the LORD had spoken these words unto Job, He[4] said to Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends, for ye have not spoken the thing that is right in My sight, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering. And My servant Job shall pray for you—for him will I accept—that your folly may not be imputed unto you; in that ye have not spoken of Me the thing that is right, like My servant Job.

[1] At the end of ch. xxxix. Job cries out that he is silenced, and cannot say any more.

[2] The behemoth is described till the end of the chapter, and theologians, naturalists, &c., are not agreed as to what animal is meant, though the common opinion is that it is the hippopotamus. Similar doubts exist about the leviathan in this and the next chapter (generally believed to be the crocodile) but all naturalists will read with delight this appeal of the Creator, in which He cites His works as the living evidence of His being, power, wisdom, and goodness. The description of an horse (xxxix. 19—25) is particularly celebrated.

[3] Quotations, of which he acknowledges the justice.

[4] The Hebrew repeats the Divine Name.

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*First Responsory.*

O that Thou wouldest, &c., (*p.* 675.)

*Second Lesson.*

SO Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the LORD commanded them; the LORD also accepted Job. The LORD also gave ear unto the supplication of Job, when he prayed for his friends. And the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man also gave him one sheep, and one earring[1] of gold.

*Second Responsory.*

O that my sins, &c., (*p.* 675.)

*Third Lesson.*

AND the LORD blessed the latter days of Job more than his beginning. For he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first "Day," and the name of the second "Cassia," and the name of the third "Horn-of-paint," and in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations; and he died, old and full of days.

*Third Responsory.*

Why do ye argue, &c., (*p.* 673.)

*Vespers are of the Feast of the Seven Sorrows of the Blessed Virgin, unless they be supplanted by that of her holy Name, or that of the Octave of her Birth, or that of the Apostle St. Matthew—in which cases the Feast of her Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second Class. In any case, no more of the Office of the Sunday is said than is given here in the Office of the Sorrows, and the Book of Tobias is never begun till Monday.*

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## Third Sunday of September.

*The Third Lord's Day of September.*

*Feast of the Seven Sorrows of the Blessed Virgin Mary.*[2]

*Greater Double.*

*Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Hymn.*[3]

WHAT a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her JESUS holding,
Torn so newly from the Cross.

O that mournful Virgin Mother!
See her tears how fast they flow
Down upon His mangled Body,
Wounded Side, and thorny Brow;
While His Hands and Feet she kisses—
Picture of immortal woe!

Oft and oft His Arms and Bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each Wound of her dear Son!
Till in one last kiss of anguish
All her melting soul is gone.

Gentle Mother, we beseech thee
By thy tears and trouble sore;
By the death of thy dear Offspring;
By the Bloody Wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

[1] Rather, a ring—perhaps denoting pierced money, like that still used by the Chinese, but anciently elsewhere also.
[2] In the original this Feast is printed between Sept. 15 and Sept. 16.
[3] Translation by the Rev. E. Caswall.

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To the Father everlasting,
And the Son Who reigns on high,
With the Co-Eternal Spirit,
Trinity in Unity,
Be salvation, honour, blessing,
Now and through eternity. Amen.

*Verse.* Pray for us, O Queen of Martyrs.
*Answer.* Who didst stand by the Cross of JESUS.

*Antiphon at the Song of the Blessed Virgin.* [1]Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me.

*A Commemoration is made of the Sunday.*

*Antiphon.* [2]Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins.
*Verse.* Let the evening prayer ascend unto Thee, O Lord.
*Answer.* And let there descend upon us Thy mercy.

COMPLINE.

*The last verse of the hymn is said thus:—*

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

*Invitatory.* Let us take our stand by the Cross, in company with Mary, the Mother of JESUS. * A sword of sorrow hath pierced through her own soul also.

*Hymn.*

COME, let us stand to pray when now
The darkness of the night
Recalls the awful gloom that wrapt
Golgotha's fatal height.

Come, in the spirit let us stand
Where Mother Mary stood,
Watching the great salvation wrought
Upon the bitter Rood.

Come, let us stand with her in whom
Each wound that pierced the Lord
With woe unutterable pierced
Her spirit like a sword.

Come, let us stand with her whose heart
The thirst that parched His tongue,—
The thorns that tore His brow—with grief
Less than His only—wrung.

Come, let us ask of her, who there
Undying Martyr stood,
That we with her through tears may see
Salvation in the Rood.

Glory to Him of whom we pray,
This grace on us send down,
To stand with her beside the Cross,
With her to see the Crown. Amen.

FIRST NOCTURN.

*First Antiphon.* They are increased that trouble me; * many are they that rise up against me.

*Psalm III.*

LORD, how are they increased, &c., (*p.* 6.)

*Second Antiphon.* They make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

*Psalm X.*

In the LORD put I my trust, &c., (*p.* 8.)

*Third Antiphon.* My life is spent with grief, * and my years with sighing.

*Psalm XXX.*

In Thee, O LORD, &c., (*p.* 23.)

*Verse.* Pray for us, O Queen of Martyrs,—
*Answer.* Who didst stand by the Cross of JESUS.

*First Lesson.*

The Lesson is taken from the [Lamentations of the] Prophet Jeremiah (i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks: among all her lovers, she hath none to comfort her; all her friends have dealt treacherously with her, and are become her enemies. (20.) Behold, O LORD, for I am in distress; my bowels are troubled; mine heart is turned within me, for I am full of anguish. Abroad,

[1] Cant. i. 6.

[2] Tob. iii. 3.

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the sword bereaveth, and at home there is death. They have heard that I sigh, and there is none to comfort me.

*First Responsory.*

[1]There was a man whose name was Simeon; and the same man was just and devout; and he said unto Mary: Yea, a sword shall pierce through thine own soul also.

*Verse.* [2]Call me not "My-pleasantness," but call me "Embittered," for the Almighty hath dealt very bitterly with me.

*Answer.* Yea, a sword shall pierce through thine own soul also.

*Second Lesson.* (ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee? (15.) All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call "The Perfection of beauty," "The joy of the whole earth!" All thine enemies have opened their mouth against thee; they hiss and gnash the teeth, and say: We will swallow her up.

*Second Responsory.*

[3]Arise, and take the young Child and His Mother, and flee into Egypt; and be thou there until I bring thee word.

*Verse.* Out of Egypt have I called My Son, that salvation may come unto Israël.

*Answer.* And be thou there until I bring thee word.

*Third Lesson.*

THE LORD hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old; He hath thrown down, and hath not pitied; and He hath caused thine enemy to rejoice over thee, and hath set up the horn of thine adversaries. Their heart cried unto the Lord for the walls of the daughter of Zion. Let tears run down like a river day and night. Give thyself nó rest, neither let the apple of thine eye cease.

*Third Responsory.*

[4]Son, why hast Thou thus dealt with us? I and Thy father have sought Thee sorrowing.

*Verse.* How is it that ye sought Me? Wist ye not that I must be about My Father's business?

*Answer.* I and Thy father—

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Have sought Thee sorrowing.

SECOND NOCTURN.

*First Antiphon.* My heart is like melting wax in the midst of my bowels.

*Psalm XXI.*

My God, My God, &c., (*p.* 126.)

*Second Antiphon.* O God, I have declared my life unto Thee—Thou hast put my tears in Thy sight.

*Psalm LV.*

Be merciful unto me, &c., (*p.* 43.)

*Third Antiphon.* My tears have been my meat day and night.

*Psalm XLI.*

As the hart panteth, &c., (*p.* 34.)

*Verse.* [5]A bundle of myrrh is my well-beloved unto me—

*Answer.* He shall lie betwixt my breasts.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*On the twelve stars.*)

THE Martyrdom of the Virgin is set before us, not only in the prophecy of Simeon, but also in the story itself of the Lord's Passion. The holy old man said of the Child JESUS (Luke ii. 34,) "Behold, this Child is set for the fall and the rising again of many in Israël; and for a sign which shall be spoken against; yea," (said he unto Mary,) "a sword shall pierce through thine own soul also"—Even so, O Blessed Mother!

[1] Luke ii. 25, 34, 35. [2] Ruth i. 20. [3] Matth. ii. 13, 15; Hos. xi. 1.
[4] Luke ii. 48, 49. Greek, "Thy father and I." [5] Cant. i. 13.

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The sword did indeed pierce through thy soul! for nought could pierce the Body of thy Son, nor pierce thy soul likewise. Yea, and when this JESUS of thine had given up the ghost, and the bloody spear could torture Him no more, thy soul winced as it pierced His dead Side—His Own Soul might leave Him, but thine could not.

*Fourth Responsory.*

[1] JESUS, bearing His Cross, went forth. And there followed Him a company of women, which bewailed and lamented Him.

*Verse.* Daughters of Jerusalem, weep for yourselves and for your children.

*Answer.* There followed Him a company of women, which bewailed and lamented Him.

*Fifth Lesson.*

THE sword of sorrow pierced through thy soul, so that we may truly call thee more than martyr, in whom the love, that made thee suffer along with thy Son, wrung thy heart more bitterly than any pang of bodily pain could do. Did not that word of His indeed pierce through thy soul, sharper than any two-edged sword, even to the dividing asunder of soul and spirit, (Heb. iv. 12,)—"Woman, behold thy son!" (John xix. 26.) O what a change to thee! Thou art given John for JESUS, the servant for his Lord, the disciple for his master, the son of Zebedee for the Son of God, a mere man for Very God. O how keenly must the hearing of those words have pierced through thy most loving soul, when even our hearts, stony, iron, as they are, are wrung at the memory thereof only!

*Fifth Responsory.*

[2] And when they were come to the place which is called Calvary, there they crucified Him. Now there stood by the Cross of JESUS His Mother.

*Verse.* Then was it that a sword of sorrow pierced through her blessed soul.

*Answer.* There stood by the Cross of JESUS His mother.

*Sixth Lesson.*

MARVEL not, my brethren, that Mary should be called a Martyr in spirit. He indeed may marvel who remembereth not what Paul saith, naming the greater sins of the Gentiles, that they were "without natural affection," (Rom. i. 31.) Far other were the bowels of Mary, and far other may those of her servants be! But some man perchance will say: Did she not know that He was to die? Yea, without doubt, she knew it. Did she not hope that He was soon to rise again? Yea, she most faithfully hoped it. And did she still mourn because He was crucified? Yea, bitterly. But who art thou, my brother, or whence hast thou such wisdom, to marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in the Body, and could not she die with Him in her heart? His was the deed of that Love, greater than which hath no man (John xv. 13;) her's, of a love, like to which hath no man, save He.

*Sixth Responsory.*

[3] Joseph of Arimathæa begged the Body of JESUS, and he took It down from the Cross, and His Mother received It into her arms.

*Verse.* [4] The Shunamite took her dead son, and laid him on her knees; and her soul was vexed within her.

*Answer.* His Mother received It into her arms.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* His Mother received It into her arms.

THIRD NOCTURN.

*First Antiphon.* They bend their bow, even bitter words, that they may shoot in secret at the perfect.

*Psalm LXIII.*

Hear my voice, O God, &c., (*p.* 48.)

*Second Antiphon.* My soul is sore vexed, but Thou, O LORD—how long?

*Psalm VI.*

O LORD, rebuke me not, &c., (*p.* 5.)

[1] John xix. 17; Luke xxiii. 27, 28.
[2] Luke xxiii. 33; John xix. 25.
[3] Cf. Luke xxiii. 52, 53.
[4] Curiously compounded from 4 (2) Kings iv. 20, 27.



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*Third Antiphon.* God is our help in trouble, which is come upon us exceedingly.

*Psalm XLV.*

God is our refuge, &c., (*p.* 37.)

*Verse.* [1]Through thee, O Virgin Mary, may we draw the waters of salvation—

*Answer.* Out of the Wounds of Christ.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His Mother, and His Mother's sister, Mary [the wife] of Cleophas, and Mary Magdalene. And so on.

Homily by St. Ambrose, [Bishop of Milan.] (*On Virgins*, 7.)

There stood by the Cross His Mother. Men had forsaken Him, but she stood there fearless. Behold how the Mother of JESUS could break through her shrinking modesty, but could not belie her heart. With the eyes of a mother's love she gazed upon the Wounds of her Son, those Wounds through Which she knew that redemption for all mankind was flowing. The Mother, who feared not the executioners, was able to endure the sight of their work. Her Son was hanging upon the Cross, and she braved His tormentors.

*Seventh Responsory.*

O what a sickening at heart was thine, thou Mother of sorrows: [2]when Joseph wrapped thy Son in linen and laid Him in the sepulchre?

*Verse.* [3]Behold, and see if there be any sorrow like unto my sorrow.

*Answer.* When Joseph wrapped thy Son in linen and laid Him in the sepulchre.

*Eighth Lesson.*

(*From St. Ambrose' 25th Epistle to the Church of Vercelli.*)

MARY, the Mother of the Lord, stood by the Cross of her Son. My only informant of this fact is the holy Evangelist John. Others have written that when the Lord suffered, the earth quaked, the heavens were veiled in darkness, the sun was hidden, and the thief received, after a good confession, the promise of Paradise. John hath taught us what the others have not taught us. Upon the Cross He called her Mother. It is reckoned [by John] a greater thing that in the moment of triumph over agony, He should have discharged the watchful duty of a Son to His Mother, than that He should have made gift of the kingdom of heaven. For if it be a sacred thing to have forgiven the thief, this so great kindness of the Son to the Mother is to be worshipped as the outcome of a tenderer and more touching love.

*Eighth Responsory.*

[4]Forget not the sorrows of thy mother with thine whole heart, that thine offering and thy blessing may be perfected.

*Verse.* Hail, O maid of Royal birth, Noblest martyr-rose of earth, lily of virginity.

*Answer.* That thine offering and thy blessing may be perfected.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That thine offering and thy blessing may be perfected.

*Ninth Lesson.*

*The whole, or first part, of the Sunday Homily.*

LAUDS.

*First Antiphon.* [5]Whither is thy beloved gone, * O thou fairest among women? Whither is thy beloved turned aside?—that we may seek him with thee.

*Second Antiphon.* [6]Look away from me. * I will weep bitterly. Labour not to comfort me.

*Third Antiphon.* [7]He hath no form nor comeliness, * and when we shall see him there is no beauty that we should desire him.

*Fourth Antiphon.* [8]From the sole of the foot even unto the head, there is no soundness in it.

[1] Cf. Isa. xii. 3.
[2] Luke xxiii. 53.
[3] Lam. i. 12.
[4] Eccius. vii. 29.
[5] Cant. v. 17.
[6] Isa. xxii. 4.
[7] Isa. liii. 2.
[8] Isa. i. 6.

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*Fifth Antiphon.* [1]Revive me with flowers, * stay me up with apples—for I am swooning with love.

*Chapter.* (Lam. ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea.

*Hymn.*[2]

GOD, in Whom all grace doth dwell!
Grant us grace to ponder well
On the Virgin's Dolours seven,
On the Wounds to JESUS given.

May the tears which Mary poured
Gain us pardon of the Lord:—
Tears excelling in their worth
All the penances of earth.

May the contemplation sore
Of the Wounds which JESUS bore,
Source to us of blessings be
Through a long eternity.

To the Incarnate Son Who died
For His servants crucified,
Praise be rendered, with the Sire
And the Spirit Sanctifier. Amen.

*Verse.* By the woes that tortured thee,

*Answer.* Mary, ask for joy for me.

*Antiphon at the Song of Zacharias.* [3]Come ye, and let us go up to the mountain of the LORD, [4]and see if there be any sorrow like unto my sorrow.

*Prayer throughout the Office.*

O GOD, at Whose suffering the prophecy of Simeon was fulfilled, and a sword of sorrow pierced through the gentle soul of the glorious Virgin and Mother Mary, mercifully grant that we who speak worshipfully of her woes, may obtain the saving purchase of Thy suffering. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Sunday.*

*Verse.* The LORD reigneth, He is clothed with majesty.

*Answer.* The LORD is clothed with strength, and hath girded Himself with power.

PRIME.

*The last Verse of the Hymn as at Compline.*

*Antiphon.* Whither, &c. (*First Antiphon at Lauds.*)

*Instead of the Verse,* "Thou that sittest," &c., *is said:*

*Verse.* Thou that didst suffer for our salvation.

*Chapter at the end.* (Lam. ii. 18.)

LET tears run down like a river day and night. Give thyself no rest, neither let the apple of thine eye cease.

TERCE.

*The last Verse of the Hymn is said thus:*

JESU, our Sacrifice, to Thee
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.

*Antiphon.* Look away, &c. (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

All ye that pass by,—

*Answer.* All ye that pass by,—

*Verse.* Behold, and see if there be any sorrow like unto my sorrow.

*Answer.* Ye that pass by.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* All ye that pass by,—

*Verse.* Mine eyes do fail with tears.

*Answer.* All my bowels are troubled.

SEXT.

*The last verse of the Hymn is said thus:*

Lord JESU, Who for us didst die,
To Father, Thee, and Holy Ghost,
Be praise below, as praise on high,
On earth, as 'mid the Angelic host.

*Antiphon.* He hath no form, &c., (*Third Antiphon at Lauds.*)

[1] Cant. ii. 5.
[2] Isa. ii. 3.
[3] Translation by the Rev. E. Caswall.
[4] Lam. i. 12.



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*Chapter.* (Lam. i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks. Among all her lovers she hath none to comfort her.

*Short Responsory.*

[1] Mine eyes do fail with tears.
*Answer.* Mine eyes do fail with tears.
*Verse.* All my bowels are troubled.
*Answer.* With tears.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* Mine eyes do fail with tears.
*Verse.* A bundle of myrrh is my well-beloved unto me.
*Answer.* He shall lie betwixt my breasts.

NONE.

*Last verse of the Hymn as at Compline.*

*Antiphon.* Revive me, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

A bundle of myrrh is my well-beloved unto me.
*Answer.* A bundle of myrrh is my well-beloved unto me.
*Verse.* He shall lie betwixt my breasts.
*Answer.* My well-beloved unto me.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* A bundle of myrrh is my well-beloved unto me.
*Verse.* [2] My soul failed.
*Answer.* When my beloved spake.

SECOND VESPERS.

*All as the First, except the following:*

*Antiphon at the Song of the Blessed Virgin.* [3] Sorrow hath crushed me. My face is swollen with weeping, and on mine eyelids is the shadow of death.

*A Commemoration is made of the Sunday.*

*Verse.* Let my prayer, O LORD, be set forth.
*Answer.* As incense before Thee.

*Last verse of the Hymn at Compline as before.*

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of Tobias (i. 1.)

TOBIAS, of the tribe and state of Nephtali, (which is in the upper parts of Galilee above Naasson, after the way that leadeth unto the West, having the city of Saphed upon the left,) the same was taken a prisoner in the days of Salmanasar King of the Assyrians, but albeit he was in captivity yet he swerved not out of the way of truth. All things whatsoever that he had, he shared them, day by day, with his brethren of the captivity that were of his own lineage. And being the youngest of all the tribe of Nephtali, yet behaved he himself in nowise as a child.

*First Responsory.*

[4] I entreat Thee, O Lord, that Thou wouldest loose me from this reproach, or that Thou wouldest take me away from the earth. Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.
*Verse.* For all Thy judgments are just, and all Thy ways are mercy and truth. And now, O Lord, remember me.
*Answer.* Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.

*Second Lesson.*

MOREOVER, when all men sought after the golden calves which Jeroboam King of Israël had made, this man alone separated himself from the company of all of them; and went unto Jerusalem unto the Temple of the Lord, and worshipped there the Lord God of Israël, and offered faithfully his first-fruits and his tithes, and every third year he gave a tithe unto the proselytes and strangers. These things and the like did he, according to the law of God, when he was a child. Furthermore,

[1] Lam. ii. 11. [2] Cant. v. 6. [3] Job xvi. 17. [4] Tob. iii. 15, 3, 2.

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when he was come to the age of a man, he married Anna of his own kindred, and of her he begat a son, unto whom he gave his own name, and trained him up from a child to fear God, and to abhor all evil. (*Third Lesson of Sunday.*) Therefore, when he was carried away captive to Ninive, with his wife and his son, and all his tribe, and they all did eat of the bread of the Gentiles, he kept his own soul clean, and never defiled himself with their meat. And because he remembered the Lord with all his heart, God gave him grace before Salmanasar the King, and he gave him power to go wheresoever he would, and freedom to do whatsoever he pleased. He went therefore unto all that were of the captivity, and exhorted them with wholesome words.

*Second Responsory.*

[1] In all seasons bless God, and ask of Him to order thy goings, and in all seasons let thy counsels be steadfastly in Him.

*Verse.* Seek faithfully and with all thy strength to do such things as please Him.

*Answer.* And in all seasons let thy counsels be steadfastly in Him.

*Third Lesson.* (*First Lesson of Monday.*) (ii. 1.)

AND after these things, when there was a Feast of the Lord, and there was a good dinner prepared in the house of Tobias, he said unto his son: Go and bring some out of our brethren that fear God, that they may dine with us. But after that he was gone out, he came again, and said unto him, that one of the children of Israël had been slain, and was lying in the market-place. Then straightway he started up, and left his dinner, and went fasting unto the dead body, and took it up, and carried it to his own house secretly, that he might bury it cautiously after the going-down of the sun. (*Second Lesson of Monday.*) But all his neighbours chided him, and said: Already thou hast been condemned to death for this matter, and hardly didst thou escape from the power of the grave; and dost thou bury the dead again? But Tobias feared God more than the King, and took away the bodies of them that were slain, and hid them in his house, and buried them in the midst of the night. So it came to pass that on a certain day he returned weary from the burial, and came into his own house, and lay down by the wall and slept, and as he was asleep there fell upon his eyes warm dung out of a swallow's nest, and he became blind. This trial did the Lord allow to befall him, that his patience, like the patience of holy Job, might be an ensample to them that come after him. (*Third Lesson of Monday.*) For from a child he had alway feared God, and kept His commandments, and therefore, when the affliction of blindness came upon him, he was not angered against God, but remained unshaken in the fear of God, giving God thanks all the days of his life. For even as kings mocked at blessed Job, so did his kinsmen and his cousins mock at his life, saying: Where now is thine hope, for the which thou didst give alms and bury the dead? But Tobias rebuked them, saying: Speak not thus, seeing that we are the children of the Saints, and that we look for that life which God will give unto them that deal never falsely in His covenant.

*Third Responsory.*

[2] My son, remember that we have but a frail life. If thou fear God thou shalt have great goods.

*Verse.* Be mindful of Him, and beware lest ever thou transgress His commandments.

*Answer.* If thou fear God thou shalt have great goods.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* If thou fear God thou shalt have great goods.

## Tuesday.

### *Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Tobias (ii. 11.)

NOW Anna his wife went to do women's work every day, and she brought home such living as she could

[1] iv. 20; xiv. 10.

[2] iv. 22, 6.

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obtain by the work of her hands. And so it came to pass that she received a kid of the goats, and brought it home. And when her husband heard it cry, he said: See that haply it be not stolen; render it to the owners; for it is not lawful to eat nor to touch anything that is stolen.

*First Responsory.*

[1]Our poverty was enough for us, that it might have been accounted riches. O that the money had never been, for which thou hast sent away our son, the staff of our old age!

*Verse.* Alas! my son, wherefore have we sent thee wandering, even thee, the light of our eyes!

*Answer.* The staff of our old age!

*Second Lesson.*

WHEREUPON his wife was enraged against him, and said: It is manifest that thine hope is disappointed, and that thine alms come not back unto thee again. And with these and the like words did she revile him. (iii.) Then Tobias groaned and began to weep, and prayed, and said: O Lord, Thou art just, and all Thy judgments are just, and all Thy ways are mercy, and truth, and judgment. And now, O Lord, remember me, and take not vengeance of my sins, neither remember mine offences, nor the offences of my forefathers.

*Second Responsory.*

[2]Bless the God of heaven, and confess Him before all living, for He hath had mercy upon you.

*Verse.* Bless Him, and sing praises unto Him, and tell of all His marvellous works.

*Answer.* For He hath had mercy upon you.

*Third Lesson.*

FOR we obeyed not Thy commandments, wherefore Thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb, and a reproach to all the nations among whom we are dispersed. And now, O Lord, great are Thy judgments; because we have not kept Thy commandments, neither have walked in truth before Thee. And now, O Lord, deal with me as seemeth best unto Thee, and command my spirit to be taken from me in peace, for it is profitable for me to die rather than to live.

*Third Responsory.*

[2]It is time for me to return unto Him That sent me, but bless ye God, and tell of all His marvellous works.

*Verse.* Confess Him before all living, for He hath had mercy upon you.

*Answer.* But bless ye God, and tell of all His marvellous works.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* But bless ye God, and tell of all His marvellous works.

## Ember Wednesday.

*Fourth Day in the September Week of Quarter-Tense.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (ix. 16.)

AT that time: One of the multitude answered and said unto JESUS: Master, I have brought unto Thee my son, which hath a dumb spirit. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 38, *on Mark* ix.)

Concerning this possessed person whom the Lord healed, after that He was come down from the mount, Mark saith that he was deaf and dumb, and Matthew (xvii. 15) that he was lunatic.[3] He was a figure of them of whom it is said: "A fool changeth as the moon," (Ecclus. xxvii. 12.) These are they who continue never in one stay, but change now to one sin, and now to another, waxing and waning—dumb, in that they confess not the faith; deaf, in that they have no ears for the word of truth. They foam at the mouth also, and pine away with folly. For it is the way with idiots, and swooners, and stupified, to foam their spittle out at their mouths. They gnash their teeth when they are inflamed with the heat of passion. They wither up in the paralysis of sloth: and live nerveless lives unbraced by any strong exercise.

[1] v. 25, 24, 23. [2] xli. 6, 18, 20. [3] i.e. moon-struck.

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*First Responsory.*

We have heard of the tribulation of those cities, which they have suffered, and we have fainted. Fear and confusion of mind are fallen upon us. Even the mountains will not give us a refuge. Lord, have mercy.

*Verse.* [1] We have sinned like our forefathers, we have done unjustly, and wrought iniquity.

*Answer.* Lord, have mercy.

*Second Lesson.*

THE father saith: "And I spake to Thy disciples, that they should cast him out, and they could not." Here he maketh a sort of accusation against the Apostles. But that cures cannot be wrought is sometimes owing, not to the powerlessness of them that would heal, but to the want of faith in them that are to be healed—as saith the Lord: "According to your faith be it unto you." (Matth. ix. 29.) He answereth him, and saith: "O faithless generation, how long shall I be with you?" The meek and lowly One, Who, as a lamb before his shearers, is dumb, so opened not His Mouth, was not wearied out of patience, nor did He break out into words of passion, but He spake as a physician might speak, who saw that the sick man did contrary to his commands. "Wherefore should I come unto thine house? How long am I to throw away the exercise of my skill, while I order one thing and thou dost another?"

*Second Responsory.*

In all seasons, &c., (*p.* 691.)

*Third Lesson.*

"AND He said unto them: This kind can come forth by nothing but by prayer and fasting." While He teacheth the Apostles how the very worst kind of devil must be driven out, He giveth unto all of us an instruction unto life, that we may know that the most grievous trials, either from unclean spirits, or from men, are to be overcome by fasting and prayer. The wrath of the Lord also, when it is kindled to take vengeance of our sins, can be turned away by this remedy only. To fast, in a general sense, is not only to abstain from meats, but to restrain oneself from all the incitements of the flesh, and from all evil passions. So also, to pray, is not only to call in words for the mercy of God, but also, in all things which we do, in earnestness of faith to worship our Maker.

*Third Responsory.*

My son, remember, &c., (*p.* 691.)

LAUDS.

*Antiphon at the Song of Zacharias.* This kind of devils * can come forth by nothing but by prayer and fasting.

*Long Preces.*

*Prayer.*

WE pray Thee, O Lord, that the healing power of Thy mercy may give strength to our weakness, that those things which do pass away by their own frailty, may be renewed again by Thy clemency. Through our Lord JESUS Christ Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Long Preces at Prime.*

*Prayer at Terce, Sext, and None as at Lauds, and Preces.*

*At Vespers, Preces, but Prayer of last Sunday.*

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Tobias (xii. 1.)[2]

THEN Tobias called his son unto him, and said unto him: What can we give to that holy man that is come with thee? And Tobias answered and said unto his father: Father, what wages shall we give unto him? or what can be a sufficient reward for all the kindness that he hath done? He hath led me,

[1] Judith vii. 19.

[2] The intermediate chapters contain an account of the adventures of Tobias the younger, when, accompanied by a mysterious stranger, he made a journey to recover some money for his father.

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and brought me again in safety, and himself received the money from Gabel, and made me to have my wife, and driven away from her the devil [that troubled her], and made her parents to rejoice, and delivered me myself from being swallowed up by the fish. Thee also he hath made to see the light of heaven, and by him are we filled with all good things. For these things what sufficient reward shall we give him? But, I pray thee, my father, ask him if haply it please him to take half of all that hath been brought.

*First Responsory.*

I intreat Thee, O Lord, &c., (*p.* 690.)

*Second Lesson.*

SO the father and the son called him, and took him apart, and began to ask him if it would please him to take half of all that had been brought. Then he said unto them secretly: Bless the God of heaven, and confess Him before all living, for He hath had mercy upon you. Verily it is a good thing to keep the king's secret, but to show forth and to acknowledge the works of God is honourable. Prayer is good with fasting, and to lay up alms rather than to lay up stores of gold. For alms doth deliver from death, and the same it is which purgeth away sin, and causeth to find mercy and everlasting life. But they that work sin and iniquity are enemies of their own soul.

*Second Responsory.*

In all seasons, &c., (*p.* 691.)

*Third Lesson.*

THEREFORE I show you the truth, and will not keep an hidden matter back from you. When thou didst pray with tears, and bury the dead, and leave thy dinner, and hide the dead in thine house by day, and bury them by night, I did bring up thy prayer before the Lord. And because thou wast accepted with God, it was needs that temptation should try thee. And now the Lord sent me to heal thee, and to deliver Sara thy son's wife from a devil. For I am the Angel Raphaël, one of the seven, which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the angel said unto them: Peace be unto you; fear not.

*Third Responsory.*

My son, remember, &c., (*p.* 691.)

## Ember Friday.

*Sixth Day in the September Week of Quarter-Tense.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by Pope St. Gregory [the Great.] (*33rd on the Gospels.*)

Of what is the Pharisee that was exalted by self-righteousness a type, but of the Jewish people? And of what the woman which was a sinner and came and wept at the Lord's feet, but of the conversion of the Gentiles? She "brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment." Of us, therefore, even of us, was that woman a type, if after our sins we turn unto the Lord with all our heart, and imitate the example of her repentant grief. And of what is the ointment a type, but of the sweet savour of a good reputation? Whence also Paul saith: "[God maketh manifest the savour of His knowledge by us] in every place; [for] we are unto God a sweet savour of Christ." (2 Cor. ii. 15.)

*First Responsory.*

Our poverty was enough, &c., (*p.* 692.)

*Second Lesson.*

IF therefore we do good works, whereby we gain for the Church the savour of good reputation, what do we but pour ointment upon the body of the Lord? But the woman stood at the Feet of

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Jesus, behind Him; we stood opposite to the Feet of the Lord, what time we were in sin, and went contrary unto His ways. But when we turn again, and truly repent us of our sins, we stand behind His Feet, for we follow His footsteps against Whom we once contended. The woman washed His Feet with her tears; and we do in very deed the same when we show the tenderness of sympathy to any of His humbler members, when we feel with His Saints in their tribulations, when we make their woes our own.

*Second Responsory.*

Bless the God of heaven, &c., (*p.* 692.)

*Third Lesson.*

WE wipe the Lord's Feet with our hair when we give charity, even out of such things as we have ourselves no need of, to His holy ones, with whom we feel in their trials, in as far as our heart so sympathiseth, that the bounty of our hand showeth the truth of our compassion. He washeth the Feet of the Redeemer, but wipeth them not with his hair, who feeleth for the sufferings of his neighbours, but nevertheless, relieveth them not, even out of such things as he himself hath no need for. He weepeth, but wipeth not, who offereth words of tenderness, but sootheth not sorrow by giving such things as be lacking. The woman kissed the Feet; and we do fully the same, if we warmly love those whom out of bounty we support, so that the neediness of our neighbour is not grievous unto us, nor the penury which we relieve a weariness to us, nor, when the hand is giving what is needful, the heart is untouched by compassion.

*Third Responsory.*

It is time for me, &c., (*p.* 692.)

LAUDS.

*Antiphon at the Song of Zacharias.* A woman in the city which was a sinner stood at the Lord's Feet behind Him, * and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

*Long Preces.*

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that we who every year do earnestly renew the sacred observance of this Fast, may please Thee both in body and in soul. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Long Preces at Prime.*

*Prayer at Terce, Sext, and None as at Lauds; and Preces.*

*At Vespers, Preces, but Prayer of last Sunday.*

## Ember Saturday.

*Sabbath in the September Week of Quarter-Tense.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiii. 6.)

AT that time: Jesus spake unto the multitudes this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. And so on.

Homily by Pope St. Gregory [the Great.] (*31st on the Gospels.*)

Our Lord and Redeemer speaketh unto us sometimes by words, and sometimes by deeds, sometimes one thing by words, and another by deeds, and sometimes the same thing both by word and deed. In the portion of the Gospel which hath this day been read, ye have heard, my brethren, two things, the parable of the fig-tree and the history of the woman which was bowed together. In both is a manifestation of the Lord's mercy, but in the one by a parable, in the other by an example. But the barren fig-tree signifieth the same thing as doth the woman bowed together, and the patience shown to the fig-tree the same thing as doth the healing of the woman bowed together.

*First Responsory.*

We have heard of the tribulation, &c., (*p.* 693.)

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*Second Lesson.*

OF what is the fig-tree a type, but of mankind? Of what is the woman bowed together by a spirit of infirmity a type, but of the same mankind? Man was originally placed in a garden like the fig-tree, and created upright like the woman, but man fell away by his own wilful fault; like the fig-tree he brought forth no fruit; like the woman he ceased to stand straight. When he wilfully went into sin, because he would not bring forth the fruit of obedience, he lost his uprightness. The nature which had been created in the image of God, continued not in honour, but cast aside the state wherein it had been placed and made. The lord of the vineyard came thrice to the fig-tree, for God hath come in hope, and in warning, seeking fruit from mankind under three successive dispensations, that is to say, before the law, under the law, and under grace.

*Second Responsory.*

In all seasons, &c., (*p.* 691.)

*Third Lesson.*

HE came before the law, in that by natural understanding, He let all know by example of Himself, what and how they should do toward their neighbour. In the law He came teaching. After the law He came by grace, opening, manifesting His merciful Presence. But after all these three years He yet hath to complain that He findeth no fruit upon the fig-tree, for there are still some degraded minds which the inborn voice of the natural law doth not control, which the commandments do not teach, and which the wonders of the Incarnation itself do not convert. Of what is the dresser of the vineyard a type, but of the Episcopacy? For these are they who have the government in the Church, and are therefore truly called the dressers of the Lord's vineyard.

*Third Responsory.*

My son, remember, &c., (*p.* 691.)

LAUDS.

*Antiphon at the Song of Zacharias.* Give light, O Lord, to them that sit in darkness, * and guide our feet into the way of peace, O Thou the God of Israël.

*Long Preces.*

*Prayer.*

O ALMIGHTY and everlasting God, Who hast chosen healthy fasting, as a mean to do good both to bodies and to souls, we humbly implore Thy Majesty, that the godly prayer of such as be fasting this day, may turn away Thy wrath, and may be effectual to gain for us Thy blessing in time and in eternity. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Long Preces at Prime.*

*Prayer at Terce, Sext, and None as at Lauds, and Preces.*

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [1] O Adonaï, O Lord God, * Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

*No Preces, and Prayer of the ensuing Sunday.*

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## Fourth Sunday of September.

*The Fourth Lord's Day of September.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of Judith (i. 5.)

NOW Arphaxad, King of the Medes, had brought down many nations under his dominion, and he built a strong city, and called it Ecbatané, of stones squared and hewn. He made the height of the wall thereof seventy cubits, and the breadth thirty cubits, and set up the towers thereof an hundred cubits high. And the towers were twenty feet every way, four square; and he made the gates thereof as high as the towers; and he made his boast, like

[1] Judith xvi. 16.

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a mighty man, in the strength of his army and in the fame of his chariots.

*First Responsory.*

O Adonaï, O Lord God, Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

*Verse.* Blessed art Thou, O Lord, Who failest none that put their trust in Thee, and humblest such as boast themselves in their own strength.

*Answer.* Graciously hear the prayers of Thy servants.

*Second Lesson.*

THEREFORE in the twelfth year of his reign, Nebuchadnezzar King of the Assyrians, which reigned in the great city Nineveh, fought against Arphaxad and took him in the great plain which is called Ragan, which bordereth upon Euphrates, and Tigris, and Jadason, in the field of Erioch, King of the Elicians. Then was the kingdom of Nebuchadnezzar exalted, and his heart was lifted up; and he sent messengers unto all the dwellers in Cilicia, and in Damascus, and in Lebanon, and unto the tribes that are in Carmel and Cedar, and unto them that dwelt in Galilee in the great plain of Esdraëlon, and unto all that were in Samaria, and beyond Jordan even unto Jerusalem, and all the land of Jesse, until thou comest unto the borders of Æthiopia.

*Second Responsory.*

We have heard of the tribulation, &c., (*p.* 692.)

*Third Lesson.*

UNTO all these did Nebuchadnezzar King of the Assyrians send messengers, but they all with one consent gainsaid his messengers, and sent them away empty, and cast them out without honour. Then was the wrath of King Nebuchadnezzar kindled against all that land, and he swore by his throne and by his kingdom that he would avenge himself on all those countries. In the thirteenth year of King Nebuchadnezzar, on the two-and-twentieth day of the first month, there was talk in the house of Nebuchadnezzar King of the Assyrians, that he should avenge himself. So he called unto him all his elders, and his captains, and his fighting men, and made known unto them his secret counsel, and declared his thought to bring the whole earth into subjection unto his kingdom.

*Third Responsory.*

[1]The Lord bless thee by His power, Who hath brought our enemies to nought through thee. And may the praise of thee never fail from the mouth of men.

*Verse.* Blessed be the Lord, Who hath created the heaven and the earth, because that He hath so glorified thy name this day.

*Answer.* And may the praise of thee never fail from the mouth of men.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And may the praise of thee never fail from the mouth of men.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book upon Elijah and Fasting, written by St. Ambrose, Bishop [of Milan.] (*ch.* 9.)

"IT is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law." (Prov. xxxi. 5.) The rulers drank wine even unto drunkenness, who planned to deliver themselves into the hand of Holofernes, captain of the host of the King of the Assyrians; but the woman Judith drank not, who fasted all the days of her widowhood, saving the solemn Feast-days. She went forth in the harness of this abstinence, and over-reached the whole army of the Assyrians. By the clear thought of her soberness she took away the head of Holofernes, kept her chastity, and carried off the victory.

*Fourth Responsory.*

[2]We know no strange God before the Lord. In Him we trust. He despiseth us not, neither putteth He away His salvation from our nation.

*Verse.* His mercy let us seek with tears, and humble our souls before Him.

*Answer.* He despiseth us not, neither putteth He away His salvation from our nation.

[1] xiii. 22, 24, 25.

[2] viii. 19, 17, 16.

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*Fifth Lesson.*

GIRDED with fasting, she entered the camp of the strangers; he lay soaked in wine, so that he could not feel the blow that slew him. And thus the fast of one woman overthrew the countless armies of the Assyrians. Esther also became fairer by fasting; for the Lord gave favour unto her for her soberness. She delivered all her nation, that is, the whole people of the Jews, from the fierceness of persecution, so that she brought down the King himself under her will.

*Fifth Responsory.*

[1]O Lord, Ruler of the heavens and of the earth, Maker of the waters, King of every creature, graciously hear the prayer of Thy servants.

*Verse.* Thou, O Lord, unto Whom the supplications of the humble and meek are alway well-pleasing—

*Answer.* Graciously hear the prayer of Thy servants.

*Sixth Lesson.*

THUS also [Esther] who fasted three days, and washed her body with water, found greater favour, and obtained vengeance, whereas Haman, who boasted himself at the King's table, paid the penalty of his drunkenness, even while he was yet in his cups. Fasting, therefore, is a sacrifice of reconciliation, a means of strength, whereby in the might of grace, women wax manful. Fasting knoweth not usury, nor the gain of the usurer; the faster's table smelleth not of usury, but the fast itself giveth favour to them that sit at meat. A banquet is all the pleasanter after hunger, whereas by constant use it becometh unattractive, and when it is long carried on cometh to be lightly esteemed. Fasting is a good sauce for meat. The keener the appetite, the more toothsome the food.

*Sixth Responsory.*

O Lord God, That breakest the battles from of old, lift up Thine arm against the Gentiles, that devise evil against Thy servants. And let Thy right hand be glorified in us.

*Verse.* Throw down their strength in Thy power, and bring down their force in Thy wrath.

*Answer.* And let Thy right hand be glorified in us.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And let Thy right hand be glorified in us.

THIRD NOCTURN.

*Seventh Responsory.*

Strengthen me, O King, Who reignest over the holy ones. Put Thou in my mouth clear and well-sounding words.

*Verse.* O Lord, King of all forces, turn back their device upon themselves.

*Answer.* Put Thou in my mouth clear and well-sounding words.

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (iv. 1.)

NOW the children of Israël, that dwelt in Judea, were exceedingly afraid of Holofernes.[2] Trouble and consternation took hold upon them, lest he should do unto Jerusalem and unto the Temple of the Lord as he had done unto the other cities, and unto their temples. Therefore they sent into all the coasts of Samaria, even unto Jericho, and possessed themselves beforehand of all the tops of the high mountains, and fortified their villages, and laid up victuals for the provision of war.

*First Responsory.*

O Adonaï, &c., (*First Responsory on Sunday.*)

*Second Lesson.*

ALSO Eliakim the Priest wrote to all them that dwelt over against Esdraëlon, toward the open country, near to Dothain, and unto all them through whose country the way [of the Assyrians] might lie, to take possession of the steep places of the hills, whereby they might essay to go up toward Jerusalem, and to

[1] Cf. ix. 17, 16.

[2] Captain of the Assyrian host.

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hold the passages wheresoever the way was narrow between the mountains. And the children of Israël did as Eliakim, the Priest of the Lord, had commanded them. Then all the people cried unto the Lord with great fervency, and humbled their souls in fastings and in prayers, both they and their wives.

*Second Responsory.*

We have heard of the tribulation, &c., (*p.* 693.)

*Third Lesson.*

AND the Priests clothed themselves in sackcloth, and the little children cast themselves down before the Temple of the Lord; and they put sackcloth about the Altar of the Lord, and cried to the Lord God of Israël all with one consent that their children might not be given for a prey, and their wives for a spoil, and their cities to destruction, and their holy things to profanation, and for a reproach for the Gentiles to rejoice at. Then Eliakim, the High Priest of the Lord, went about through all Israël, and spake unto them, saying: Know ye of a surety that the Lord will hear your prayers, if ye continue in fastings and in supplications before the Lord.

*Third Responsory.*

The Lord bless thee, &c., (*p.* 697.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (viii. 1.)[1]

AND it came to pass, when Judith the widow heard thereof, (which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Oziah, the son of Elai, the son of Jamnor, the son of Gideon, the son of Raphaim, the son of Achitob, the son of Melkiah, the son of Enan, the son of Nathaniah, the son of Salathiel, the son of Simeon, the son of Reuben.) And her husband had been Manasseh, who died in the days of the barley harvest; for, as he stood overseeing them that bound sheaves in the field, the heat came upon his head; and he died in Bethulia, his own city, and there was buried with his fathers. And so Judith was left a widow three years and six months.

*First Responsory.*

We know no strange God, &c., (*Fourth Responsory on Sunday, p.* 697.)

*Second Lesson.*

AND she made her a closet upon the top of her house, to shut herself up therein with her maids and dwell there; and put on sackcloth upon her loins, and fasted all her days, save the Sabbaths, and the New Moons, and the Feasts of the house of Israël. She was also very beautiful to behold; and her husband had left her much wealth, and many servants, and lands full of cattle and flocks of sheep. And with all this she was most honourable, for she feared the Lord greatly, and there was none that gave her an ill word.

*Second Responsory.*

O Lord, Ruler, &c., (*p.* 698.)

*Third Lesson.*

WHEN then she had heard that Ozias had promised to deliver up the city after five days, she sent unto the elders Chabri and Charmi. And they came unto her. And she said unto them: What is this, whereunto Ozias hath bound himself, to deliver the city unto the Assyrians, unless within five days there come help unto you? And who be ye, that ye should tempt the Lord?

*Third Responsory.*

O Lord God, That breakest, &c., (*p.* 698.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (x. 1.)

AND it came to pass, after that she had ceased to cry unto the Lord, she rose up from the place where she

[1] The intermediate chapters describe the progress of the Assyrians, and how they beleaguered the city of Bethulia, the inhabitants of which prepared to surrender, unless relieved by a certain day.

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had cast herself down before the Lord. And she called her maid, and went down into her house, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body, and anointed herself with precious ointment, and parted the hair of her head, and put on a tire upon her head, and put on her the garments of her gladness, and she put sandals upon her feet, and put about her her bracelets, and her lilies, and her ear-rings, and her rings, and decked herself bravely with all her ornaments. And the Lord also made her to seem more comely.

*First Responsory.*

Strengthen me, O King, &c., (*p.* 698.)

*Second Lesson.*

AND it came to pass, as she went down the mountain, that, about the dawning of the day, the first watch of the Assyrians met her, and took her, and asked her, saying: Whence comest thou? and whither goest thou? And she answered: I am a daughter of the Hebrews, and have fled from them, because I know that they shall be given you to be consumed, for that they set you at nought, and are no more willing to deliver themselves up, that they may find mercy in your sight.

*Second Responsory.*

We have heard of the tribulation, &c., (*p.* 693.)

*Third Lesson.*

AND they brought her to the tent of Holofernes, and shewed him of her. And when Judith was come before him, Holofernes was straightway taken with her eyes. And his servants said unto him: Who shall despise the Hebrews, that have among them such fair women, that it is enough to fight against them for these alone? And when Judith saw Holofernes sitting under a canopy woven with purple, and gold, and emerald, and precious stones, she fell down upon her face upon the ground, and did reverence unto him.

*Third Responsory.*

The Lord bless thee, (*p.* 697.)

## Thursday.

*Fifth Day.*

*Note. If this be the last week of September, the Scripture Lessons read on this Thursday, Friday, and Saturday are those of the Sunday, Monday, and Tuesday of the Fifth Week, with the Responsories of the Monday, Tuesday, and Wednesday. But if September have five weeks, the following are read.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (xii. 10.)

AND it came to pass that in the fourth day Holofernes made a feast to his own servants, and said to Bagoas his eunuch: Go now, and persuade this Hebrew woman to come of her own accord, and dwell with me. For it is a shame among the Assyrians, if a woman laugh a man to scorn, so that she come away from him scatheless. Then came Bagoas unto Judith, and said: Let not this fair damsel fear to come to my lord, and to be honoured in his presence, to eat with him, and to drink wine in merriment. Then said Judith unto him: Who am I now, that I should gainsay my lord?

*First Responsory.*

O Adonaï, &c., (*p.* 697.)

*Second Lesson.* (xiii. 1.)

NOW when the evening was come, his servants made haste unto their own lodgings, and Bagoas shut his tent without, and departed. And they were all overcome with wine; and Judith was left alone in the tent. And Holofernes was lying along on his bed, for he was filled with wine. And Judith commanded her maid to stand without the chamber, and to watch. And Judith stood before the bed, and prayed with tears, her lips moving silently, saying: Strengthen me, O Lord God of Israël, and look at this present upon the works of mine hands, that Thou mayest exalt Jerusalem, Thine own city, even as Thou hast promised; and that I may

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finish that which I have believed that I could do by Thine help.

*Second Responsory.*

We have heard, &c., (*p.* 693.)

*Third Lesson.*

AND when she had so spoken, she came to the pillar which was at the head of his bed, and took down his fauchion that was hanging thereon. And she drew it, and took hold of the hair of his head, and said: Strengthen me, O Lord God, in this hour. And she smote him twice upon his neck, and cut off his head from him, and pulled down the canopy from the pillars, and tumbled his body down. And anon she went forth, and gave Holofernes his head to her maid, and bade her to put it into her bag.

*Third Responsory.*

The Lord bless thee, &c., (*p.* 697.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (xv. 1.)

AND when all the army heard how that Holofernes was beheaded, their mind and their wit departed from them, and being driven only of fear and trembling, they fled for safety, so that no man spake unto his neighbour; but bowed his head, and left all, and made haste to escape from the Hebrews, (of whom they heard that they were coming harnessed upon them,) flying by the way of the plains, and the path-ways in the hills. And when the children of Israël saw that they fled, they followed after them. And they went down after them, with blowing of trumpets and shouting.

*First Responsory.*

We know no strange God, &c., (*p.* 697.)

*Second Lesson.*

THEN sent Ozias messengers throughout all the cities and coasts of Israël. And every coast, and every city sent out their young men after them, harnessed, and followed after them with the edge of the sword, even unto the uttermost parts of their coasts. And the residue that dwelt at Bethulia, fell upon the camp of the Assyrians, and took away the prey which the Assyrians had left behind them when they fled, and were greatly enriched.

*Second Responsory.*

O Lord, Ruler, &c., (*p.* 698.)

*Third Lesson.*

THEN Joachim the high priest came from Jerusalem to Bethulia, with all his Priests, to see Judith. And when she was come out unto him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the great rejoicing of Israël, thou art the exaltation of our people, because thou hast done manfully, and because thine heart was strengthened, by the mean that thou hast loved continency, and, since thine husband, thou hast not known a man; therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever. And all the people said: So be it, So be it.

*Third Responsory.*

O Lord God, That breakest, &c., (*p.* 698.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Judith (xvi. 22.)

AND it came to pass after these things, that all the people came unto Jerusalem after the victory to worship the Lord: and as soon as they were purified, they all offered burnt-offerings, and free-offerings, and the gifts which they had vowed. Judith also dedicated for an everlasting remembrance all the stuff of war of Holofernes, which the people had given unto her, and the canopy which she had taken out of his bed-chamber.

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*First Responsory.*

Strengthen me, O King, &c., (*p.* 698.)

*Second Lesson.*

SO the people continued feasting before the sanctuary, and rejoicing with Judith for three months because of this victory. And after this time every one returned to his own house; and Judith became honourable in Bethulia, and famous in all the land of Israël. And she was strong also in her continency, so that she knew not a man all the days of her life, after that Manasses her husband was dead. And on the festival-days she appeared with great honour.

*Second Responsory.*

We have heard, &c., (*p.* 693.)

*Third Lesson.*

AND she remained in her husband's house an hundred and five years, and made her maid free; and she died; and was buried with her husband, in Bethulia. And all the people lamented her seven days. And there was none that made the children of Israël any more afraid in all the life-time of Judith, nor a long time after her death. And the day of the rejoicing for this victory is taken by the Hebrews into the number of the holidays, and it is observed of the Jews, from that time, even unto this day.

*Third Responsory.*

The Lord bless thee, &c., (*p.* 697.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O my Lord the King Almighty! all things are in Thy power, and there is no man that can gainsay Thy will.

*Prayer of the ensuing Sunday.*

## Fifth Sunday of September.

*The Fifth Lord's Day of September.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of Esther (i. 1.)

NOW it came to pass in the days of Ahasuerus, which reigned from India even unto Æthiopia, over an hundred and seven and twenty provinces, that when he sat upon the throne of his kingdom, the city of Shushan was the capital of his kingdom. And in the third year of his reign he made a great feast unto all his princes and his servants, the mightiest men of Persia, and the famous men of India, and them that were set over the provinces under him, to show the riches of his glorious kingdom, and the greatness and excellency of his power, many days, even an hundred and four score days.

*First Responsory.*

[1]O my Lord, the King Almighty! All things are in Thy power, and there is no man that can gainsay Thy will! Deliver us for Thy Name's sake.

*Verse.* Hear our prayer, and turn our sorrow into joy.

*Answer.* Deliver us for Thy Name's sake.

*Second Lesson.*

AND when the days of the feast were fulfilled, he bade all the people that were present in Shushan, both great and small, and commanded to make a feast seven days, in the outer court of the garden, and of the grove, which had been planted by the king's care and his hand. And there were hung round about on all sides hangings of sky colour, and of green, and of purple, upon cords of fine white linen, and purple, drawn through rings of ivory, and fastened up upon marble pillars. Seats also of gold and of silver were set upon the pavement, which was paved with stones like emeralds and white marble. And all of it was wondrously ornamented with pictures of divers colours.

*Second Responsory.*

Strengthen me, &c., (*p.* 698.)

*Third Lesson.*

AND they that were bidden, drank in vessels of gold, and the meats were brought in vessels diverse one from the other. The wine also, as was meet for the greatness of the kingdom, was set forth in abundance, and of the best quality. Neither was there any to compel them to drink that would not, but even as the King had commanded, when

[1] xiii. 9, 17.

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he set one of his princes at every table, that every man should take according to his own pleasure. Also Vashti the Queen made a feast for the women in the royal house where King Ahasuerus was used to dwell.

*Third Responsory.*

I have had no hope in any other but in Thee, O God of Israël, Who art angry, and wilt again show mercy, and forgivest all the sins of men when they are in affliction.

*Verse.* O Lord God! Maker of heaven and earth! look upon our low estate!

*Answer.* Thou that forgivest all the sins of men when they are in affliction.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou that forgivest all the sins of men when they are in affliction.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "Touching Offices" written by St. Ambrose, Bishop [of Milan.] (*Bk.* iii. *ch.* 15.)

WHAT did Queen Esther? Did she not, to save her people from danger (a beautiful and noble object) put herself in jeopardy of death, and face the anger of the cruel King? The King of the Persians, cruel and violent as he was, nevertheless, thought it seemly to show grace unto him that told him of the plot that was made against him, to free the people from bondage, and to deliver them from death, but not to spare him that had persuaded such iniquity. In the end he gave up to the gallows him, whom he had held second only to himself, and chiefest among all his friends, because he found himself dishonoured through his false counsels.

*Fourth Responsory.*

Remember me for good, O Lord God, and put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

*Verse.* Remember me, O Lord my God!

*Answer.* And put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

*Fifth Lesson.*

THAT true friendship, which careth for honour, careth less for riches, or dignities, or power than for itself, but for honour before itself. Such was the friendship of Jonathan, which caused him to risk the anger of his father, and danger to himself. Such was the friendship of Achimelech, who chose to earn death for himself by giving relief to David, rather than to betray the outlaw. But before honour nothing is to be put, and friendship must not be allowed to outrun it, even as we are warned by the Scriptures.

*Fifth Responsory.*

We have heard, &c., (*p.* 692.)

*Sixth Lesson.*

THE Philosophers have started divers questions—whether friendship can, or cannot justify disloyalty to a man's own country—whether friendship can, or cannot justify serving a friend at the cost of breach of faith. Scripture indeed saith: "A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow." (Prov. xxv. 18.) But mark that what is here condemned is not witness by itself, but false witness. How if a man be compelled to give such witness, for the sake of God? or for the sake of his country? Ought friendship to outweigh religion? Is not to say this as much as to say that a sinful weakness is to outweigh a duty?

*Sixth Responsory.*

The Lord bless thee, &c., (*p.* 697.)

THIRD NOCTURN.

*Seventh Responsory.*

We know no strange god, &c., (*p.* 697.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (ii. 5.)

IN the city of Shushan there was a certain Jew, whose name was Mor-



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decai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem at that time when Nebuchadnezzar the King of Babylon had carried away Jeconiah King of Judah. And he brought up Hadassah (who by another name was called Esther) his brother's daughter: and she had lost both father and mother; and the maid was very fair and beautiful. And when her father and mother were dead, Mordecai took her for his own daughter.

*First Responsory.*

O my Lord, the King Almighty, &c., (*p.* 702.)

*Second Lesson.*

AND when the King's commandment was heard, and when many fair maidens were gathered together unto Shushan according to his decree, and were given into the custody of Hegai the eunuch, Esther also was given into his custody among the other damsels, to be kept in the number of the women. And she pleased him, and found grace in his sight. And he commanded a eunuch to give her speedily her things for purification, and to give her her portions, and seven of the most comely maidens of the King's house, and to adorn her and wait upon her, both her and her fellows. She would not show unto him her people or her kindred; for Mordecai had charged her that as to that matter she should be silent altogether. And [Mordecai] walked every day before the outer court of the house, wherein the chosen maidens were kept, to know how Esther did.

*Second Responsory.*

Strengthen me, &c., (*p.* 698.)

*Third Lesson.* (15.)

NOW the turn of Esther, the daughter of Abihail, the brother of Mordecai, whom he had taken for his daughter, came, to go in unto the King. And she sought not to bedizen herself after the manner of women, but whatsoever Hegai the eunuch, the keeper of the women, was pleased, that he gave her to adorn herself withal. For she was exceedingly comely, and of beauty that cannot be believed, and to every eye that saw her she was full of grace and loveliness. So she was taken unto King Ahasuerus his bed-chamber, in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the King loved Esther above all the women, and she obtained grace and favour in his sight more than all the women, so that he set the royal crown upon her head, and made her Queen instead of Vashti.

*Third Responsory.*

I have had no hope, &c., (*p.* 703.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (iii. 1.)

AFTER these things did King Ahasuerus promote Haman, the son of Hammedatha, who was of the stock of Agag, and set his seat above all the princes that were with him. And all the King's servants that were used to be about the gate of the Palace, bowed the knee and did reverence to Haman; for the King had so commanded them. Only Mordecai bowed not the knee, nor did him reverence. Then the King's servants which had the ordinance of the gate of the Palace, said unto him: Why transgressest thou the King's commandment?

*First Responsory.*

Remember me for good, &c., (*p.* 703.)

*Second Lesson.*

AND when they spake thus unto him again and again, and he would not hearken unto them, they told Haman; to see whether [Mordecai] would still persist; for he had told them that he was a Jew. And when Haman heard it, and saw that Mordecai bowed not the knee before him, nor did him reverence, he was filled with wrath; and he thought scorn to lay hands on Mordecai alone.

*Second Responsory.*

We have heard, &c., (*p.* 692.)

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*Third Lesson.*

FOR he had heard that he was of the people of Judea; wherefore, he sought rather to destroy all the nation of the Jews that were in the kingdom of Ahasuerus. In the first month (that is it which is called Nisan), in the twelfth year of King Ahasuerus, they cast lots (which are called in the Hebrew tongue "purim")[1] in a vessel, before Haman, to see what day and what month the Jews should be slain: and the lot fell on the twelfth month, which is called Adar.[2]

*Third Responsory.*

The Lord bless thee, &c., (*p.* 697.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (iv. 1.)

AND when Mordecai had heard it, he rent his clothes, and put on sackcloth, and put ashes upon his head, and went out into the midst of the city, and cried with a loud cry, to show the bitterness of his soul, and so crying came even before the gate of the Palace. For none might enter into the King's court clothed with sackcloth. And in every province, and town, and place, whithersoever had come the King's cruel commandment, there was great mourning among the Jews, and fasting, and wailing, and weeping; and many lay in sackcloth and ashes. And Esther's maids and her eunuchs came and told it her. And, when she heard it, she was appalled; and she sent raiment to clothe [Mordecai] withal, and to take away his sackcloth from him: but he would not receive it. Then called she for Hatach, an eunuch, whom the King had given her to attend upon her, and gave him commandment to go to Mordecai and learn from him wherefore he did thus.

*First Responsory.*

We know no strange god, &c., (*p.* 697.)

*Second Lesson.*

SO Hatach went forth to Mordecai, as he stood in the open place of the city, which was before the gate of the Palace. And [Mordecai] told him of all that had happened, and of the sum of the money that Haman had promised to pay to the King's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was hung up at Shushan, to show it unto the Queen, and to charge her that she should go in unto the King, to make supplication unto him for her people. And Hatach came in again, and told Esther all the words of Mordecai. And she spake again unto him and bade him tell Mordecai, saying: All the King's servants, and all the provinces which are under his kingdom do know, that whosoever, whether man or woman, shall come into the King's inner court, who is not called, shall forthwith be put to death, except such to whom the King shall hold out the golden sceptre, for a sign of mercy, that he may live. How then shall I be able to enter in before the King, even I, who have not been called unto him these thirty days?

*Second Responsory.*

Strengthen me, &c., (*p.* 698.)

*Third Lesson.*

AND when Mordecai had heard it, he commanded to answer Esther, saying: Think not that thou shalt save thine own life in the King's house, more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there deliverance arise to the Jews from another place; but thou, and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom, that thou mightest be ready against such a time as this? Then Esther bade them return Mordecai this answer: Go and gather together all the Jews that thou shalt find in Shushan, and pray for me. Neither eat, nor drink for three days and three nights; I also, and my maids, will fast likewise, and so will I go in unto the King—which is not according to the law—without hav-

[1] Hebrew—"they cast 'Pur' (that is, the lot.)" Pur is not a Hebrew, but a Persian word.

[2] And accordingly Haman obtained a Royal decree for a general massacre of all the Jews upon the 13th Adar.



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ing a call, and will give myself over unto death and danger. So Mordecai went his way, and did according to all that Esther had commanded him.

*Third Responsory.*

I have had no hope, &c., (*p.* 703.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (v. 1.)

AND on the third day, Esther put on her royal apparel, and stood in the inner court of the King's house, over against the King's Hall;[1] and he sat upon his throne in the chief place of the palace, over against the gate of the house. And when he saw Esther the Queen standing, she obtained favour in his sight, and he held out to her the golden sceptre that he had in his hand. And she drew near, and kissed the top of his sceptre. Then said the King unto her: What wilt thou, Queen Esther? What is thy request? It shall be even given thee to the half of the kingdom. And she answered: If it seem good unto the King, I pray that thou wouldest come unto me this day, and Haman with thee, unto the banquet that I have prepared. Then the King said straightway: Cause Haman to make haste, that he may do as Esther hath said.

*First Responsory.*

O my Lord, the King, &c., (*p.* 702.)

*Second Lesson.* (9.)

THEN went Haman forth that day joyful and with a glad heart. And when he saw Mordecai sitting before the gates of the Palace, and that he stood not up, nor moved for him, he was full of indignation; but he restrained his anger, and, when he came home, he called for his friends, and Zeresh his wife; and he told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had advanced him above all the princes and servants of the King. And he said moreover: Yea, Esther the Queen did bid no man to come in with the King unto the banquet [that she had prepared,] but myself; and to-morrow am I to dine with her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate.

*Second Responsory.*

Strengthen me, &c., (*p.* 698.)

*Third Lesson.*

THEN answered Zeresh his wife, and the others his friends: Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the King, that Mordecai may be hanged thereon; and so shalt thou go in merrily with the King unto the banquet. The thing pleased Haman; and he caused the lofty gallows to be made.

*Third Responsory.*

I have had no hope, &c., (*p.* 703.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (vi. 1.)

ON that night could not the King sleep, and he commanded to bring the histories and the chronicles of times past. And, when they were read before him, they came to the place wherein it was written how Mordecai had told of the plot of Bigthana and Teresh the eunuchs, who sought to slay the King Ahasuerus. And when the King heard it, he said: What honour and reward hath been done to Mordecai for this faithfulness? And his bondsmen and servants said unto him: He hath had no reward. And the King said: Who is in the court? Now Haman was come into the inner court of the King's house, to speak unto the King to hang Mordecai on the gallows that he had prepared for him. And the servants answered [the King:] Haman standeth in the court. And the King said: Let him come in.

[1] Basilica.

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*First Responsory.*

Remember me, &c., (*p.* 703.)

*Second Lesson.*

AND when he was come in, the King said unto him: What shall be done unto the man whom the King delighteth to honour? Now, Haman thought in his heart that there could be none other unto whom the King could delight to do honour, more than to himself; and he answered: For the man whom the King delighteth to honour, let him be clad in the royal apparel, and be set upon the horse that the King rideth on, and let him have the crown royal upon his head, and let the noblest of the King's princes and lords lead his horse, and, as they go through the street of the city, let him proclaim aloud and say: Thus shall the man be honoured whom the King is pleased to honour.

*Second Responsory.*

We have heard, &c., (*p.* 692.)

*Third Lesson.*

AND the King said unto him: Make haste, and take the apparel and the horse, and do, even as thou hast said, to Mordecai the Jew, that sitteth at the gate of the Palace. See lest anything fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and set him on the horse, and went before him through the street of the city, and proclaimed: Of this honour is he worthy whom the King is pleased to honour. And Mordecai came again to the gate of the Palace, and Haman hasted to his house, mourning and having his head covered; and he told Zeresh his wife, and his friends, everything that had befallen him.

*Third Responsory.*

The Lord bless thee, &c., (*p.* 697.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of Esther (vii. 1.)

SO the King and Haman came in to drink with the Queen. And the King again said unto Esther, on the second day, after that he was heated with wine: What is thy petition, Esther, that it may be granted thee? and what willest thou? Even if thou ask the half of my kingdom, thou shalt have it. And she answered him, and said: If I have found favour in thy sight, O King!—and if it please thee—give me my life at my petition, and my people at my request. For we are given over, I and my people, to be destroyed, to be slain, and to perish. And would that we had been sold for bondmen and bondwomen; the evil might have been borne, and I had groaned and held my tongue; but now he is our enemy whose cruelty doth reflect upon the King.

*First Responsory.*

We know no strange god, &c., (*p.* 697.)

*Second Lesson.*

THEN the King Ahasuerus answered and said: Who is he, and of what power is he, that durst presume to do so? And Esther said: Our worst adversary and enemy is this Haman. And when he heard it, he was confounded, and could not bear to sit before the King and the Queen. And the King rose in wrath, and went out of the place of the banquet into a garden planted with trees. And Haman stood up, to make request for his life to Esther the Queen; for he saw that there was evil determined against him by the King.

*Second Responsory.*

Strengthen me, &c., (*p.* 698.)

*Third Lesson.*

WHEN the King returned out of the garden planted with trees, and entered into the place of the banquet, he found Haman fallen upon the bed whereon Esther was; and he said: Will he force the Queen also, before me, in mine own house? As the word went out of the King's mouth, they covered [Haman's] face. And Harbonah, one of the eunuchs that stood to wait upon the King, said: Behold the gallows, fifty cubits high, which [Haman] had made for Mordecai, who had spoken good for the King, standeth in the house of Haman. And the King said unto

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him: Hang him thereon. So Haman was hanged upon the gallows that he had prepared for Mordecai, and the King's wrath was pacified.

*Third Responsory.*

I have had no hope, &c., (*p.* 703.)

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## First Sunday of October.

*The First Lord's Day of October.*

### Rosary Sunday.

*Solemn Feast of the Most Holy Rose-Garden of the Blessed Virgin Mary.*

*Greater Double.*

*All from the Common Office for Feasts of the Blessed Virgin, except the following:*

FIRST VESPERS.

*Prayer throughout the Office.*

O GOD, Whose Only-begotten Son, by living, dying, and rising again, hath purchased everlasting joy for us, mercifully grant that by calling these things to mind in the Blessed Virgin Mary's most holy Garden-of-Roses, we may learn better both to follow what they set forth, and to strive after what they promise. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the First Vespers of the Sunday.*

*Antiphon.* [1]The Lord open your hearts in His law and commandments, and may the Lord our God send peace.

*Verse.* Let the evening prayer ascend unto Thee, O Lord.

*Answer.* And let there descend upon us Thy mercy.

MATTINS.

FIRST NOCTURN.

*Lessons from Parables* viii. 12, *as in the Common Office.*

SECOND NOCTURN.

*Fourth Lesson.*

WHEN the heresy of the Albigenses was making head against God in the County of Toulouse, and striking deeper roots every day, the holy Dominick, who had but just laid the foundations of the Order of Friars Preachers, threw his whole strength into the travail of plucking these blasphemies up. That he might be fitter for the work, he cried for help with his whole soul to that Blessed Maiden, whose glory the false-hoods of the heretics so insolently assailed, and to whom it hath been granted to trample down every heresy throughout the whole earth. It is said that he had from her a word, bidding him preach up the saying of the Rosary among the people, as a strong help against heresy and sin, and it is wonderful with how stout an heart and how good a success he did the work laid upon him. This Rose-garden [or Rosary] is a certain form of prayer, wherein we say one-hundred-and-fifty times the salutation of the Angel, and the Lord's Prayer between every ten times, and, each of the fifteen times that we say the Lord's Prayer, and repeat tenfold the salutation, think of one of fifteen great events in the history of our Redemption. From that time forth this form of godly prayer was extraordinarily spread about by holy Dominick, and waxed common. That this same Dominick was the founder and prime mover thereof hath been said by Popes in divers letters of the Apostolic See.[2]

*Fifth Lesson.*

FROM this healthy exercise have grown up numberless good fruits in the

[1] 2 Machab. i. 4.

[2] See the note of Alban Butler upon the subject, from which it appears that St. Dominick was not the first to propose the frequent repetition of the "Hail, Mary," or other prayers, a fixed number of times, nor the author of the idea of counting these repetitions by a mechanical contrivance, such as beads, or the like. What he seems to have done was to bring in the practice of the hundred-and-fifty repetitions, with the accompanying meditations, as a substitute for the hundred-and-fifty Psalms of the Psalter, by those who were too unlettered to say the Office. But whether he really invented, or only preached up this practice, appears quite uncertain. Similar substitutes for the Office had long been in vogue, even in some religious orders—e.g. the Templars.

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Christian Commonwealth. Among these deserveth well to be named that great victory over the Sultan of Turkey, which the most holy Pope Pius V., and the Christian Princes whom he had roused, won at Lepanto, [on the 7th day of October, the first Lord's Day in the month, in the year of our Lord 1571.] The day whereon this victory was gained was the very one whereon the Guild-brethren of the most holy Rosary, throughout the whole world, were used to offer their accustomed prayers, and appointed supplications, and the event therefore was not unnaturally connected therewith. This being the avowed opinion of Gregory XIII., he ordered that in all Churches where there was, or should be an Altar of the Rosary, a Feast, in the form of a Greater Double, should be kept for ever upon the first Lord's Day of the month of October, to give unceasing thanks to the Blessed Virgin, under her style of [Queen of] the [Most Holy] Rosary, for that extraordinary mercy of God. Other Popes also have granted almost numberless Indulgences to those who say the Rosary, and to those who join its Guilds.

*Sixth Lesson.*

IN the year 1716, Charles VI., Elect-Emperor of the Romans, won a famous victory over countless hordes of Turks, [near Temeswar,] in the kingdom of Hungary, upon the day when the Feast of the Dedication of the Church of St. Mary of the Snows was being kept, and almost at the very moment when the Guild-brethren of the most holy Rosary were moving through the streets of Rome in public and solemn procession, amid vast multitudes, all filled with the deepest enthusiasm, calling vehemently upon God for the defeat of the Turks, and entreating the Virgin Mother of God to bring the might of her succour to the help of the Christians. A few days later, [upon the Octave of the Feast of the Assumption,] the Turks raised the siege of Corfu. These mercies Clement XI. devoutly ascribed to the helpful prayers of the Blessed Virgin, and that the memory and the sweetness of such a blessing might for all time coming endure gloriously, he extended to the whole Church the observance of the Feast of the most holy Rosary, for the same day and of the same rank, [as it had already been in the places before mentioned.] The last act in this history hath been that Benedict XIII. commanded the record thereof to be given a place in the Service-book of the Church of Rome. Let us all then be earnest in honouring the most holy Mother of God in this form which she liketh so well, that even as the entreaties of Christ's faithful people, approaching her in her Garden of Roses, have so often won her to scatter and destroy their earthly foes, so she may gain for them the victory over their hellish foes likewise.

*The Sunday has the Ninth Lesson, and also a Commemoration at Lauds and at Second Vespers.*

## Monday.

*Second Day.*

MATTINS.

*First Lesson.* (*First Lesson of Sunday.*)

Here beginneth the [1]First Book of Maccabees (i. 1.)

AND it happened after that Alexander, son of Philip, the Macedonian, who was the first that reigned over Greece, came out of the land of Chettim, and had smitten Darius, King of the Persians and Medes, that he made many wars, and won all men's strong-holds, and slew the kings of the earth. And he went through to the ends of the earth, and took spoils of many nations; and the earth was quiet before him. And he gathered a great power and a mighty strong host; and his heart was exalted and lifted up; and he ruled

[1] Abp. Kenrick says of these two books: "The authors are unknown, one of whom wrote in Hebrew . . . . the other in Greek." "The name of Maccabees has been given from the celebrated heroes of the Asmonean family known by this title, the origin of which is not fully ascertained. . . . It was given not only to the Asmoneans, but to others generally who emulated their zeal for the Jewish institutions and laws, under the Syrian monarchy." The history of the period between the fall of Jerusalem and that at which these books commence is mainly contained in Ezra and Nehemiah.

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over countries and kings; and they became tributaries unto him. And after these things, he fell sick upon his bed, and perceived that he should die. And he called unto him his honourable servants, who had been brought up with him from his youth, and parted his kingdom among them while he was yet alive. (*Second Lesson of Sunday.*) So Alexander reigned twelve years, and then died. And his servants bare rule, every one in his place. And after his death, they all put crowns upon themselves; so did their sons after them many years; and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus the Illustrious,[1] son of Antiochus the King, who had been an hostage at Rome: and he reigned in the hundred-and-thirty-seventh year of the kingdom of the Greeks.[2]

*First Responsory.*

[3]Judas said unto Simon his brother: Choose thee out men, and go, and deliver thy brethren that are in Galilee: and I, and Jonathan thy brother, will go into the country of Galaad. [4]As the Will is in heaven, so let it be.

*Verse.* Arm yourselves, ye valiant men, and be in readiness: for it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

*Answer.* As the Will is in heaven, so let it be.

*Second Lesson.* (*Third Lesson of Sunday.*)

IN those days there went out of Israël wicked men, and persuaded many, saying: Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow. So this device pleased them well. And certain of the people determined to do this, and went to the King; who gave them licence to do after the ordinances of the heathen. Whereupon they built a place of exercise[5] at Jerusalem, according to the customs of the heathen: and made themselves uncircumcised:[6] and forsook the holy covenant: and joined themselves to the heathen, and were sold[7] to do mischief.

*Second Responsory.*

[8]They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord. And there was very great gladness among the people.

*Verse.* They praised the Lord with Psalms and thanksgiving.

*Answer.* And there was very great gladness among the people.

*Third Lesson.* (*First Lesson of Monday.*)

NOW when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy, King of Egypt; but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus he got the strong cities in the land of Egypt, and took the spoils of the land of Egypt. (*Second Lesson of Monday.*) And, after that Antiochus had smitten Egypt, he returned again in the hundred-and-forty-and-third year, and went up to Jerusalem with a great multitude. And he entered proudly into the Sanctuary, and took away the golden Altar, and the candlestick of light, and all the vessels thereof, and the table of the shew-bread, and the pouring vessels, and the vials, and the spoons of gold,

[1] Epiphanes. The Jews used to pun it into "Epimanes," "the Maniac."
[2] I.e. of the era of the Seleucidæ, B.C. 175.
[3] I. v. 17.
[4] I. iii. 60, 59, 58.
[5] A gymnasium, like those of the Greeks.
[6] In illo tempore non valebat circumcidendi modus, quo actualiter utuntur Judæi, dirumpentes radices præputii et retro convertentes. Præputium simpliciter concidebatur. Fieri ergo poterat ut circumcisus, cute super penem arte chirurgicâ reductâ, incircumcisus videretur. Ad hoc in futuro vitandum, modus hodie acceptus à theologis inventus est. Abp. Kenrick says, "The process is described by Celsus, 7, 25, and alluded to by St. Paul. 1 Cor. vii. 18."
[7] I.e. given over.
[8] I. iv. 57, 58.

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and the crowns, and the golden ornament that was before the Temple, and brake them all up. (*Third Lesson of Monday.*) He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found, and, when he had taken all away, he went into his own land. He made, moreover, a great massacre of men, and spake very proudly. Therefore there was great mourning in Israël, and in every place where they[1] were: and the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation; and she that sat in the marriage chamber, was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

*Third Responsory.*

[2]They praised the Lord with psalms and thanksgiving; Who had done so great things in Israël, and given them the victory—the Lord Almighty.

*Verse.* They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord.

*Answer.* Who had done so great things for Israël, and given them the victory—the Lord Almighty.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who had done so great things for Israël, and given them the victory—the Lord Almighty.

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ii. 1.)

IN those days arose Mattathias, the son of John, the son of Simeon, a Priest of the sons of Joarîb from Jerusalem, and dwelt in Mount Modin. And he had five sons—John, called Gaddis; Simon, called Thasi; Judas, who was called Maccabee; Eleazar, called Abaron; and Jonathan, whose surname was Apphus. These saw the blasphemies, which were committed in the people of Judah, and in Jerusalem.

*First Responsory.*

[3]This is a lover of the brethren, and of the people of Israël: this is one who prayeth much for the people, and for all the Holy City, Jerusalem.

*Verse.* [4]There appeared a man most gentle toward all his people.

*Answer.* This is one who prayeth much for the people, and for all the Holy City, Jerusalem.

*Second Lesson.*

AND Mattathias said: Woe is me! Wherefore was I born, to see this misery of my people, and the misery of the Holy City, and to dwell there, when it is delivered into the hand of the enemy? The Sanctuary is come into the hand of strangers—her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her elders are slain in the streets, and her young men have fallen by the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils?

*Second Responsory.*

[5]Thou, O Lord of all things, Who hast need of nothing, wast pleased that the Temple of Thine habitation should be among us. Therefore now, O Lord, keep this house ever undefiled!

*Verse.* [6]Thou, O Lord, didst choose this house, that Thy Name should be called on therein, and to be an house of prayer and petition for Thy people.

*Answer.* Therefore now, O Lord, keep this house ever undefiled.

*Third Lesson.* (14.)

THEN Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. And there came men sent from the King Antiochus, to make them that had fled unto the city of Modin to sacrifice, and to burn incense, and to forsake the law of God. And many of the people of Israël con-

[1] Israëlites. [2] II. x. 38. [3] The ghost of the Prophet Jeremiah, II. xv. 14.
[4] The ghost of the High Priest Onias. [5] II. xiv. 35, 36.
[6] I. vii. 37.

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sented, and came unto them: but Mattathias and his sons stood firm.

*Third Responsory.*

Open Thine eyes, O Lord, and behold our affliction: for the heathen are come round about us to punish us. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

*Verse.* Punish them that oppress us and with pride do us wrong, and keep Thine own portion.

*Answer.* But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ii. 19.)

THEN Mattathias answered and spake with a loud voice: Though all nations should obey King Antiochus, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I, and my sons, and my brethren walk according to the law of our fathers; it is not good for us to forsake the law and the ordinances of God: we will not hearken unto the words of King Antiochus, neither will we offer sacrifice, to transgress against the commandments of our law, to go by another way.

*First Responsory.*

[1]The sun shone upon the shields of gold, and the mountains glistered therewith, and the army of the heathens was spread abroad.

*Verse.* For the army was very great and mighty: then Judas and his host drew near and entered into battle.

*Answer.* And the army of the heathens was spread abroad.

*Second Lesson.*

NOW when he had left speaking these words, there came one of the Jews, in the sight of all, to sacrifice unto idols on the altar, which was in the city of Modin, according to the King's commandment. Which thing when Mattathias saw, he was inflamed with zeal; and his reins trembled, and his fury was kindled according as the Law hath judged; wherefore he ran and slew him upon the altar: also the man whom King Antiochus had sent, who compelled men to sacrifice, he killed at that time, and the altar he pulled down; thus dealt he zealously for the law, like as Phinehas did unto Zambri the son of Salom.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

AND Mattathias cried throughout the city with a loud voice, saying: Whosoever is zealous of the Law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city. Then many that sought after judgment and justice went down into the wilderness, to dwell there, both they, and their children, and their wives, and their cattle: because afflictions increased sore upon them.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ii. 49.)

NOW the time drew near that Mattathias should die, and he said unto his sons: Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation. Now therefore, my sons, be ye zealous for the Law, and give your lives for the covenant of your fathers; and call to remembrance what acts our fathers did in their time; and so shall ye receive great honour, and an everlasting name. Was

[1] I. vi. 39, 40, 41, 42.

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not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt; Phinehas our father, in being zealous with God's zeal, obtained the covenant of an everlasting Priesthood.

*First Responsory.*

[1]The Lord open your hearts in His law and commandments, and send peace in your days. May He grant you salvation and redeem you out of all evil.

*Verse.* The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble.

*Answer.* May He grant you salvation and redeem you out of all evil.

*Second Lesson.*

JESUS, by fulfilling the word, was made a leader in Israël. Caleb, for bearing witness before the congregation, received heritage. David, for being merciful, possessed the throne of an everlasting kingdom. Elias, for being zealous with zeal for the law, was taken up into heaven. Ananias, Azarias, and Mishaël, by believing, were saved out of the flame. Daniel, for his innocency, was delivered from the mouth of lions. And thus consider ye, that, from generation to generation, none that put their trust in Him have been overcome. Fear not then the words of the sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

*Second Responsory.*

[1]The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble, even He, the Lord our God.

*Verse.* Give you all an heart to serve Him, and to do His will.

*Answer.* Even He, the Lord our God.

*Third Lesson.*

WHEREFORE, ye, my sons, be valiant, and show yourselves men in the behalf of the Law; for by it shall ye obtain glory. And, behold, I know that your brother Simon is a man of counsel; give ear unto him alway, and he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up; let him be your captain, and fight the battle of the people. Take also unto you all those that observe the Law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the Law. So he blessed them, and was gathered to his fathers.

*Third Responsory.*

Our enemies are gathered together, and make their boast of their own strength. O Lord, break their power, and scatter them; that they may know that there is none other that fighteth for us, but only Thou, O our God!

*Verse.* Scatter them in Thy strength, and destroy them, O Lord our Shield!

*Answer.* That they may know that there is none other that fighteth for us, but only Thou, O our God!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That they may know that there is none other that fighteth for us, but only Thou, O our God!

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ii. 70.)

MATTATHIAS died in the hundred-and-forty-and-sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israël made great lamentation for him. (iii.) Then his son Judas, called Maccabee, rose up in his stead; and all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israël. So he gat his people great honour. He pursued the wicked, and sought them out; and burnt up those that vexed his people: wherefore his enemies shrunk for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

[1] II. i. 4, 5, 3.

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*First Responsory.*

[1]Be ye not afraid of the assault of the enemy; remember how our fathers were delivered. Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

*Verse.* [2]Remember His marvellous works that He hath done unto Pharaoh and his host in the Red Sea.

*Answer.* Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

*Second Lesson.*

HE grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Judah, and destroyed the ungodly out of them, and turned away wrath from Israël. So that he was renowned unto the uttermost part of the earth; and he received unto him such as were ready to perish. Then Apollonius gathered the Gentiles together, and an exceeding great host out of Samaria, to fight against Israël. Which thing when Judas perceived, he went forth to meet him, and smote him, and slew him. Many also fell down slain, and the rest fled; and Judas took their spoils, and Apollonius his sword also, and therewith he fought all his lifelong.

*Second Responsory.*

[3]The heathen are assembled together to fight against us, and we know not what we should do. [4]Our eyes look unto Thee, O Lord our God, that we should not perish.

*Verse.* What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou be our help?

*Answer.* Our eyes look unto Thee, O Lord our God, that we should not perish.

*Third Lesson.*

AND the fear of Judas and his brethren, and exceeding great dread, fell upon all the nations round about them, insomuch as his fame came unto the King Antiochus, and all nations talked of the battles of Judas. Now when King Antiochus heard these things, he was full of indignation, and sent, and gathered together a force out of all his realm, even a very strong army: he opened also his treasury, and gave them pay for a year, commanding them to be ready whensoever he should need them.

*Third Responsory.*

[5]Thine, O Lord, is the power, Thine is the kingdom, O Lord, and Thou art exalted above all the heathen. Give peace in our time, O Lord.

*Verse.* [6]O Lord God, Creator of all things, Who art fearful and strong, righteous and merciful.

*Answer.* Give peace in our time, O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Give peace in our time, O Lord.

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (iii. 42.)

NOW when Judas, and his brethren saw that miseries were multiplied, and that forces did encamp themselves in their borders; and when they knew how the King had given commandment to destroy the people, and utterly abolish them, they said one to another: Let us restore the decayed estate of our people, and let us fight for our people and our holy things. Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. Now Jerusalem lay void, as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down; and aliens kept the strong-hold, where the heathen had their habitation; and joy was taken from Jacob, and the pipe with the harp ceased.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

[1] I. iv. 8.
[2] Ps civ. 5; cxxxv. 15.
[3] I. iii. 52, 53.
[4] Cf. Ps. cxxii. 3.
[5] Cf. 1 Par. (Chron.) xxix. 11.
[6] II. i. 24.

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*Second Lesson.*

AND [the Israëlites] assembled together, and came to Mizpeh, over against Jerusalem—for in Mizpeh was the place where they prayed beforetime in Israël. And they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the Law, wherefrom the heathen sought the likeness of their images; they brought also the Priests' garments, and the first-fruits, and the tithes; and the Nazarites they stirred up, who had accomplished their days; and they cried with a loud voice toward heaven, saying: What shall we do with these? And whither shall we carry them away? Thy sanctuary is trodden down and profaned! and Thy Priests are in heaviness and brought low! And, behold, the heathen are assembled together against us, to destroy us. What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou, O God, be our help.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

THEN they sounded with trumpets, and cried with a loud voice—And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or marrying wives, or planting vineyards, or were fearful, these he commanded that they should return, every man to his own house, according to the Law. So the camp removed, and pitched upon the south side of Emmaus. And Judas said: Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these heathen, that are assembled together against us, to destroy us and our holy things, for it is better for us to die in battle than to behold the calamities of our people and of our holy things. Nevertheless, as the Will is in heaven, so let it be done.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* The sun shone upon the shields of gold, * and the mountains glistened therewith, and the army of the heathens was spread abroad.

*Prayer of the following Sunday.*

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## Second Sunday of October.

*The Second Lord's Day of October.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (iv. 36.)

THEN Judas said, and his brethren: Behold, our enemies are discomfited. Let us go up, and cleanse, and renew the sanctuary. Upon this all the host assembled themselves together, and went up into Mount Zion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts, as in a forest, or in one of the mountains, and the Priests' chambers pulled down, they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

*First Responsory.*

The Lord open your hearts, &c., (*p.* 713.)

*Second Lesson.*

THEN Judas appointed certain men to fight against those that were in the fortress, until they had cleansed the Sanctuary. And he chose Priests of blameless conversation, such as had pleasure in the law of God, who cleansed the Sanctuary, and bare out the stones of pollution into an unclean place. And he consulted regarding the altar of burnt-offerings, which was profaned, what to do with it. They thought it best to destroy it, lest it should be a reproach to them, because the heathen had defiled it; and they destroyed it. And they laid up the stones thereof in

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the mountain of the house, in a convenient place, until there should come a Prophet, to show what should be done with them.

*Second Responsory.*

The Lord hear your prayers, &c., (*p.* 713.)

*Third Lesson.*

AND they took whole stones, according to the Law, and built a new altar, according to the former; and made up the Sanctuary, and the things that were within the temple, and hallowed the house and the courts. They made also new holy vessels, and into the Temple they brought the candlestick, and the altar of incense, and the table. And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, and they shone in the Temple. And they set the loaves upon the table, and hung up the veils, and finished all the works which they had made.

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "Upon the City of God" written by St. Austin, Bishop [of Hippo.] (*Bk.* xviii. *ch.* 45.)

AFTER that the Jewish people ceased to have Prophets, they became, beyond all doubt, changed for the worse; and that, at the very time when, after the Babylonish captivity, they had restored the Temple, and were looking to a future better than their past. For it was even in this sense that that carnal-minded people understood the prophecy of Haggai, where he saith:—"The glory of this latter house shall be greater than of the former." (ii. 10.) Whereas, that these words refer to the New Testament, the Prophet showeth a little before, where he saith openly concerning the Messiah:—"And I will shake all nations, and the desire of all nations shall come." (7.)

*Fourth Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Fifth Lesson.*

FOR of such as be redeemed from all nations, is builded as of living stones God's house under the New Testament—an house far more glorious than that temple which was builded by King Solomon, and restored after the captivity. For this reason the Jewish people now no longer had Prophets, but were scourged with many afflictions by foreign kings, and by the Romans, lest they should think that in their restoration of the Temple was to be fulfilled the prophecy of Haggai. It was not long before Alexander came, and they were brought under the yoke. True it is that no harm was done to them, because they dared not to withstand him, and were therefore easily received into his favour as his subjects, but nevertheless their house was not so glorious as had been that, which had existed under the free rule of their own Kings.

*Fifth Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Sixth Lesson.*

THEN, after that Alexander was dead, Ptolemy the son of Lagus carried many of them away captives into Egypt, whence they were set free by the kindness of his successor Ptolemy Philadelphus, the same Prince to whom we owe the version of the Scriptures by the Seventy translators. Then, they were tormented by the wars which are detailed in the Books of Maccabees. After these things, they were taken by Ptolemy King of Alexandria, who is surnamed Illustrious, and then diversely and horribly maltreated by Antiochus, King of Syria, to make them worship idols, and the Temple itself was filled with the blasphemous idolatries of the heathen, till their mighty leader Judas, who is surnamed Maccabee, discomfited Antiochus his generals, and cleansed it of all pollution of idolatry.

*Sixth Responsory.*

Thine, O Lord, &c., (*p.* 714.)

THIRD NOCTURN.

*Seventh Responsory.*

The sun shone, &c., (*p.* 712.)

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*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (iv. 52.)

ON the five-and-twentieth day of the ninth month (which is called the month Casleu), in the hundred-forty-and-eighth year, they rose up betimes in the morning, and offered sacrifice according to the Law, upon the new altar of burnt-offerings which they had made. At what time and what day the heathen had profaned it, even in that was it dedicated anew, with songs, and citterns, and harps, and cymbals. And all the people fell upon their faces, worshipping and blessing even unto heaven, Him Who had given them good success.

*First Responsory.*

Judas said, &c., (*p.* 710.)

*Second Lesson.*

AND they kept the Dedication of the Altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the fore-front of the Temple with crowns of gold, and with shields, and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, and the reproach of the heathen was put away. And Judas and his brethren, with the whole congregation of Israël, ordained that the days of the Dedication of the Altar should be kept in their season, from year to year, by the space of eight days, from the five-and-twentieth day of the month Casleu, with mirth and gladness.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

AT that time also they builded up the Mount Zion, with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And he set there a garrison to keep it, and fortified it to preserve Beth-sura, that the people might have a defence against Idumea.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (v. 1.)

AND it came to pass, when the nations round about heard that the Altar was built, and the Sanctuary renewed as before, they were very much displeased, and thought to destroy the generation of Jacob that was among them, and began to slay some of the people, and to persecute them. And Judah fought against the children of Esau in Idumea, and them that were in Acrabathané, because they besieged the Israëlites, and gave them a great overthrow. Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the way. And he shut them up in the towers; and encamped against them, and made them a curse, and burned their towers with fire, with all that were in them.

*First Responsory.*

This is a lover, &c., (*p.* 711.)

*Second Lesson.*

AND he passed over to the children of Ammon, and found a mighty power, and much people, and Timothy their Captain, and fought many battles with them; and they were discomfited before them, and he smote them, and took the city of Gazer, and the towns belonging thereto, and returned into Judea. Then the heathen that were in Galaad assembled themselves together against the

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Israëlites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

*Second Responsory.*

Thou, O Lord of all, &c., (*p.* 711.)

*Third Lesson.*

AND they sent letters unto Judas and his brethren, saying: The heathen that are round about us are assembled together against us, to destroy us, and they are preparing to come and take the fortress whereunto we are fled, Timothy being the Captain of their host. Come, now, therefore, and deliver us from their hands, for many of us are slain, yea, all our brethren that were in the places of Tubin, are put to death; their wives and their children also they have carried away captives, and [have borne away] their stuff, and they have destroyed there about a thousand men.

*Third Responsory.*

Open Thine eyes, &c., (*p.* 712.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (v. 55.)

WHAT time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemaïs, Joseph the son of Zacharias, and Azarias, Captain of the garrison, heard of the valiant acts and warlike deeds which they had done; and they said: Let us also get us a name, and go fight against the heathen that are round about us. So, when they had given charge unto the garrison that was with them, they went toward Jamnia.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

THEN came Gorgias and his men out of the city, to fight against them, and so it was that Joseph and Azarias were put to flight [and pursued] unto the borders of Judea. And there were slain that day of the people of Israël, about two thousand men, and there was a great rout among the people, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. Moreover, these men came not of the seed of those by whose hand deliverance was given unto Israël.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

HOWBEIT the men of Judas were greatly renowned in the sight of all Israël, and of all nations, whersoever their name was heard of, and the people assembled unto them with joyful acclamations. And Judas and his brethren went forth, and fought against the children of Esau, in the land toward the South, and he smote Hebron and the towns thereof; and burnt the walls and towers thereof with fire. Then he removed to go into the land of the strangers, and passed through Samaria. At that time certain Priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (vi. 1.)

AND as King Antiochus was travelling through the high countries, he heard say that the city of Elymaïs in Persia was a right noble city, and rich in silver and gold, and that there was in it a very rich temple, wherein were coverings of gold, both breastplates and shields, which Alexander the son of Philip, the Macedonian King, who reigned first among the Grecians, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose

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up against him in battle; so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover, there came one who brought him tidings in Persia, that the armies which went against the land of Judea were put to flight, and that Lysias, who went forth first with a great power, was put to flight of the Jews.

*First Responsory.*

The Lord open your hearts, &c., (*p.* 713.)

*Second Lesson.*

AND that [the Jews] were made strong by the armour, and power, and store of spoils, which they had gotten of the armies which they had destroyed: also that they had pulled down the abomination which he had set up upon the Altar in Jerusalem, and that they had compassed about the Sanctuary with high walls as before, and his city Beth-sura. And it came to pass, when the King heard these words, he was astonished and sore moved, and fell down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days, for his grief was ever more and more, and he made account that he should die.

*Second Responsory.*

The Lord hear your prayers, &c., (*p.* 713.)

*Third Lesson.*

AND he called for all his friends, and said unto them: The sleep is gone from mine eyes, and I am fallen down, and my heart faileth for very care; and I have said in my heart: Into what tribulation am I come, and how great a flood of misery is it, wherein now I am, who have been merry and beloved in my power! But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to make away with the inhabitants of Judea without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (vii. 1.)

IN the hundred-and-one-and-fiftieth year, Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there. Now when Demetrius was set upon the throne of his kingdom, there came unto him wicked and ungodly men of Israël, having Alcimus, who was desirous to be High Priest, for their captain. And they accused the people to the King, saying: Judas and his brethren have slain all thy friends, and driven us out of our own land. Now, therefore, send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the King's land, and let him punish all his friends, and all them that aid him.

*First Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Second Lesson.*

THEN the King chose Bacchides, a friend of his, who ruled in the kingdom beyond the Great River, and was faithful to the King. And him he sent to see what havock Judas had made. And that wicked Alcimus he made High Priest, and commanded that he should take vengeance of the children of Israël. So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great power.

*Second Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Third Lesson.*

THEN did there assemble unto Alcimus and Bacchides a company of Scribes, to require justice. Now the Assidæans were the first among the children of Israël that sought peace of them; for they said: One that is a Priest of the seed of Aaron is come, and he will



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do us no wrong. So he spake unto them peaceably, and sware unto them, saying: We will procure the harm neither of you nor of your friends. And they believed him. And he took of them three score men, and slew them in one day, according to the word that is written: The flesh of Thy Saints [have they given to be meat unto the beasts of the earth,] and their blood have they shed [like water] round about Jerusalem; and there was none to bury them.[1]

*Third Responsory.*

Thine, O Lord, &c., (*p.* 714.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (viii. 1.)

NOW Judas had heard of the fame of the Romans, that they are mighty and valiant men, and such as lovingly accept all that betake themselves unto them, and make a league of amity with all that come unto them, and that they are mighty and valiant men. And they heard also of their wars, and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, and won the mines of silver and gold which are there; and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost parts of the earth, they have discomfited them, and smitten them with a great overthrow; so that the rest do give them tribute every year.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

AND Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, and [to entreat them] that they would take away the yoke of the Greeks from off them, for they saw that they did oppress the kingdom of Israël even unto bondage. They went therefore to Rome, which was a very great journey, and came into the senate, and said: Judas Maccabeus, and his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. And the saying was good in their sight. And this is the epistle which they wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

GOOD success be to the Romans, and to the people of the Jews, by sea and by land, for ever; the sword also and enemy be far from them! If there come first any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall require, with all their heart; neither shall they give anything unto them that make war upon them, or aid them with corn, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their commands, without taking anything therefrom. In like manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall enable them.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* Moreover, all Israël made great lamentation for Judas, saying: How art

[1] Ps. lxxviii. 2, 3, "The Flesh of Thy Saints" might be rendered "The flesh of Thine Assideans," the Greek "Assidaios" being merely an attempt to represent the Hebrew "Kasid," or "Saint," the official title of these unfortunate persons, (much as we now call some people "Most Reverend," "Venerable," and the like.)

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thou fallen, thou valiant man of war, that didst deliver the Lord's people!

*Prayer of the ensuing Sunday.*

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## Third Sunday of October.

*The Third Lord's Day of October.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ix. 1.)

FURTHERMORE, when Demetrius heard that Nicanor and his host were fallen in battle, he sent Bacchides and Alcimus into Judea the second time, and with them the chief strength of his host. And they went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela; and they won it, and slew much people. In the first month of the hundred-fifty-and-second year they encamped before Jerusalem; from whence they removed and went to Berea, with twenty thousand horsemen. Now Judas had pitched his tents at Laish, and three thousand chosen men with him. And when they saw the multitude of the other army to be so great, they were sore afraid; whereupon many conveyed themselves out of the host; insomuch as there abode of them no more but eight hundred men.

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

WHEN Judas saw that his host slipped away, and that the battle pressed upon him, he was sore distressed in mind, for that he had no time to gather them together. Nevertheless, unto them that remained he said: Let us arise, and go up against our enemies, if peradventure we may be able to fight with them. But they dissuaded him, saying: We shall never be able; let us now therefore rather save our lives, and return unto our brethren, and then will we fight against them; for we are but few. Then Judas said: God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and let us not stain our honour. And the host [of Bacchides] came out of their camp, and stood over against them. Their horsemen were divided into two troops; and their slingers and archers went before the host; and they that marched in the foreward were all mighty men.

*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

*Third Lesson.*

AS for Bacchides, he was in the right wing. So the host drew near on the two parts, and sounded their trumpets. They also of Judas' side, even they sounded [their trumpets] also, so that the earth shook at the noise of the armies. And the battle continued from morning till night. And Judas perceived that the strongest side of the army was where Bacchides was, on the right; and all the hardy men joined company with him, and they discomfited the right wing, and pursued them unto the mount Azotus. And they of the left wing saw that the right wing was discomfited, and they followed upon Judas and those that were with him, hard at the heels from behind. Whereupon there was a sore battle, and many fell stricken on both parts. Judas also fell, and the rest fled. Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in the city of Modin. And all the people of Israël bewailed him with great lamentation.

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "Touching Offices," written by St. Ambrose, Bishop [of Milan.] (*Bk.* i. *ch.* 41.)

SINCE courage is proved not in things prosperous only, but also in things adverse, let us look at the end of Judas Maccabeus. After conquering Nicanor, the son of King Demetrius, he faced the King's army of twenty thousand men with eight hundred, and when these would have retreated, lest they should be overwhelmed by the multitude, he



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persuaded them rather to die gloriously than to flee dishonourably. "Let us not," said he, "stain our honour.' And so the battle was joined, and continued from morning till night; and when Judas saw that the right wing of the enemy was the strongest, he attacked it, and easily discomfited it. But while he was pursuing the flying enemy, he exposed himself to a stroke from behind, and so found a death more glorious than any procession of victory.

*Fourth Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Fifth Lesson.*

WHAT more shall I say of his brother Jonathan, who fought with a little band against Royal armies, and when his own people deserted him, and but twain were left with him, renewed the battle, discomfited the enemy, and called back his flying countrymen to share in his triumph? Here thou hast men waxing valiant in fight, and right nobly and beautifully preferring death to slavery and degradation. But what shall I say concerning the sufferings of the martyrs? Without more words, these Maccabean lads won as great a victory over the proud King Antiochus, as did their kinsmen, albeit one band fought with, and the other without, weapons.

*Fifth Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Sixth Lesson.*

THAT handful of lads stood unconquered in the midst of all the King's armies. His torments were exhausted, his tortures failed, but the martyrs were still fresh and ready to fight. One had the skin of his head torn off, but the marring of his visage was the bracing of his strength. Another was commanded to put out his tongue to be cut off, and he said: The Lord, Who heard Moses when he was silent, heareth not speakers only. He heareth better the silent thoughts of them that are His own, than the voices of all. Fearest thou only the scourge of the tongue, and not the scourge of blood? But blood also hath a voice, wherewith it cried unto God from the ground in the matter of Abel.

*Sixth Responsory.*

Thine, O Lord, &c., (*p.* 714.)

THIRD NOCTURN.

*Seventh Responsory.*

The sun shone, &c., (*p.* 712.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (ix. 28.)

AND all Judas' friends came together, and said unto Jonathan: Since thy brother Judas died, we have no man like him to go forth against our enemies, against Bacchides, and against them of our nation that are adversaries to us. Now, therefore, we have chosen thee this day, to be our Prince and Captain in his stead, that thou mayest fight our battles. Upon this Jonathan took the government upon him at that time, and rose up instead of his brother Judas. And Bacchides gat knowledge thereof, and sought for to slay him.

*First Responsory.*

Judas said, &c., (*p.* 710.)

*Second Lesson.*

AND Jonathan, and Simon his brother, and all that were with him, heard of it, and fled into the wilderness of Tekoa, and pitched their tents by the water of the pool Asphar. And Bacchides knew it, and came across Jordan with all his host upon the Sabbath day. And Jonathan sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their equipage which was much. But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

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*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

AFTER this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Madaba, being the daughter of one of the great princes of Canaan, with a great train. And they remembered the blood of John their brother, and went up, and hid themselves under the covert of the mountain. And they lifted up their eyes, and looked; and, behold, there was much ado, and great carriage; and the bridegroom came forth, and his friends and brethren, to meet them, with drums, and instruments of music, and many weapons. Then [Jonathan and they that were with him] rose up against them from the place where they lay in ambush, and made a slaughter of them, in such sort as many fell smitten, and the remnant fled into the mountains: and they took all their spoils.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (xii. 1.)

NOW, when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. He sent letters also to the Spartans, and to other places, after the same manner. So they went unto Rome, and entered into the Senate, and said: Jonathan the High Priest and the people of the Jews have sent us unto you, to the end we should renew the friendship and league as in former time. And [the Romans] gave them letters unto the Governors of every place, that they should bring them into the land of Judea peaceably.

*First Responsory.*

This is a lover, &c., (*p.* 711.)

*Second Lesson.*

AND this is the copy of the letters which Jonathan wrote to the Spartans. Jonathan the High Priest, and the elders of the nation, and the Priests, and the other people of the Jews, unto the Spartans their brethren send greeting. There were letters sent in times past unto Onias the High Priest from Arius, who reigned then among you, to signify that ye are our brethren; as the copy here underwritten doth specify. And Onias entreated the ambassador, that was sent, honourably, and received the letters, wherein declaration was made of the league and friendship.

*Second Responsory.*

Thou, O Lord of all, &c., (*p.* 711.)

*Third Lesson.*

WE, albeit we need none of these things, for that we have the holy books in our hands to comfort us, have been fain to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether; for there is a long time past since ye sent unto us. We therefore at all times without ceasing, both in our Feasts and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.

*Third Responsory.*

Open Thine eyes, &c., (*p.* 712.

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (xii. 39.)

NOW Tryphon had in his thoughts to get the kingdom of Asia, and to take the crown, and to stretch forth his hand against Antiochus the King. Howbeit, he was afraid that Jonathan would not suffer him, but that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he arose and came

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to Bethshan. Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him, and was afraid. So he received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his host to be as obedient unto him as to himself.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

UNTO Jonathan also he said: Why hast thou put all the people to so great trouble, seeing there is no war betwixt us? Therefore send them now home again, and choose a few men to wait on thee, and come now with me to Ptolemaïs, and I will give it thee, and the rest of the strongholds, and forces, and all that have any charge; as for me, I will return and depart—for this is the cause of my coming. And [Jonathan] believed him and did as he bade him, and sent away his host, who went into the land of Judah. And with himself he retained three thousand men, of whom he sent two thousand into Galilee; and one thousand went with him.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

BUT as soon as Jonathan entered into Ptolemaïs, they of Ptolemaïs shut the gates of the city, and took him, and all that came with him they slew with the sword. And Tryphon sent an host [of footmen] and horsemen into Galilee, and into the Great Plain, to destroy all Jonathan's company. But when they knew that Jonathan, and they that were with him, were taken and slain, they encouraged one another, and went forth prepared to fight. They, therefore, that followed upon them, perceiving that they were ready to fight for their lives, turned back again; whereupon they all came into the land of Judah peaceably. And they bewailed Jonathan and them that were with him, with great lamentation.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (xiii. 1.)

AND Simon heard that Tryphon had gathered together a great host, to invade the land of Judah and destroy it. And when he saw that the people was in trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying: Ye yourselves know what great battles I, and my brethren, and my father's house, have made for the laws, and the sanctuary; and the troubles which we have seen; by reason whereof all my brethren are slain for Israël's sake, and I am left alone. Now, therefore, be it far from me that I should spare mine own life in any time of trouble, for I am no better than my brethren. Yea, I will avenge my nation, and the sanctuary, and our children, and our wives; for all the heathen are gathered to destroy us of very malice.

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

AND as soon as the people heard these words, their spirit was kindled, and they answered with a loud voice, saying: Thou shalt be our leader instead of Judas and Jonathan thy brother. Fight thou our battle, and whatsoever thou commandest us, that will we do. So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem; and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a new host, to Joppa, who, casting out them that were therein, remained there himself. And Tryphon removed from Ptolemaïs with a great power, to invade the land of Judah; and Jonathan was with him, in ward. But Simon pitched his tents at Addus, over against the plain.

*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

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*Third Lesson.*

AND when Tryphon knew that Simon was risen up instead of his brother Jonathan, and that he meant to join battle with him, he sent messengers unto him, saying: For the money that he owed unto the King's treasure, concerning the business that was committed unto him, we have Jonathan thy brother in hold. Wherefore, now, send an hundred talents of silver, and two of his sons for hostages, that, when he is at liberty, he may not revolt from us—and we will let him go. Now Simon perceived that they spake deceitfully unto him; yet sent he the money and the children, lest he should procure to himself great hatred of the people, who might have said: Because he sent him not the money and the children, therefore did he perish. So he sent them the children and the hundred talents. Howbeit [Tryphon] dissembled, neither did he let Jonathan go.[1]

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (xiv. 16.)

AND it was heard at Rome, and as far as Sparta, that Jonathan was dead, and they were very sorry. But as soon as they heard that his brother Simon was made High Priest in his stead, and ruled all the country and the cities therein, they wrote unto him in tables of brass to renew the friendship and league which they had made with Judas and Jonathan his brethren. Which writings were read before the congregation at Jerusalem. And this is the copy of the letters that the Spartans sent.

*First Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Second Lesson.*

THE Rulers of the Spartans, and their cities, unto Simon the High Priest, and the Elders and Priests, and residue of the people of the Jews, our brethren, send greeting. The ambassadors that were sent unto our people certified us of your glory, and honour, and happiness, and we were glad at their coming. And we did register the things that they spake in the council of the people in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the former friendship they had with us. And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Spartans might have a memorial thereof. Furthermore, we have written a copy thereof unto Simon the High Priest.

*Second Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Third Lesson.*

AFTER this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them. And when the Roman people heard these things, they said: What thanks shall we give to Simon and his sons? For he hath established his brethren, and chased away in fight the enemies of Israël from them? So then they wrote it in tables of brass, which they set upon pillars in mount Zion.

*Third Responsory.*

Thine, O Lord, &c., (*p.* 714.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the First Book of Maccabees (xvi. 14.)

NOW Simon was visiting the cities that were in the country of Judea, and taking care for the good ordering of them, at which time he came down himself to Jericho, with his sons Mattathias and Judas, in the hundred-three-

[1] He soon afterwards killed him.

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score-and-seventeenth year, in the eleventh month, which is the month Shebat. And the son of Abodus received them deceitfully into a little hold, called Dooh, which he had built; and he made them a great banquet. Howbeit, he had hid men there. And when Simon and his sons were drunk with wine, Ptolemy and his men rose up, and took their weapons, and came into the banqueting place, and slew [Simon], and his two sons, and certain of his servants. In which he committed a great treachery in Israël, and recompensed evil for good.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

AND Ptolemy wrote these things, and sent to the King, that he should send him an host to aid him, and he would deliver him the country, and the cities, and the tribute. He sent others also to Gazara to kill John; and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. And others he sent to take Jerusalem, and the mountain of the Temple. But one ran afore to Gazara, and told John that his father and brethren were slain, and that "he hath sent to slay thee also."

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

HEREOF when he heard, he was sore astonished; and he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away. And as concerning the rest of the acts of John, and his wars, and worthy deeds of valour which he did, and the building of the walls which he made, and his doings, behold, these are written in the Chronicles of his Priesthood, from the time he was made High Priest after his father.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* The Lord, even the Lord our God, hear your prayers, and be at one with you, * and never forsake you in time of trouble.

*Prayer of the following Sunday.*

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## Fourth Sunday of October.

*The Fourth Lord's Day in October.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Second Book[1] of the Maccabees (i. 1.)

[2] THE brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and good peace. God be gracious unto you, and remember His covenant that He made with Abraham, Isaac, and Jacob, His faithful servants; and give you all an heart to serve Him, and to do His will, with a good courage and a willing mind. May He open your heart in His Law and commandments, and send you peace. May He hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you.

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

THEREFORE, whereas we are now purposed to keep the Purification of the Temple upon the five-and-twentieth day of the month Casleu, we have thought it necessary to certify you thereof, that ye also may keep it, as the Feast of the tabernacles, and as the feast of the fire which was given when Nehemiah offered sacrifice, after that he had builded the Temple and the Altar. For when our fathers were led into Persia, the Priests that were then devout toward God took the fire of the Altar

[1] "This," says Archbishop Kenrick, "is an abridgment of a diffuse history, comprised in seven books, written by Jason or Jasue, an inhabitant of Cyrene in Africa."

[2] "Two letters, written by the Jews of Jerusalem to their brethren in Egypt, are placed by the author in the commencement of his work."

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privily, and hid it in the valley, where was a pit deep and dry, where they kept it sure, so that the place was unknown to all men.

*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

*Third Lesson.*

BUT after many years, when it pleased God that Nehemiah should be sent from the King of Persia, he sent of the posterity of those Priests that had hid it, to search for the fire; but they told us they found no fire, but thick water. Then commanded he them to draw it up and to bring it unto him; and, when the sacrifices were laid on, Nehemiah the Priest commanded to sprinkle the wood and the things laid thereon, with the water. When this was done, and the time came that the sun shone, which afore was hid in a cloud, there was a great fire kindled, so that every man marvelled.

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Treatise of St. John Chrysostom [Patriarch of Constantinople,] upon Psalm xliii.

"WE have heard with our ears, O God: our fathers have told us what work Thou didst in their days." This Psalm was uttered by a Prophet, but he speaketh not in his own person, but in the person of the Maccabees, setting forth and foretelling what in his own days were things still to come.[1] For such are Prophets; they touch on all times, whether present, past, or future. But it is first of all necessary to say who these Maccabees were, what they suffered, and what they did, that the matters here spoken may be more clear. When Antiochus, surnamed Epiphanes, invaded Judea, laid everything waste, and forced many who then were to apostatize from the laws of their fathers, the Maccabees remained uncontaminated under the trial.

*Fourth Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Fifth Lesson.*

AND when war pressed heavily against them, and they were not able to do any good, they hid themselves: for this did also the Apostles. For they did not ever fly openly into the face of dangers, but sometimes retreated and concealed themselves in secret places. But after that they had breathed a little, they sprang forth like noble lion-cubs out of their dens, and, leaping from their coverts, set themselves to save not themselves only, but as many others also as they were able. And they went through all the State and country, and gathered together as many as they found sound and whole, yea, and many also that struggled and were harmed, and brought them back again to their old estate, persuading them to return unto the Law of their fathers.

*Fifth Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Sixth Lesson.*

FOR they told how that God is gracious and merciful, and never denieth pardon to repentance. By these words, they gathered store of men right valiant. Not for wife, and child, and handmaiden only, not only to save their Fatherland from ruin and bondage, but for the Law and Commonwealth of their fathers did they fight. And God was their Leader. When they set the battle in array, and risked their lives, they turned the enemy to flight, not trusting in their arms, but holding the ground of their quarrel to stand good for any harness. When they went to fight they sang not war-songs nor hymns of victory, as some do; they called not for trumpets, as is used in other hosts, but they called for the help of God above, that He for Whom they fought and

[1] Father Francis Patrizi in his "C Salmi," (p. 152,) says: "Chi conosce la storia degl' Israeliti, ben vede che un tal quadro . . . . è una imagine parlante di quello che leggiamo nei libri dei Macabei, nè punto dubiterà il Salmo appartenere a quella epoca, e toccarsi in esso sommariamente l'operato da Antioco Epifane contro i Giudei." It is hard to see why St. Chrysostom should not have adopted the same view.

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Whose Own glory was in question, would stand by them, and succour them, and strengthen them.

*Sixth Responsory.*

Thine, O Lord, &c., (*p.* 714.)

THIRD NOCTURN.

*Seventh Responsory.*

The sun shone, &c., (*p.* 712.)

*Eighth Responsory.*

One seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (ii. 1.)

IT is also found in the records of Jeremiah the Prophet, that he commanded them that were carried away to take of the fire, as it hath been signified, and that he so commanded them that had been carried away. He gave them also the Law, lest they should forget the commandments of the Lord, and that they should not err in their minds, when they should see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that they should not let the Law depart from their hearts.

*First Responsory.*

Judas said, &c., (*p.* 710.)

*Second Lesson.*

IT was also contained, in the same writing, that the Prophet, being warned of God, commanded the tabernacle and the Ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave; wherein he laid the tabernacle, and the Ark, and the Altar of incense; and so stopped the door. And some of those that followed him came to mark the way, but they could not find it.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

AND when Jeremiah perceived it, he blamed them, saying: As for that place, it shall be unknown, until the time that God gather His people again together, and receive them unto mercy: then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown with Moses, and as He showed these things when Solomon desired that the place might be sanctified unto the great God. For he treated nobly of wisdom; and, being wise, he offered the sacrifice of Dedication and of the Finishing of the Temple.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (iii. 1.)

NOW when the Holy City was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the High Priest, and hatred of wickedness, it came to pass that even the Kings and Princes did highly honour the place, and magnify the Temple with their best gifts; insomuch that Seleucus, King of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices. But one Simon, of the tribe of Benjamin, who was made Governor of the Temple, fell out with the High Priest, seeking to bring about disorder in the City.

*First Responsory.*

This is a lover, &c., (*p.* 711.)

*Second Lesson.*

AND when he could not overcome Onias, he gat him to Apollonius, the son of Thrases, who then was Governor of Cœlesyria and Phœnicia, and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the

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sacrifices was immeasurable; and that it was possible to bring all into the King's hand. Now, when Apollonius had showed him of the money whereof he was told, the King chose out Heliodorus, who was over his business, and sent him with a commandment to bring him the foresaid money. So forthwith Heliodorus took his journey, under colour of visiting the cities of Cœlesyria and Phœnicia, but, in deed, to fulfil the King's purpose.

*Second Responsory.*

Thou, O Lord of all, &c., (*p.* 711.)

*Third Lesson.*

AND when he was come to Jerusalem, and had been courteously received of the High Priest in the city, he told him what intelligence was given of the money, and declared wherefore he came; and asked if these things were so indeed. Then the High Priest told him that there was such money laid up, for the relief of widows and fatherless children; and that some of it belonged to Hyrcanus, son of Tobias, a man of great dignity, in that whereof that wicked Simon had given information,—but that the sum of it in all was four hundred talents of silver, and two hundred of gold. And that it was altogether impossible that such wrong should be done unto them that had committed it to the [holiness of the] place and to the Temple, whose Majesty and Sanctity are honoured over all the world.

*Third Responsory.*

Open Thine eyes, &c., (*p.* 712.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (iii. 23.)

NEVERTHELESS, Heliodorus executed that which was decreed, now as he was then present himself, with his guard, about the treasury. But the Spirit of the God of all power caused a great apparition, so that all that presumed to obey his commands were astonished at the power of God, and fainted, and were sore afraid. For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering; and he ran fiercely and smote at Heliodorus with his fore-feet. And it seemed that he that sat upon the horse had complete harness of gold.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

MOREOVER, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him [Heliodorus] on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness; but they that were with him took him up, and put him into a litter, and took him away. Thus he that lately came with many footmen and guards into the said treasury, was carried out unable to help himself; and the power of God was manifestly acknowledged. And he by the power of God lay speechless, without any hope or health.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

SO the High Priest, suspecting that the King should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. And as the High Priest was praying, the same young men, in the same clothing, stood by the side of Heliodorus, and said: Give Onias the Priest thanks; insomuch as for his sake the Lord hath granted thee life. But, seeing that thou hast been scourged from God, declare unto all men the mighty works of God and His power. And, when they had spoken these words, they appeared no more.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

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*Should there be only four weeks in October, and the next Sunday be consequently the First Sunday of November, upon which the Book of Ezekiel is begun, upon the Thursday, Friday, and Saturday, hereafter immediately following, are read the Lessons from Second Maccabees assigned for the Sunday, Monday, and Tuesday of the Fifth Week of October, instead of the Lessons immediately hereafter given. Where, however, the reading of these Lessons is prevented (e.g. by the Feast of SS. Simon and Jude) they are for that year simply omitted.*

## Thursday.

### *Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (iv. 1.)

THIS Simon now, of whom we spake afore, having been a bewrayer of the money and of his country, slandered Onias, as if he had pushed on Heliodorus to this, and been the worker of these evils; thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. But when this hatred went so far that by some of Simon's faction murders were committed, Onias, seeing the danger of this contention, (and that Apollonius, as being the Governor of Cœlesyria and Phœnicia, did rage, and increase Simon's malice,) he went to the King—not to be an accuser of his countrymen, but seeking the good of all with whom he had to do.

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

FOR he saw that it was impossible that the State should continue quiet, and Simon leave his folly, unless the King did look thereunto. But after the death of Seleucus, when Antiochus, called "the Illustrious," took the kingdom, Jason, the brother of Onias, laboured underhand to be High Priest, promising unto the King by intercession three hundred and three-score talents of silver, and of other revenues eighty talents; beside this he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise and for the training up of youth, and to write them of Jerusalem by the name of "Antiochians."

*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

*Third Lesson.*

WHICH when the King had granted, and he had gotten into his hand the rule, he forthwith began to bring his own nation to the Greekish fashion. And the Royal privileges, granted by special favour, to the Jews, by the means of John, the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away, and, putting down the governments which were according to the Law, he brought up perverse customs.

*Third Responsory.*

Our enemies, &c., (*p.* 713.)

## Friday.

### *Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (v. 1.)

ABOUT the same time, Antiochus prepared his second voyage into Egypt. And then it happened that through all the city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horses in array, encountering and running one against another, with shaking of shields, and multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. Wherefore every man prayed that that apparition might turn to good.

*First Responsory.*

Be ye not afraid, &c., (*p.* 714.)

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*Second Lesson.*

BUT when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city. And they that were upon the walls being put back, and the city at length taken, Menelaus fled into the Castle. But Jason slew his own citizens without mercy; not considering that to get the day of them of his own nation would be a most unhappy day for him, but thinking they had been his enemies, and not his countrymen, whom he conquered. Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

*Second Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Third Lesson.*

IN the end therefore, he had an unhappy return, being accused before Aretas, the King of the Arabians, fleeing from city to city, detested of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt: thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: and he that had cast out many unburied had none to mourn for him, and was cast out unburied, and had neither funeral in a strange land, nor share in the sepulchre of his fathers.

*Third Responsory.*

Thine, O Lord, &c., (*p.* 714.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (vi. 1.)

BUT not long after this, King Antiochus sent an old man of Antioch to compel the Jews to depart from the laws of their fathers and of their God; and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and the [temple] in Gerizim,[1] [the temple] of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming-in of this mischief was sore and grievous to all: for the temple was filled with lewdness and revelling by the Gentiles, and dalliers with harlots; who had to do with women within the circuit of the holy places, and brought in things that were not lawful.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

THE altar also was filled with profane things, which were forbidden by the Law. Neither were Sabbath-Days kept, nor the ancient Feasts observed, nor did any man plainly profess himself to be a Jew. And in the day of the King's birth they were brought by bitter constraint to the sacrifices; and when the feast of Bacchus was kept, they were compelled to go in procession to Bacchus, crowned with ivy. Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of the Ptolemies, that they should observe the same fashions against the Jews, that they might sacrifice: and whoso would not conform themselves to the manners of the Gentiles, they should put to death. Then might a man have seen misery.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

FOR there were two women brought who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. And others that had run together into caves near by, to keep the Sabbath-Day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves, for the honour of

[1] I.e. the heretical temple of the Samaritans.

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the sacred day. Now I beseech those that read this book that they be not discouraged for these calamities, but that they judge these punishments not to be for destruction, but for a chastening of our nation.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

VESPERS.

*Antiphon at the Song of the Blessed Virgin.* Thine, O Lord, is the power; * the kingdom is Thine. Thou art high above all the heathen; grant peace in our time, O Lord.

*Prayer of the ensuing Sunday.*

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## Fifth Sunday of October.

*The Fifth Lord's Day of October.*

MATTINS.

FIRST NOCTURN.

*Note. The Lessons here assigned for Sunday, Monday, and Tuesday, are to be preferred to those assigned for Wednesday, Thursday, Friday, and Saturday. They are therefore to be read, one after another, upon the first three days of this week upon which the Lessons are according to the Season, the others being omitted, if necessary.*

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (vi. 18.)

THEREFORE Eleazar, one of the principal scribes, an aged man and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he, choosing rather to die gloriously than to live abominably, came of his own accord to the torment. And when he saw how that it behoved to come, bearing all things patiently, he was resolved not to taste, for the love of life, such things as are unlawful. But they that stood by, moved with cruel compassion, for the sake of the old friendship that they had with the man, took him aside and besought him that flesh might be brought such as was lawful for him to use, and to make as if he did eat of the flesh of the sacrifice commanded by the King, that in so doing he might be delivered from death. So because of the old friendship that they had with the man, they did him this kindness.

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

BUT he began to consider the excellency that became his age and his ancient years, and the honour wherein from his birth he had continued even unto grey hairs, and the honesty of his conversation from a child, and he answered straightway according to the commandments of the holy Law given by God, that he willed rather to be sent to the grave. For it becometh not our age, said he, to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they, through mine hypocrisy and [desire to live] in this corruptible life a little longer, should be deceived, and I get a stain to mine old age and make it abominable. For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth; and leave a notable example to such as be young, by willingly and courageously dying a seemly death for the most honourable and holy laws. And when he had said these words, immediately he was haled to death.[1]

*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

*Third Lesson.* (vii.)

IT came to pass also that seven brethren with their mother were taken, and compelled by the King against the Law to taste swine's flesh, and were tor-

[1] He was lashed to death.

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mented with scourges and whips. But one of them, who was the first, said thus: What wouldest thou ask or learn of us? We are ready to die, rather than to transgress the laws which God gave unto our fathers. Then the King, being in a rage, commanded pans and caldrons of brass to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to tear off the skin of his head, and to cut off the ends of his hands and feet, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire and to be fried in the pan, and while he was a long while suffering therein, the remainder exhorted one another, with the mother, to die manfully.

*Third Responsory.*

Our enemies, &c., (*p.* 713.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Gregory of Nazianzus, [Patriarch of Constantinople.] (*20th. On the Maccabees.*)

ELEAZAR was the first-fruits of those who suffered before the coming of Christ, even as Stephen was the first-fruits of those who suffered after that coming. He was a Priest and an Elder, grey in years, and grey also in wisdom. Once he had sacrificed and prayed for the people, but now the time came when he offered himself to God as a burnt sacrifice without blemish, a peace-offering for all the people, a blessed beginning in that struggle whereunto his words and his silence were alike their exhortation. He presented likewise the bodies of seven children, the offspring of his teaching, "a living sacrifice, holy, acceptable unto God," (Rom. xii. 1,) an oblation more glorious and more pure than any legal offering; for to give the father credit of his children is most meet and right.

*Fourth Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Fifth Lesson.*

THERE stood the noble and high-minded lads, the gallant sons of a noble mother, the glorious champions of the truth, men to whom the epoch of Antiochus was an anachronism, true disciples of the Law of Moses, straitest of the observers of the rites of their forefathers, in that seven-fold tale which the Hebrews bless, and which is hallowed and worshipful through the reckoning of Sabbath,—there they stood, with one longing, and one aim, looking to one road to life, even to receive death for God's sake,—there they stood, brethren in soul not less than in body, only covetous one of the other's death. O what a mystery! They snatched at agony as at treasure, and perilled themselves for the teaching of the Law, with no more fear for what was before than regret for what was behind. Their dread was but one, even lest any should go uncrowned, lest brother should be unwillingly parted from brother, and be saved from the torment of the conflict to gain a disastrous victory.

*Fifth Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Sixth Lesson.*

THERE stood the brave and noble mother, burning with love of her children and of God, with her heart rent as few human hearts are riven. Her agony was not so much on account of the tortures which her children suffered, as from fear lest they should shrink therefrom. She yearned not more over those who left this life than she prayed that they who were left might join them; her anxiety was for the living rather than for the dead. The living were still contending, the dead had safely left the field; concerning the living she was straitened in not knowing how God would receive them, the dead she knew that God had joined unto Himself.

*Sixth Responsory.*

Thine, O Lord, &c., (*p.* 714.)

THIRD NOCTURN.

*Seventh Responsory.*

The sun shone, &c., (*p.* 712.)

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*Eighth Responsory.*

One seraph cried, &c., (*p.* 568.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (vii. 7.)

SO when the first was dead after this manner, they brought the second to make him a mocking-stock; and when they had pulled off the skin of his head with the hair, they asked him if he would eat before he were punished throughout every member of his body. But he answered in the language of his fathers, and said: No. Wherefore he also received the next torment in order, as the former did; and when he was at the last gasp, he said: Thou indeed, thou devil, takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, in the resurrection unto life everlasting. After him was the third made a mocking-stock, and when he was required he put out his tongue, (and that right soon,) and held forth his hands manfully, and said courageously: These I had from heaven, but for the sake of God's laws I despise them, from Whom I wait to receive them again. Insomuch that the King, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

*First Responsory.*

Judas said, &c., (*p.* 710.)

*Second Lesson.*

NOW, when this man was dead also, they tormented and mangled the fourth in like manner. So, when he was ready to die, he said thus: It is good, being put to death by men, to look for hope from God, to be raised up again by Him; as for thee, thou shalt have no resurrection to life. Afterward, they brought the fifth also and mangled him. Then looked he unto [the King] and said: Corruptible as thou art, thou hast power over men, and dost what thou wilt; yet think not that our nation is forsaken of God. But abide awhile, and thou shalt behold His great power, how He will torment thee and thy seed. After him also they brought the sixth; who, being ready to die, said: Be not deceived without cause; for we suffer these things of ourselves, having sinned against our God, therefore marvellous things are done unto us; but think not, thou that takest in hand to strive against God, that thou shalt escape unpunished.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

BUT the mother was marvellous above all, and worthy of honourable memory, for, when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in God; yea, she exhorted every one of them in the language of her fathers, filled with wisdom, and stirring up her womanish thoughts with a manly spirit, she said unto them: I cannot tell how ye came into my womb, for I neither gave you breath nor soul nor life, neither was it I that formed the members of any one of you; but doubtless the Creator of the world, Who formed the generation of man, and found out the beginning of all things, will also of His own mercy give you breath and life again, as ye now regard not your own souls for His laws' sake.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (vii. 24.)

NOW Antiochus, thinking himself to be despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him both a rich and a happy man, and

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that also he would take him for his friend, and trust him with affairs, if he would turn from the laws of his fathers. But when the young man would in no case hearken unto him, the King called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she, bowing herself toward him, laughing the cruel tyrant to scorn, said in the language of her fathers: O my son, have pity upon me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

*First Responsory.*

This is a lover, &c., (*p.* 711.)

*Second Lesson.*

I BESEECH thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise: so may it come that thou shalt fear not this tormentor, but be worthy of thy brethren; take thy death, that I may receive thee again in mercy with thy brethren. Whilst she was yet speaking these words, the young man said: Whom wait ye for? I will not obey the King's commandment, but I will obey the commandment of the Law, that was given unto us by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer because of our sins. And though the Lord our God be angry with us a little while for our chastening and correction, yet shall He be at one again with His servants.

*Second Responsory.*

Thou, O Lord of all, &c., (*p.* 711.)

*Third Lesson.*

BUT thou, O godless man, and of all others most wicked, be not lifted up with vain hopes, lifting up thine head against His servants. For thou hast not yet escaped the judgment of Almighty God, Who seeth all things. For my brethren, who have suffered a short pain, are dead under the covenant of everlasting life; but thou, through the judgment of God, shalt receive a just punishment for thy pride. But I, as my brethren, offer up my life and body for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation, and that thou by torments and plagues mayest confess that He alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease. Then the King, being in a rage, handled him worse than all the rest, taking it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after her sons, the mother was put to death.

*Third Responsory.*

Open Thine eyes, &c., (*p.* 711.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (viii. 10.)

SO Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the King was to pay to the Romans; wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have four score and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty. Now, when word was brought unto Judas, he imparted unto those Jews that were with him, that Nicanor was coming. And some of them were fearful, and distrusted the justice of God, and fled; others sold all that they had left, and withal besought the Lord to deliver them from the wicked Nicanor.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

SO Maccabæus called his men together, unto the number of seven



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thousand, that were with him, and exhorted them not to yield to the enemy, nor to fear the great multitude of the enemy that came wrongfully against them, but to contend bravely, setting before their eyes the injury that these men had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their fore-fathers. "For they," said he, "trust in their arms and boldness; but our confidence is in the Almighty Lord, Who, at a beck, can cast down both them that come against us, and also all the world." Moreover, he recounted unto them what helps from God had been given unto their fore-fathers, and how under Sennacherib an hundred four score and five thousand perished.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

THUS when he had made them bold with these words, and ready to die for their laws and their country, he divided his army into four parts, and appointed his brethren leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Thereunto also, Esdras read unto them the holy book, and there was given unto them the watch-word of "The help of God," and then, himself, leading the first band, joined battle with Nicanor. And by the help of the Almighty, they slew above nine thousand men, and wounded and maimed the most part of Nicanor's host, and so put them to flight. So they took the money of them that came to buy them, and pursued them on all hands; but, lacking time, they returned; for it was the day before the Sabbath, and therefore they would no longer pursue them. So when they had gathered their armour and spoils together, they occupied themselves about the Sabbath, yielding praise to the Lord, Who had delivered them that day, causing mercy to begin to distil upon them. And after the Sabbath, they gave part of the spoils to the maimed, and orphans, and widows, and divided the residue among themselves and their servants.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (ix. 1.)

ABOUT that time came Antiochus with dishonour out of the country of Persia. For he had entered the city called Persepolis, and went about to rob the temple, and oppress the city; whereupon the multitude running to arms, they were put to flight; and so it happened that Antiochus, being put to flight, returned with shame. Now, when he came to Ecbatane, he heard news of what had happened to Nicanor and Timothy. Then, swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee; therefore commanded he that his chariot should be driven without ceasing, to despatch the journey, the judgment from heaven now following him; for he had spoken proudly in this sort—"that he would come to Jerusalem, and make it a common burying place of the Jews."

*First Responsory.*

The Lord open, &c., (*p.* 713.)

*Second Lesson.*

BUT the Lord God of Israël, Who seeth all, smote him with an incurable and invisible plague. For, as soon as he had spoken these words, a fearful pain of the bowels came upon him, and sore torments of the inner parts—and that most justly, for he had tormented other men's bowels with many and strange torments. Howbeit, he nothing at all ceased from his spite. But still filled with pride, breathing out fire in his rage against the Jews, and commanding to hasten the matter, it came to pass that he fell down from his chariot, carried violently, so that, having a sore fall, all the members of his body were much pained.

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*Second Responsory.*

The Lord hear, &c., (*p.* 713.)

*Third Lesson.*

AND thus, he that, a little afore, thought that he might command the waves of the sea, (so proud was he beyond the condition of men,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a litter, showing forth in his own person the manifest power of God; so that the worms rose up out of the body of this wicked man, and, whiles he lived in torments, his flesh fell away, and the filthiness of his smell was noisome to all the army; and the man that thought a little afore, he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

*Third Responsory.*

Our enemies are gathered, &c., (*p.* 713.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (x. 1.)

NOW Maccabæus and his company, the Lord keeping them, recovered the Temple and the city; and the altars which the heathen had built in the open street, and also the chapels, he pulled down. And having cleansed the Temple, they made another Altar, and, striking stones, they took fire out of them, and offered sacrifices after two years, and set forth incense, and lights, and shew-bread. When that was done, they fell flat down upon the earth, and besought the Lord that they might come no more into such troubles; but, if they sinned any more against Him, that He Himself would chasten them with mercy, and that they might not be delivered unto the barbarous and blasphemous nations. Now upon the same day that the strangers profaned the Temple, on the very same day it was cleansed again, even the five-and-twentieth day of the month which is called Casleu.

*First Responsory.*

Be ye not afraid, &c., (*p.* 714.)

*Second Lesson.* (24.)

NOW Timothy, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and collected horsemen out of Asia, came as though he would take Jewry by force of arms. But when he drew near, Maccabæus and they that were with him, prayed unto the Lord, and sprinkled earth upon their heads, and girded their loins with sack-cloth, and fell down at the foot of the Altar, and besought Him to be merciful to them, and to be an Enemy to their enemies, and an Adversary to their adversaries, as the Law declareth. So, after the prayer, they took their weapons, and went on farther from the city; and when they drew near to their enemies, they stopped.

*Second Responsory.*

The heathen are assembled, &c., (*p.* 714.)

*Third Lesson.*

NOW, the sun being newly risen, they joined both together, the one part having, together with their valour, their refuge also unto the Lord, for a pledge of their success and victory, the other side making their rage leader of their battle. But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, leading the Jews; and two of them took Maccabæus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies, so that, being confounded with blindness, and full of trouble, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen. As for Timothy himself, he fled into a very strong hold, called Gazara, where Chereas was Governor.

*Third Responsory.*

Thine, O Lord, &c., (*p.* 714.)



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## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Second Book of Maccabees (xv. 7.)

BUT Maccabæus had ever sure confidence that God would help him. Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory which should come unto them from the Almighty. And so comforting them out of the Law and the Prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful; and when he had stirred up their minds, he showed them the falsehood of the heathen, and their breach of oaths. Thus he armed every one of them, not so much with defence of shields and spears, as with good and comfortable words, and, [beside that,] he told them a dream worthy to be believed, whereby he rejoiced all of them.

*First Responsory.*

The sun shone, &c., (*p.* 712.)

*Second Lesson.*

AND this was his vision: That Onias, who had been High Priest, a virtuous and a good man, reverend in guise, gentle in conversation, well-spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews. This done, in like manner there appeared an aged man and exceeding glorious, and of a wonderful and excellent majesty about him. Then Onias answered, saying: This is a lover of the brethren, and of the people of Israël; this is one who prayeth much for the people, and for all the Holy City, to wit, Jeremiah the Prophet of God. Whereupon Jeremiah held forth his right hand and gave to Judas a sword of gold, and said: Take this holy sword, a gift from God, with the which thou shalt fell the adversaries of my people Israël.

*Second Responsory.*

They decked the fore-front, &c., (*p.* 710.)

*Third Lesson.*

THUS being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined to set upon them, and manfully to try the matter by conflict, because the Holy City and the Temple were in danger. For the care they took for their wives and their children, their brethren and kinsfolks, was in least account with them, but the greatest and principal fear was for the holy Temple. Also, they that were in the city took not little care for them that were gone to the conflict.

*Third Responsory.*

They praised the Lord, &c., (*p.* 711.)

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## NOVEMBER.

## First Sunday of November.

*The First Lord's Day of November.*

*Antiphon at the Song of the Blessed Virgin, on the preceding Saturday evening.* I saw the Lord sitting upon a throne high and lifted up, * and the whole earth was full of His glory, and His train filled the Temple.

*Prayer of the ensuing Sunday.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of the Prophet Ezekiel[1] (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month,[2] in the

[1] He was, says St. Jerome, a Priest who was carried captive to Babylon along with King Jehoiachim, and prophesied in Chaldæa at the same time that Jeremiah was prophesying in Judæa. The Martyrology (April 10) says that "he was slain at Babylon by the Judge of the Israëlite people, because he rebuked him for idolatry, and was buried in the sepulchre of Shem and Arphaxad, the forefathers of Abraham, whither many use to resort to pray."

[2] The year is supposed by Abp. Kenrick to be reckoned from the beginning of the reign

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fifth day of the month, as I was among the captives by the river of Chebar,[1] that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.[2]

*First Responsory.*

[3]I saw the Lord sitting upon a throne high and lifted up, and the whole earth was full of His glory, and His train filled the Temple.

*Verse.* Above it stood the Seraphim: each one had six wings.

*Answer.* And His train filled the Temple.

*Second Lesson.*

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

*Second Responsory.*

Look down, O Lord, from the dwelling-place of Thine holiness, and take thought for us. [4]O my God, incline Thine ear, and hear. Open Thine eyes, and behold our desolation.

*Verse.* [5]Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock.

*Answer.* Open Thine eyes, and behold our desolation.

*Third Lesson.*

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

*Third Responsory.*

[6]Consider, O Lord, how that the city sitteth solitary that was full of riches; how is she become as a widow, she that was great among the nations; she hath

of Nabopolassar, father of Nebuchadnezzar, but he mentions that St. Jerome thinks the thirtieth year of the Prophet's life is meant. See also Lesson VI. this day. "It is believed to be the year 595 B.C." If the Jewish civil year is meant, January is about the date; if the ecclesiastical, June. But if the year be of the Prophet's life, why not the month also? The Targum, however, is quite different, and very curious: "And it came to pass thirty years after that Hilkiah the High Priest had found the Book of the Law in the house of the sanctuary, in the court, under the porch, in the middle of the night, after the setting of the moon, in the days of Josiah the son of Amon, King of the tribe of the house of Judah, in the month of Tammuz, upon the fifth day of the month, the Prophet said: As I was among the captives by the river of Chebar, the heavens were opened, and I saw in a vision of prophecy which rested upon me, a vision of the glory of the majesty of the Eternal: in the fifth day of the month, which was the fifth year of King Jehoiachim's captivity: the word of prophecy from the presence of the Eternal came upon Ezekiel, the son of Buzi, the Priest, in the land of Israël. Again a second time spake He with him in a province of the land of the Chaldees, by the river Chebar, and the spirit of prophecy from the presence of the Eternal rested there upon him. And I looked, and behold, &c. &c." (Walton's Polyglott.)

[1] "The Chaboras . . . . empties into the Euphrates a little above Thapsacus."

[2] So Abp. Kenrick, who adds, "Some take it to mean golden ore." LXX. and Vulgate, electrum, by which Gesenius understands them to mean, as he also understands the Hebrew, a polished metal. Cf. Apoc. i. 15.

[3] Isa. vi. 1, 2. [4] Dan. ix. 18. [5] Ps. lxxix. 2. [6] Lam. i. 1, 2.

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none to comfort her, save Thee, O our God!

*Verse.* She weepeth sore in the night, and her tears are on her cheeks.

*Answer.* She hath none to comfort her, save Thee, O our God!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* She hath none to comfort her, save Thee, O our God!

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Prophet Ezekiel written by Pope St. Gregory [the Great.] (*Bk.* i. *Hom.* 2.)

IT is the use of the Prophetic writers first to give name, date, and place, and then to begin to unfold the mysteries of the prophecy; thus, to give certainty of trustworthiness, a foundation is laid before, and afterward the fruits of the Spirit are set forth by signs and in figures. Thus Ezekiel saith concerning the date: "And it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month." And to show the place, he addeth further: "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God." Then he defineth the time even more exactly, saying: "In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity." And he who had thus clearly indicated his individuality, goeth on farther to state his kin, saying: "The word of the LORD came unto Ezekiel, the son of Buzi, the Priest."

*Fourth Responsory.*

[1]I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, to praise the name of the Lord.

*Verse.* They shall proclaim My might unto the nations, and declare My glory unto the Gentiles.

*Answer.* Which shall never hold their peace day nor night, to praise the name of the Lord.

*Fifth Lesson.*

BUT the first question which meeteth us is, Wherefore doth the Prophet, having hitherto said nothing, begin with the words: "*And* it came to pass in the thirtieth year?" Now, this word "*And*" is a conjunction, and we know that it is so called because it conjoineth that which cometh after it with that which goeth before it. Wherefore, then, doth he who hath hitherto been silent, commence by "*And*," when there is nothing going before for the conjunction to join to that which cometh after? To explain this, we must consider that our senses perceive only things bodily, while those of Prophets perceive also things ghostly, and to them things exist which to our ignorance seem not to do so. Hence it cometh that in the mind of a Prophet, things outer and things inner are so joined that he seeth both together, and the word which he heareth within him and that which he uttereth come together.

*Fifth Responsory.*

Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might. O Lord God of Israël, deliver them that cry unto Thee.

*Verse.* [2]Deliver us also according to Thy marvellous works, and give glory to Thy Name.

*Answer.* O Lord God of Israël, deliver them that cry unto Thee.

*Sixth Lesson.*

IT appeareth plainly therefore, that he which had hitherto been silent, beginneth by the words, "*And* it came to pass in the thirtieth year," because his first utterance was but the continuation of something to which he had already been listening in his own mind. The words which he spoke were merely a continuation of the vision already going on within, and therefore the first are, "*And* it came to pass." His language is framed as though his inner revelation had been an open one. That it was in the thirtieth year[3] that the word of the Lord came unto Ezekiel, causeth us to

[1] Isa. lxii. 6. [2] Dan. iii. 43.

[3] St. Gregory apparently takes for granted that the thirtieth year of the Prophet's life is meant.

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remark that in the ordinary use of human understanding, men receive not a call to teach until they be of full age. Hence also even the Lord Himself, when He sat in the Temple in the midst of the doctors, in the twelfth year of His age, was pleased to be found, not teaching, but hearing them and asking them questions. (Luke ii. 46.)

*Sixth Responsory.*

[1]We looked for peace, and it came not; we asked for good, and behold trouble. We acknowledge, O LORD, our wickedness. [2]Forget us not for ever.

*Verse.* [2]O Lord [our God] we have sinned, we have done ungodly, we have dealt unrighteously in all Thine ordinances.

*Answer.* Forget us not for ever.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Forget us not for ever.

THIRD NOCTURN.

*Seventh Responsory.*

Blessed is the people whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

*Verse.* [4]Blessed is the nation whose God is the LORD, and the people whom He hath chosen for His own inheritance.

*Answer.* Whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (ii. 2.)

AND I heard Him That spake unto me. And He said unto me: Son of man, I send thee to the children of Israël, to a rebellious nation, that hath rebelled against Me. They and their fathers have broken My covenant even unto this very day. And they are impudent children, and stiff-hearted, unto whom I do send thee, and thou shalt say unto them: Thus saith the Lord GOD:[5] and they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a Prophet among them.

*First Responsory.*

[6]He hath redeemed His people, and ransomed them; therefore they shall come and sing in the height of Zion, and shall rejoice in the goodness of the LORD, for wheat, and for wine, and for oil; [7]and they shall hunger no more.

*Verse.* And their soul shall be as a watered garden.

*Answer.* And they shall hunger no more.

*Second Lesson.*

AND thou, son of man, be not afraid of them, neither be afraid of their words, though unbelievers and rebels be with thee, and thou dost dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, for it is a rebellious house. And thou shalt speak My words unto them, whether they will hear or whether they will forbear; for they are most rebellious.

*Second Responsory.*

[8]I am straitened on every side, and know not what to choose. It is better for me to fall into the hands of men, than to sin against the law of my God.

*Verse.* For if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

*Answer.* It is better for me to fall into the hands of men, than to sin against the law of my God.

*Third Lesson.*

BUT thou, son of man, hear what I say unto thee, and be not thou rebellious, like that rebellious house; open thy mouth, and eat that I give thee. And I looked, and, behold, an hand was sent unto me, and therein was a roll of a book; and he spread it before me.

[1] Jer. viii. 15. [2] Cf. Lam. v. 20. [3] Baruch ii. 12. [4] Ps. xxxii. 12.
[5] The Name. [6] Jer. xxxi. 11, 12. [7] Apoc. vii. 16. [8] Dan. xiii. 22, 23.

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And it was written within and without, and there was written therein lamentations, and mourning, and woe.

*Third Responsory.*

[1]The Lord hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me.

*Verse.* [2]God hath sent forth His mercy and His truth, [and delivered] my soul from among the lions' whelps.

*Answer.* They have not hurt me; forasmuch as before Him innocency was found in me.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They have not hurt me; forasmuch as before Him innocency was found in me.

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (iii. 1.)

MOREOVER, He said unto me: Son of man, eat that thou findest; eat this roll, and go—speak unto the children of Israël. So I opened my mouth, and He caused me to eat that roll. And he said unto me: Son of man, let thy belly eat, and thy bowels be filled with this roll that I give thee. Then did I eat it; and it was in my mouth as honey, for sweetness. And He said unto me: Son of man, get thee unto the house of Israël, and speak with My words unto them.

*First Responsory.*

Before the face of Thine anger, O God, the whole earth is troubled; but Thou, O Lord, have mercy, and make not an end utterly.

*Verse.* [3]O LORD our Ruler, how excellent is Thy Name in all the earth!

*Answer.* But Thou, O Lord, have mercy, and make not an end utterly.

*Second Lesson.*

FOR thou art not sent to a people of an hard speech and of a strange language, but to the house of Israël; not to many people of an hard speech and of a strange language, whose words thou canst not understand: surely, if thou hadst been sent unto them, they would have hearkened unto thee. But the house of Israël will not hearken unto thee, for they will not hearken unto Me. For all the house of Israël are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, and as a flint have I made thy countenance; fear them not, neither be dismayed at their looks, for they are a rebellious house.

*Second Responsory.*

Fence Thou this city, O Lord, and let Thine angels keep the walls thereof. O Lord, hearken unto Thy people with mercy.

*Verse.* O Lord, let Thine anger be turned away from Thy people, and from Thine holy city.

*Answer.* O Lord, hearken unto Thy people with mercy.

*Third Lesson.*

MOREOVER, He said unto me: Son of man, all my words that I shall speak unto thee, receive in thine heart and hear with thine ears. And, go—get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them: Thus saith the Lord GOD:[4]—whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me the voice of great rushing, [saying:] Blessed be the glory of the LORD from His place!—also the noise of the wings of the living creatures that touched one another, and the noise of the wheels following the living creatures, and the noise of a great rushing.

*Third Responsory.*

O Lord God! have mercy upon [5]the sinful nation, upon the people laden with iniquity.

*Verse.* Let it repent Thee concerning the transgression of Thy people.

*Answer.* The people laden with iniquity.

[1] Dan. vi. 22. [2] Ps. lvi. 5. [3] Ps. viii. 1. [4] The Name. [5] Cf. Isa. i. 4.

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*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The people laden with iniquity.

## Wednesday.

### *Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (vii. 1.)

MOREOVER, the word of the LORD came unto me, saying: Also thou, son of man, thus saith the Lord GOD[1] unto the land of Israël: An end, the end, is come upon the four quarters of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the LORD.

*First Responsory.*

[2]I will show thee, O man, what is good, and what doth the LORD require of thee, but to do justice and judgment, and to walk humbly with thy God?

*Verse.* [3]Trust in the LORD, and do good, and dwell in the land.

*Answer.* Do justice and judgment, and walk humbly with thy God.

*Second Lesson.*

THUS saith the Lord GOD:[1] An evil, an only evil, behold, is come. An end is come, the end is come. It awaketh against thee. Behold, it is come. The ruin is come unto thee, O thou that dwellest in the land! The time is come, the day of slaughter is near, and not the joyful songs of the mountains.[4] Now will I shortly pour forth My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity, but I will recompense thee according to thy ways, and thine abominations shall be in the midst of thee. And ye shall know that I am the LORD, That smiteth.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

BEHOLD, the day, behold, it is come! The ruin is gone forth. The rod hath blossomed. Pride hath budded. Violence is risen up into a rod of wickedness. None of them shall remain; none of their people; not a sound of them; and there shall be no rest for them. The time is come; the day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which he hath sold, although they were yet alive.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Thursday.

### *Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xiii. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the prophets of Israël, that prophesy; and say thou unto them that prophesy out of their own hearts: Hear ye the word of the LORD: thus saith the Lord GOD:[1] Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. O Israël! thy prophets are like the foxes in the deserts. Ye have not gone up into the breach,[5] neither made up the wall for the house of Israël, to stand in the battle in the

[1] The Name. [2] Micah vi. 8. [3] Ps. xxxvi. 3.
[4] I.e. a very different state of things to the mountains ringing with joyful songs of the vintage, &c.
[5] So the Hebrew. Lat. lit. "gone up to face"—i.e. the besiegers.

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day of the LORD. They are vanity, and divine lies, saying: The LORD saith:—when the LORD hath not sent them: and they [have made others to] hope that they would confirm the word.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

HAVE ye not seen a vain vision? And have ye not spoken a lying divination? Whereas ye say: The LORD saith it:—albeit I have not spoken. Therefore, thus saith the Lord GOD:[1] Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.[1] And Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israël, neither shall they enter into the land of Israël. And ye shall know that I am the Lord GOD.[1] Even because they have seduced My people, saying: Peace:—and there was no peace—and one built up a wall, and, lo, others daubed it with untempered mortar—

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

SAY unto them which daub it with untempered mortar, that it shall fall. There shall be an overflowing shower, and I will cause great hailstones to fall, and a stormy wind to rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it? Therefore thus saith the Lord GOD:[1] I will even rend it with a stormy wind in My fury, and there shall be an overflowing shower in Mine anger, and great hailstones in My wrath, to consume it. So will I break down the wall that ye have daubed with untempered mortar.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezeziel (xv. 1.)

AND the word of the LORD came unto me, saying: Son of man, what is the vine-tree more than any other tree of the wood, which is among the trees of the forest? Shall wood be taken thereof, to do any work? Or will men take a pin of it, to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned into ashes. Is it meet for any work? Behold, when it was whole, it was meet for no work—how much less shall it be meet yet for any work, when the fire hath devoured and burnt it up?

*First Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Second Lesson.*

THEREFORE, thus saith the Lord GOD:[1] As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set My face against them: they shall go out from one fire, and another fire shall devour them. And ye shall know that I am the LORD, when I set My face against them, and I will make the land pathless and desolate, because they have still gone on stubbornly in their transgression, saith the Lord GOD.[1]

*Second Responsory.*

Hedge us about, &c., (*p.* 740.)

*Third Lesson.* (xvi.)

AGAIN the word of the LORD came unto me, saying: Son of man, cause Jerusalem to know her abominations, and say: Thus saith the Lord GOD[1] unto Jerusalem: Thy root, and thine up-growing are of the land of Canaan; thy father was an Amorite, and

[1] The Name.

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thy mother an Hittite. And, as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to better thee, nor salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

*Third Responsory.*

We looked for peace, &c., (*p.* 741.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xix. 1.)

MOREOVER, take thou up a lamentation for the princes of Israël, and say: Why did thy mother the lioness[1] lie down among lions, and nourish her whelps among young lions? And she brought up one of her whelps;[2] and it became a lion; and it learnt to catch the prey, and to devour men. The nations also heard of him, and took him, at the cost of their own wounding, and brought him with chains into the land of Egypt. And when she saw that she was waxen feeble, and that her hope was lost, then she took another of her whelps,[3] and made him a lion. And he went up and down among the lions, and he became a lion, and learned to catch the prey, and to devour men; he learnt how to make widows, and to lay waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

*First Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Second Lesson.*

THEN the nations set against him on every side from the provinces, and spread their net over him, and with their wounding he was taken. And they put him into a cage, and brought him in chains to the King of Babylon; and they cast him into an hold, that his voice should no more be heard upon the mountains of Israël.

Thy mother was like a vine in thy blood,[4] planted by the waters; she was fruitful and full of branches by reason of many waters. And she had strong rods, for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height, with the multitude of her branches.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

BUT she was plucked up in fury, she was cast down to the ground, and the hot wind dried up her fruit; her strong rods were broken and withered; the fire consumed her. And now she is planted in the wilderness, in a pathless and thirsty land. And fire is gone out of a rod[5] of her branches, which hath devoured her fruit; so that she hath no strong rod, to be a sceptre to rule. This is a lamentation and shall be for a lamentation.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

*If November have only four weeks, then the following Week is the one omitted, the Third, Fourth, and Fifth, taking the place of the Second, Third, and Fourth. In this case, therefore, the Antiphon at the Song of the Blessed Virgin on the Saturday evening before the Third Sunday would be* "Hedge us about, &c.," (*p.* 751.)

[1] Jerusalem, giving birth to her Royal Princes, in the midst of the neighbouring princes. (Abp. Kenrick.)

[2] Jehoahaz. (Third Lesson. Wednesday in Eleventh Week after Pentecost, p. 645.)

[3] "Jehoahaz dying in Egypt, the hope of maintaining the kingdom seemed to vanish . . . Jehoiakim, when twenty-five years of age, was put upon the throne." (Thursday, Eleventh Week after Pentecost, p. 645.)

[4] "The juice of the vine is thought to be meant."

[5] "The faithlessness of Zedekiah provoked the entire overthrow of the Royal power."

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## Second Sunday of November.

*The Second Lord's Day of November.*

*Antiphon at the Song of the Blessed Virgin on the preceding Saturday.* Consider, O Lord, how that the city is become desolate * that was full of riches; she doth sit sorrowful that was great among the nations; she hath none to comfort her, save Thee, O our God!

*Prayer of the ensuing Sunday.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xxi. 1.)

AND the word of the LORD came unto me, saying: Son of man, set thy face toward Jerusalem, and drop thy word toward the Holy Places, and prophesy against the land of Israël. And say to the land of Israël: Thus saith the LORD: Behold, I [illegible] against thee, and will draw forth My sword out of his sheath, and will cut [illegible] from thee the righteous and the wicked. Seeing then that I cut off from thee the righteous and the wicked, therefor. shall My sword go forth out of his she. 'h against all flesh, from the South to the North, that all flesh may know that I, the LORD, have drawn forth My sword out of his sheath, not to return any more.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

SIGH therefore, thou son of man, with the breaking of thy loins,[1] and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou?—that thou shalt answer: For the tidings; because it cometh, and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water—Behold, it cometh, and shall be brought to pass, saith the Lord GOD.[2] Again, the word of the LORD came unto me, saying: Son of man, prophesy and say: Thus saith the LORD God: Say—A sword, a sword is sharpened, and furbished. It is sharpened, to slaughter the victims; it is furbished, that it may glitter. Thou, that removest the sceptre of My son, hast cut down every tree.[3] And I have given it[4] to be furbished, that it may be handled. This sword is sharpened, and it is furbished, to give it into the hand of the slayer.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

CRY and howl, son of man, for it[4] shall be upon My people, it shall be upon all the Princes of Israël, that are fled. They are delivered up to the sword, with My people: smite therefore upon thy thigh. For it is tried, even to the overthrowing of the sceptre, so that it shall be no more,[5] saith the Lord GOD.[2] Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled, and let the sword of the slain be tripled. This is the sword of the great slaughter, that maketh them stand amazed, and faint in heart, and that multiplieth ruins.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

[1] As with the agony of a woman in child-bed. So Abp. Kenrick.

[2] The Name.

[3] St. Jerome: "Thou, O sword, that removest the sceptre," &c. Targum: "It is drawn out of the scabbard to make a bloody slaughter, it is sharpened to take revenge, for this, that the tribes of the house of Judah and of Benjamin were glad at the tribes of Israël, when they were removed for having served idols; and they themselves have gone back to stray after wooden dolls." LXX. "Sword! sword! be sharp and angry, to slaughter a slaughter; be sharp to glitter, ready to destroy; slaughter! ruin! cut down every tree!" —(Walton's Polyglott.)

[4] The sword.

[5] The sense of the Latin seems to be that the sword has been tried upon Judah as an instrument of chastisement and possible reformation, with a sternness which spared not even to destroy her Royal dignity for ever.

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Prophet Ezekiel, [written] by St. Jerome, Priest [at Bethlehem.] (*Bk.* vii. *on* Ez. xxi.)

IN the foregoing chapter it is written:—"Son of man, set thy face toward the way of Theman, and drop thy word toward Darom, and prophesy against the forest of the field of Nageb.[1] And say to the forest of Nageb: Hear the word of the LORD: Thus saith the Lord GOD: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from Nageb to Tsaphon shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I: Ah, Lord GOD! they say of me, Doth he not speak parables?" (xx. 46—49.) But now, as the people asked for something clearer, the Lord doth speak more openly that which He had uttered in what is diversely called metaphor, parable, or proverb: He showeth how that the forest of the field of Nageb, and Darom, and Theman, are figures of Jerusalem, and the Temple, and the Holy-of-Holies, and of all the land of Judah, and that by the flaming fire which should devour the forest, was to be understood that sword, which should be drawn out of the sheath, and should cut off from the land of Israël the righteous and the wicked. The righteous and the wicked are figured by the green tree and the dry tree. Whence also the Lord saith:—"If they do these things in a green tree, what shall be done in a dry?" (Luke xxiii. 31.)

*Fourth Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Fifth Lesson.*

THE first time He had said: "Set thy face toward the South, and drop thy word toward the South wind, and prophesy against the forest of the South." But forasmuch as this seemed dark, and the people knew not what the Prophet said, it is a second time stated more clearly that the forest of the South is Jerusalem; and all its unfruitful trees, unto whose roots the axe is being laid, are to be understood as figures of her inhabitants; and the fire to be kindled in it, to be interpreted the sword. A third time[2] is the Prophet commanded that when they should hold their peace, nor ask wherefore he prophesied thus, he should do that by which he should be questioned, and should answer that which the Lord had spoken.

*Fifth Responsory.*

Hedge us about, &c., (*p.* 740.)

*Sixth Lesson.*

"SIGH thou," He saith, "cry aloud, not softly nor only half sorrowfully, but with the breaking of thy loins, that thy groaning may come from the depth of thy bowels and from the bitterness of thy soul. And this shalt thou do before them. And when they shall ask thee wherefore thou art afflicted with such lamentation, and what evil hath befallen thee that thou groanest thus, thou shalt answer them with My word, saying: I lament, and am not able to hide the grief of mine heart, because that that which hath ever sounded in mine ears will indeed be fulfilled, and cometh, even the host of the wrathful Babylonians which threateneth you; and when it shall have come, and shall have made trenches all round about Jerusalem, then every heart shall melt, and all hands shall be feeble, and horror shall take hold of the minds of men, and none shall dare to withstand."

*Sixth Responsory.*

We looked for peace, &c., (*p.* 741.)

THIRD NOCTURN.

*Seventh Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

[1] The three foregoing Hebrew names are preserved by St. Jerome in the text. In his version of Ezekiel he translates them respectively, "the south," "the south-wind," and the "south field." So also the Vulgate. In the above translation the quotation is amplified, to clear the sense, which, as the actual text of the Breviary stands, is excessively obscure. Tsaphon means the north.

[2] Allusion perhaps to xxxvii. 15 et seq.

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## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiii. 1.)

AGAIN, the word of the LORD came unto me, saying: Son of man, speak to the children of thy people, and say unto them: When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman, if, when he seeth the sword come upon the land, he blow the trumpet and warn the people, then, whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

*First Responsory.*

He hath redeemed, &c., (*p.* 741.)

*Second Lesson.*

BUT if the watchman see the sword come, and blow not the trumpet, and the people be not warned—if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israël; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked: O wicked man, thou shalt surely die!—if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

NEVERTHELESS, if thou warn the wicked from his way, to turn from it,—if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israël: Thus ye speak, saying: If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them: As I live, saith the Lord GOD,[1] I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways!—for why will ye die, O house of Israël?

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiv. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the shepherds of Israël, prophesy, and say unto the shepherds: Thus saith the Lord GOD:[1] Woe be to the shepherds of Israël, that do feed themselves; should not the shepherds feed the flocks? Ye eat the milk, and ye clothe you with the wool, ye kill them that are fat,—but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

*First Responsory.*

Before the face, &c., (*p.* 742.)

*Second Lesson.*

AND My sheep were scattered, because there was no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the moun-

[1] The Name.

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tains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search, none, I say, did search after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD,[1] surely because My flock became a prey, and My sheep meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock—therefore, ye shepherds, hear the word of the LORD:

*Second Responsory.*

Fence thou this city, &c., (*p.* 742.)

*Third Lesson.*

THUS saith the Lord GOD:[1] Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; and I will deliver My flock from their mouth, that they may not be meat for them any more. For thus saith the Lord GOD:[1] Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day.

*Third Responsory.*

O Lord God! have mercy, &c., (*p.* 742.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xl. 1.)

IN the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the City[2] was smitten, in the self-same day, the hand of the LORD was upon me, and brought me thither. In the visions of God brought He me into the land of Israël, and set me upon a very high mountain, whereon was as the frame of a city turned toward the south; and He brought me thither.

*First Responsory.*

I will show thee, &c., (*p.* 743.)

*Second Lesson.*

AND, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed in his hand; and he stood in the gate. And this man said unto me: Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all the things that I shall show thee, for to the intent that they may be shown unto thee, thou art brought hither; declare all that thou seest, to the house of Israël.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

AND, behold, the wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, and an hand-breadth. So he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, that is, one threshold was one reed broad.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xli. 1.)

AFTERWARD, he brought me to the Temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the Tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits

[1] The Name.

[2] Jerusalem.

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on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits, and the door, six cubits, and the breadth of the door, seven cubits.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

SO he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the Temple; and he said unto me: This is the Holy of Holies. After, he measured the wall of the house, six cubits, and the breadth of the side, four cubits, round about the house on every side. And the sides, side to side, were twice thirty and three, and they projected above, entering by the wall of the house, in the sides round about, that they might have hold, and yet not touch the wall of the Temple.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

AND there was a broad passage round about, going up by winding-stairs; and it led into the upper loft of the Temple all round. Therefore was the Temple broader in the higher parts, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about, the foundations of the side chambers were a full reed, six great cubits; and the thickness of the wall for the side chamber without was five cubits, and the inner house was inside the side-chambers of the house.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xliii. 1.)

AFTERWARD, he brought me to the gate that looketh toward the East. And, behold, the glory of the God of Israël came from the way of the East; and His voice was like the voice of many waters, and the earth shined with His glory. And I saw the vision, according to the appearance which I saw, when He came to destroy the city; and the appearance was like the vision that I saw by the river Chebar. And I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the East. And the spirit took me up, and brought me into the inner court; and, behold, the house was filled with the glory of the LORD.

*First Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Second Lesson.*

AND I heard Him speaking unto me out of the house, and the man that stood by me said unto me: Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israël for ever, and My Holy Name, shall the house of Israël no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings, nor by their high places. They set their threshold by My threshold, and their posts by my posts, and the wall between Me and them; and they have defiled My Holy Name by their abominations that they have committed; wherefore, I have consumed them in Mine anger.

*Second Responsory.*

Hedge us about, &c., (*p.* 740.)

*Third Lesson.*

NOW, therefore, let them put away their whoredom, and the carcasses of their kings, far from Me; and I will dwell in the midst of them for ever. And thou, son of man, show the house to the house of Israël, and let them be ashamed of their iniquities; and let them measure the pattern, and be ashamed of all that they have done. Show them the form of the house, and the finishings of the building thereof, the goings-out thereof, and the comings-in thereof, and all the forms thereof, and

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all the ordinances thereof, and all the order thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

*Third Responsory.*

We looked for peace, &c., (*p.* 741.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Ezekiel (xlvii. 1.)

AFTERWARD, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house, Eastward. For the fore-front of the house stood toward the East; and the waters came down from under, by the right side of the house, to the south side of the Altar. Then brought he me out by the way of the gate Northward, and led me about the way without unto the outer gate, by the way that looketh Eastward; and, behold, there ran out waters on the right side.

*First Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Second Lesson.*

AND when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters,—[the waters were] to the ancles. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the knees. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the loins. Afterward, he measured a thousand; and it was a river that I could not pass over, for the waters were risen, a deep, quick river, that cannot be forded.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

AND he said to me: Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees, on the one side, and on the other. And he said unto me: These waters which issue out toward the sand-hills of the East, and go down into the flat country of the desert, shall go into the sea, and when they go forth into the sea, the waters shall be healed. And everything that liveth which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, after that these waters shall come thither, and that they shall be healed. And everything shall live whither the river cometh.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

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## Third Sunday of November.

*The Third Lord's Day of November.*

*Antiphon at the Song of the Blessed Virgin on the preceding evening.* Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might.

*Prayer of the ensuing Sunday.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of the Prophet Daniel (i. 1.)

IN the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, King of Judah, into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god. And the King spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israël, and of the King's seed, and of the princes, children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the King's Palace, whom they might teach the learning and the tongue of the Chaldeans.



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*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

AND the King appointed them a daily provision of his own meat, and of the wine which he drank, so nourishing them three years, that, at the end thereof, they might stand before the King. Now, among these, were the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the Prince of the eunuchs gave names; unto Daniel, the name of Belteshazzar; unto Hananiah, of Shadrach; unto Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank; therefore he requested of the Prince of the eunuchs that he might not defile himself. And God gave Daniel favour and kindness in the sight of the Prince of the eunuchs.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

AND the Prince of the eunuchs said unto Daniel: I fear my lord the King, who hath appointed your meat and your drink; for if he see your faces worse-liking than the other children which are of your sort, then shall ye make me endanger my head to the King. Then said Daniel to Melzar, whom the Prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink; then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the King's meat—and, as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children, which did eat the portion of the King's meat.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book addressed "To Virgins" by St. Athanasius, Pope [of Alexandria.] (*Bk.* ii.)

IF any should come and say unto thee, "Fast not so often, lest thou injure thine health," believe them not, neither listen to them. They are but the tools of the great enemy to suggest such a thing unto thee. Remember how it is written that when the three children, and Daniel, and the other lads, were led captives by Nebuchadnezzar King of Babylon, and it was commanded them to eat of his Royal table, and to drink of his wine, Daniel and those three children would not defile themselves with the King's table, but said unto the eunuch into whose keeping they had been given, "Give us of the fruits of the earth, and we will eat." And the eunuch answered them, "I fear my lord the King, who hath appointed your meat and your drink, lest perchance your faces should appear unto the King worse-liking than the other children, who are fed from his Royal table, and he should punish me."

*Fourth Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Fifth Lesson.*

THEN they said unto him: "Prove thy servants ten days, and give us herbs." And he gave them pulse to eat and water to drink; and, when he brought them in before the King, their countenances appeared fairer than all the children which did eat the portion of the King's meat. Seest thou what fasting doth? It healeth diseases, it drieth up the humours of the body, it scareth away devils, it purgeth forth unclean thoughts, it maketh the intellect clearer, it purifieth the heart, it sanctifieth the body, and in the end it leadeth a man unto the throne of God. Think not that this is rash talking. Thou hast the testimony of this in the Gospels under the sanction of the Saviour Himself. His disciples asked Him why they could not cast out an evil spirit, "and He said unto them: This kind can come forth by nothing but by prayer and fasting." (Mark ix. 29.)

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*Fifth Responsory.*

Hedge us about, &c., (*p.* 740.)

*Sixth Lesson.*

IF any man therefore be troubled with an unclean spirit, if he bethink him of this, and have recourse to this remedy, namely, fasting, the evil spirit will be forthwith compelled to leave him from dread of the power of fasting. Devils take great delight in fulness, and drunkenness, and bodily comfort. There is great power in fasting, and great and glorious things are wrought thereby. How cometh it that men work such wonders, and that signs are done by them, and that God through them giveth health to the sick, unless it be from their ghostly exercises, and the meekness of their souls, and their godly conversation? To fast is to banquet with Angels, and he that fasteth is to be reckoned, so far, among the Angelic host.

*Sixth Responsory.*

We looked for peace, &c., (*p.* 741.)

THIRD NOCTURN.

*Seventh Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (ii. 31.)[1]

THOU, O King, sawest, and, behold, a great image. This great image, whose height was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, and his belly and his thighs of brass; and his legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out of a mountain without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer threshing-floor, which the wind hath carried away, and no place hath been found for them. And the stone that smote the image became a great mountain, and filled the whole earth.

*First Responsory.*

He hath redeemed, &c., (*p.* 741.)

*Second Lesson.*

THIS is the dream; and we will tell the interpretation thereof before thee, O King. Thou art a King of kings, and the God of heaven hath given thee a kingdom, power, and strength, and glory, and, wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou therefore art this head of gold. And after thee shall arise another kingdom inferior to thee, of silver; and another third kingdom, of brass; which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. Even as iron breaketh in pieces and subdueth all things, so shall it break in pieces and bruise all things.

*Second Responsory.*

I am straitened, &c., (*p.* 471.)

*Third Lesson.*

WHEREAS thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kingdoms

[1] These Lessons contain Daniel's interpretation of a dream of King Nebuchadnezzar. Dr. Pusey understands the four kingdoms to be the Assyrian, Persian, Grecian, and Roman Empires, and the final and enduring one, the Kingdom of Christ. (Lectures on Daniel the Prophet. ii.)



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shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom thereof shall not be left to other people—but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (iii. 14.)

[1] AND Nebuchadnezzar spake, and said unto them: Is it true, O Shadrach, Meshach, and Abed-nego? Do not ye serve my gods, nor worship the golden image which I have set up? Now, therefore, if ye be ready, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, bag-pipes, and all kinds of music, fall down and worship the image which I have made. But if ye worship not, ye shall be cast the same hour into a burning fiery furnace—and who is that god that shall deliver you out of my hand?

*First Responsory.*

Before the face of Thine anger, &c., (*p.* 742.)

*Second Lesson.*

SHADRACH, Meshach, and Abed-nego answered and said to King Nebuchadnezzar: We are not careful to answer thee in this matter. For, behold, our God, Whom we serve, is able to deliver us from the burning fiery furnace, and to free us out of thy hand, O King! But if not,—be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. And he commanded that they should heat the furnace seven times more than it was wont to be heated,

*Second Responsory.*

Hence Thou this city, &c., (*p.* 742.)

*Third Lesson.* (21.)

THEN these men were bound, in their breeches, their hats and their shoes,[2] and their other garments, and were cast into the midst of the burning fiery furnace; for the King's commandment was urgent, and the furnace exceeding hot. And the flame of the fire slew those men that cast in Shadrach, Meshach, and Abed-nego. But these three men, (that is to say, Shadrach, Meshach, and Abed-nego,) fell down, bound, into the midst of the burning fiery furnace—and they walked in the midst of the fire, praising God and blessing the Lord.

*Third Responsory.*

O Lord God! have mercy, &c., (*p.* 742.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (iv. 19.)

BELTESHAZZAR[3] answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, whose branches were very fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O King, that art grown and become strong, for thy greatness is grown, and reacheth unto heaven, and thy dominion unto the end of the earth.

*First Responsory.*

I will show thee, &c., (*p.* 743.)

*Second Lesson.*

AND whereas the King saw a Watcher and an holy one coming down from

[1] This was on the occasion of the dedication of a golden statue, sixty cubits high and six cubits broad, which Nebuchadnezzar had set up in the plain of Dura.

[2] Rather, according to Gesenius, "their trousers, their tunics, and their cloaks."

[3] I.e. Daniel, called by his heathen name, called in to interpret another dream of Nebuchadnezzar.

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heaven, and saying: Hew the tree down and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;—this is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the King;—That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass as an ox, and thou shalt be wet with the dew of heaven.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

AND seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas He commanded to leave the stump of his roots, (that is, of the tree's) —thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O King, let my counsel be acceptable unto thee, and redeem thy sins by alms-giving, and thine iniquities by showing mercy to the poor—haply, He may not remember any more thy transgressions.

All this came upon King Nebuchadnezzar.[1]

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (v. 1.)

BELSHAZZAR[2] the King made a great feast to a thousand of his lords, and they drank every one of them according to his age. And when he began to be full, he commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the King, and his princes, and his wives, and his concubines, might drink therein. Then were brought the golden and silver vessels that were taken out of the temple which was at Jerusalem; and the King, and his princes, and his wives, and his concubines, drank in them. They drank wine, and praised their gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers, as of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote. Then the King's countenance was changed, and his thoughts troubled him.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.* (13.)

THEN was Daniel brought in before the King. And the King spake, and said unto Daniel: Art thou that Daniel, which art of the children of the captivity of Judah, whom the King my father brought out of Jewry? I have heard of thee, that the spirit of the gods is in thee, and that knowledge, and understanding, and wisdom are found excellently in thee. And now the wise men, the magicians, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and be the third ruler in my kingdom. Then Daniel answered, and said before the King: Let thy gifts be to thyself, and give thy rewards to another! Yet I will read the writing unto thee, O King, and make known to thee the interpretation thereof.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.* (25.)

AND this is the writing that was written: M'NE—T'KEL—PHAR-

[1] I.e. he was afflicted for a time with insanity.

[2] The last of the Chaldean Kings, believed to have been a grandson of Nebuchadnezzar.

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SIN. And this is the interpretation of the thing. "M'NE"—God hath "numbered" thy kingdom; and finished it. "T'KEL"—thou art "weighed" in the balances; and found wanting. "PHARSIN"—thy kingdom is "divided;" and given to the Medes and Persians.[1] Then commanded the King, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar, the King of the Chaldeans, slain. And Darius the Median took the kingdom, being about threescore-and-two years old.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (vi. 11.)

WHEN, then, these men made careful search, they found Daniel praying and making supplication before his God. Then they came near, and spake unto the King concerning his decree: O King, hast thou not signed a decree that every man that shall ask a petition of any god or man within thirty days, (save of thee, O King,) shall be cast into the den of lions? The King answered them, and said: The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they, and said before the King: That Daniel, which is of the children of the captivity of Judah, regardeth not thy law, nor the decree that thou hast signed, but maketh his petition three times a day. Then the King, when he heard these words, was sore displeased with himself, and set his heart on Daniel, to deliver him, and he laboured till the going-down of the sun to deliver him. But when these men understood [how it was with] the King, they said unto him: Know, O King, that the law of the Medes and Persians is, that no decree which the King establisheth may be changed.

*First Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Second Lesson.*

THEN the King commanded, and they brought Daniel, and cast him into the den of lions. And the King said unto Daniel: Thy God, whom Thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords, lest anything should be done against Daniel. Then the King went to his palace, and passed the night fasting; meats were not brought before him, and sleep went from him. And the King rose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, and said to him: O Daniel, servant of the living God, hath thy God, Whom thou servest continually, been able to deliver thee from the lions?

*Second Responsory.*

Hedge us about, &c., (*p.* 740.)

*Third Lesson.*

AND Daniel answered the King, and said: O King, live for ever! my God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me, forasmuch as before Him innocency was found in me; and also before thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the King commanded, and they brought those men which had accused Daniel, and they were cast into the den of lions, they, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

*Third Responsory.*

We looked for peace, &c., (*p.* 741.)

[1] Probably a further play upon "Paras"—a "Persian."

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## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (ix. 1.)

IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes, who was king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books[1] the number of the years, whereof the word of the LORD came to Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed unto the LORD my God, and made my confession, and said: O Lord, the Great and Dreadful God, keeping the covenant and mercy to them that love Thee, and to them that keep Thy commandments: we have sinned, we have committed iniquity, we have done wickedly, and have rebelled, and have departed from Thy precepts and from Thy judgments.

*First Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Second Lesson.* (21.)

WHILES I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

KNOW therefore, and understand, that, from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times. And after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him.[2] And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.[3]

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

[1] The Scriptures seem to be meant, and Dr. Pusey so translates. The places quoted are Jer. xxv. 11, 12, xxix. 10—12.

[2] I.e. by denying Him they shall alienate themselves from Him.

[3] Dr. Pusey's explanation of the numbers is as follows,—the weeks being, of course, year-weeks, consisting of seven years each. First, from the commission to Ezra in the seventh year of Artaxerxes Longimanus, B.C. 457, to the completion of the work of restoration by Nehemiah at his second visit to Jerusalem, 7 weeks = 49 years; second, thence to the Baptism of our Lord, "when the descent of the Holy Ghost upon Him manifested Him to be *the Anointed with the Holy Ghost, the Christ*," A.D. 27, (since the Nativity was four years earlier than our era,) 62 weeks = 434 years; third, the one week of seven years wherein, by His ministry, He "confirmed the covenant with many," but in the midst of which, (i.e. after three years,) He was "cut off out of the land of the living," and, by His all-sufficing Oblation of Himself, superseded for ever the legal sacrifices. During the rest of the week He continued to confirm the covenant by Himself or His Apostles, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end. (IVth Lecture on Daniel.)

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## Fourth Sunday of November.

*The Fourth Lord's Day of November.*

*Antiphon at the Song of the Blessed Virgin on the preceding Saturday.* O Lord, the King of kings, That containest the circuit of the heavens and beholdest the depths, That weighest the mountains, and holdest the earth in Thine hand, *—hear us, O Lord, when we cry unto Thee.

*Prayer of the ensuing Sunday.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of the Prophet Hosea[1] (i. 1.)

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israël.[2] The beginning of the word of the LORD by Hosea. And the LORD said to Hosea: Go, take unto thee a wife of whoredoms, and get thee children of whoredoms; for the land hath committed great whoredom, departing from the LORD. So he went, and took Gomer, the daughter of Diblaim, which conceived, and bare him a son.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

AND the LORD said unto him: Call his name Jezreel, for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu,[3] and will cause to cease the kingdom of the house of Israël. And it shall come to pass at that day, that I will break the bow of Israël in the valley of Jezreel. And she conceived again, and bare a daughter: And He said unto him: Call her name No-mercy, for I will no more have mercy upon the house of Israël, but I will utterly forget them. But I will have mercy upon the house of Judah, and will save them by the LORD their God; and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

AND she weaned No-mercy. Again, she conceived and bare a son. And He said: Call his name Not-My-people, for ye are not My people, and I will not be your [God.] And the number of the children of Israël shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it shall be said unto them, Ye are not My people, —there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "Upon the City of God," written by St. Austin, Bishop [of Hippo.] (*Bk.* xviii. *ch.* 28.)

AS to the Prophet Hosea, the deeper his meaning, the harder to pierce. But somewhat may be gotten out of him, and, as I promised, I will give it here. He saith: "And it shall come to pass that, in the place where it shall be said unto them, Ye are not My people,—there it shall be said unto them: Ye are the sons of the living God." This was understood even by the Apostles as a Prophetic witness to the call of the Gentiles, who erst had not been God's people. (Rom. ix. 24—26.)

*Fourth Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Fifth Lesson.*

AND since the converted Gentiles are the spiritual children of Abraham,

[1] Latin, "Osee," following the LXX. in the imperfect tranaliteration, of which alone the Greek alphabet is capable. The name signifies "Salvation," and is from the same root as is found in "JESUS."

[2] He prophesied therefore for some sixty years, and was contemporary with Isaiah.

[3] Abp. Kenrick says—"The blood of King Joram, who was slain by Jehu in the valley of Jezreel."

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and are therefore rightly called Israëlites, therefore he goeth on, and saith: "Then shall the children of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land." If we went on expounding this, we should water down the flavour of the prophetic draught. Let there be remembered, however, that Corner Stone, and let there be acknowledged those twain walls, [which It bindeth in one,] the Jews and the Gentiles, one called the children of Judah and the other the children of Israël, bound together under One Head, and coming up out of the land.

*Fifth Responsory.*

Hedge us about, &c., (*p.* 740.)

*Sixth Lesson.*

CONCERNING them that are now Israëlites according to the flesh, that will not now believe in Christ, but shall believe hereafter, (that is, their children shall believe, for these shall die, and go to their own place,) this same Prophet giveth witness, where he saith: "The children of Israël shall abide many days without a King, and without a Prince, and without a sacrifice, and without an Altar, and without a Priest, and without oracles." (iii. 4.) To whom is it not manifest that such is the state of the Jews now?

*Sixth Responsory.*

We looked for peace, &c., (*p.* 741.)

THIRD NOCTURN.

*Seventh Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Hosea (iv. 1.)

HEAR the word of the LORD, ye children of Israël; for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By cursing, and lying, and mankilling, and stealing, and committing adultery, they break out, and blood toucheth blood.[1] Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

*First Responsory.*

He hath redeemed, &c., (*p.* 741.)

*Second Lesson.*

YET let no man judge nor reprove another, for thy people are as they that strive with the Priest. Therefore shalt thou fall this day, and the Prophet shall fall with thee; in the night have I silenced thy mother.[2] My people are speechless for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to Me; seeing thou hast forgotten the Law of thy God, I also will forget thy children.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

AS they were increased, so they sinned against Me; therefore have I changed their glory into shame. They eat up the sin of My people, and they set their heart upon their iniquity. And there shall be, like people, like Priest; and I will punish them for their ways, and reward them for their doings. And they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have left off to take heed to the LORD.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Joel (i. 1.)

THE word of the LORD that came to Joel, the son of Pethuel.[3] Hear

[1] Incest, or the frequency of murder.

[2] I.e. the nation, or mother-country.

[3] Abp. Kenrick says that "the author of this book is not known to us otherwise than by his name being prefixed to his prophecy, together with the name of his father. He is thought to have been a contemporary of Amos, and to have prophesied in Judea."

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this, ye old men, and give ear, all ye inhabitants of the land! Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.[1]

*First Responsory.*

Before the face, &c., (*p.* 742.)

*Second Lesson.*

AWAKE, ye drunkards, and weep, and howl, all ye drinkers of new wine [in his sweetness,] for it is cut off from your mouth. For a nation[2] is come up upon My land, strong and without number, whose teeth are the teeth of a lion, and the cheek-teeth as of a young lion. He hath laid My vine waste, and barked My fig-tree—he hath made it clean bare, and cast it away; the branches thereof are made white.

*Second Responsory.*

Fence Thou this city, &c., (*p.* 742.)

*Third Lesson.*

LAMENT like a virgin girded with sack-cloth for the husband of her youth. The meat-offering and the drink-offering is cut off from the house of the LORD;[3] the Priests, the LORD'S ministers, mourn. The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. The husbandmen are confounded, the vine-dressers howl, for the wheat and for the barley, because the harvest of the field is perished.

*Third Responsory.*

O Lord God! have mercy, &c., (*p.* 742.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Joel (iii. 1.)

IN those days and in that time, when I shall have brought again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for My people and for Mine heritage Israël, whom they have scattered among the nations, and parted My land. And they have cast lots for My people, and they have given a boy for a harlot, and sold a girl for wine, that they might drink.

*First Responsory.*

I will show thee, &c., (*p.* 743.)

*Second Lesson.*

YEA, and what have ye to do with Me, O Tyre and Sidon, and all the coasts of Palestine? Will ye render Me vengeance? And if ye recompense Me, swiftly and speedily will I return your recompense upon your own head. Because ye have taken My silver and My gold, and have carried into your temples My goodly and My pleasant things. The children also of Judah and the children of Jerusalem have ye sold unto the children of the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

AND I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people far off; for the LORD hath spoken it. Proclaim ye this among the Gentiles, prepare a war, wake up the mighty men; let all the men of war draw near, let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears. Let the weak say: I am strong. Assemble yourselves, and come, all ye heathen round about, and gather yourselves together: there shall the LORD cause thy mighty ones to come down. Let the nations be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about.

[1] Abp. Kenrick says "it is impossible to determine the force of each of the terms" descriptive of insects. "Some take them to mark the locust in its various stages of formation."

[2] I.e. the swarm of locusts.

[3] I.e. the offerings of flour and wine, the harvest and vintage not availing to furnish them.

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*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Amos (i. 1.)

THE words of Amos, who was among the herdmen of Tekoah,—which he saw concerning Israël, in the days of Uzziah, King of Judah, and in the days of Jeroboam, son of Joash, King of Israël, two years before the earthquake. And he said: The LORD will roar from Zion, and utter His voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

THUS saith the LORD: For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing-instruments of iron. But I will send a fire into the house of Hazaël, which shall devour the palaces of Ben-Hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain "of the idol," and him that holdeth the sceptre from the house of "Pleasure,"[1] and the people of Syria shall go into captivity unto Cyrene, saith the LORD.

*Second Responsory.*

Look down, O Lord, &c.; (*p.* 739.)

*Third Lesson.*

THUS saith the LORD: For three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive the whole captivity, to deliver them up to Edom. But I will send a fire on the wall of Gaza, which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashcalon. And I will turn Mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord GOD.[2]

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Obadiah (i. 1.)

THE vision of Obadiah.[3] Thus saith the Lord GOD[2] concerning Edom: We have heard a rumour from the LORD, and an ambassador hath He sent among the heathen: Arise ye, and let us rise up against him in battle. Behold, I have made thee small among the nations; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that sayest in thine heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

*First Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Second Lesson.*

IF thieves came to thee, if robbers by night, how wouldst thou have held thy peace? Would they not have stolen till they had enough? If the grapegatherers came to thee, would they not have left thee at the least a cluster? How are the things of Esau searched out, how are his hidden things sought

[1] According to Gesenius, the two places above named are respectively "some valley near the city of Damascus" and "a Royal city of Syria on Mount Lebanon, called by the Greeks 'Paradeisos.'" According to Abp. Kenrick, the valley between Libanus and Anti-Libanus, and a region of Libanus descending towards the valleys of Cœlesyria.

[2] The Name.

[3] Latin, Abdias. "St. Jerome," says Abp. Kenrick, "on the authority of the Hebrews, identifies the Prophet Abdiah with the Governor of the house of Achab, King of Israël, (3 Kings xviii. 3,) but he does not appear to have placed entire confidence in their judgment, which is generally disregarded at the present day. Nothing is known regarding Abdiah, unless what is gathered from his prophecy, which seems to have been made after the taking of Jerusalem by the Babylonians."

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up? All the men of thy confederacy have brought thee even to the border, and then have deceived thee; the men that were at peace with thee have prevailed against thee; they that eat thy bread have laid a snare under thee. There is none understanding in him.

*Second Responsory.*

Hedge us about, &c., (*p.* 740.)

*Third Lesson.*

SHALL I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men from the South shall be dismayed, to the end that every one of the mount of Esau may be cut off. For the slaughter, and for thine iniquity against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side against him, when the strangers carried away his forces, and foreigners entered into his gates, and cast lots upon Jerusalem,—even thou wast as one of them.

*Third Responsory.*

We looked for peace, &c., (*p.* 741.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Jonah (i. 1.)

NOW, the word of the LORD came unto Jonah,[1] the son of Amittai, saying: Arise, and go to Nineveh, that great city, and cry against it, for their wickedness is come up before Me. But Jonah rose up, to flee unto Tarshish from the presence of the LORD; and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

*First Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Second Lesson.*

THEN the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the lower part of the ship, and he lay fast asleep. So the ship-master came to him, and said unto him: Why sleepest thou thus heavily? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow: Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots; and the lot fell upon Jonah.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

THEN said they unto him: Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? What is thy country? And whither goest thou? Or of what people art thou? And he said unto them: I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him: Why hast thou done this? (For the men knew that he fled from the presence of the LORD, because he had told them.) Then said they unto him: What shall we do unto thee, that the sea may be calm unto us? For the sea wrought and was tempestuous. And he said unto them: Take me up, and cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Fifth Sunday of November.

*The Fifth Lord's Day of November.*

*Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening.* I have set watchmen upon thy walls, O Jerusalem, * which shall never hold their peace day nor night, praising the Name of the Lord.

*Prayer of the ensuing Sunday.*

[1] This Prophet, whose history, not included in the Breviary, is too well known to need relating, flourished in the days of Jeroboam II. King of Israel. (2 Kings xiv. 25.)

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MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of the Prophet Micah (i. 1.)

THE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people! Let the earth hearken, and all that therein is! And let the Lord GOD[1] be witness against you—the LORD, from His holy Temple. For, behold, the LORD cometh forth out of His place, and will come down, and tread upon the high places of the earth.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

*Second Lesson.*

AND the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israël. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Therefore I will make Samaria as an heap of stones in the field, when as a vineyard is planted; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

AND all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with fire, and all the idols thereof will I lay desolate; for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the jackals,[2] and mourning as [the chickens of] the ostrich; for her wound is incurable, for it is come unto Judah, it is come unto the gate of my people, even to Jerusalem.

[1] The Name.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermon of St. Basil the Great, [Archbishop of Cæsarea-in-Pontus,] upon the Thirty-third Psalm.

WHENEVER the desire to sin cometh over thee, I would that thou couldest think of the awful and overwhelming judgment-seat of Christ. There the Judge shall sit upon a throne high and lifted up. Every creature shall stand before Him, quaking because of the glory of His presence. There are we to be led up, one by one, to give account for those things which we have done in life. Presently there will be found, by the sides of those who have in life wrought much evil, dreadful and hideous angels with faces of fire, and burning breath, appointed thereto, and showing their evil will, in appearance like the night, in their despair and hatred of mankind.

*Fourth Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Fifth Lesson.*

THINK again of the bottomless pit, the impenetrable darkness, the lightless fire, burning, but not glowing; the poisonous mass of worms, preying upon the flesh, ever feeding, and never filled, causing by their gnawing unbearable agony; lastly, the greatest punishment of all, shame and confusion for ever. Have a dread of these things, and let that dread correct thee, and be as a curb to thy mind to hold it in from the hankering after sin.

*Fifth Responsory.*

Hedge us about, &c., (*p.* 740.)

*Sixth Lesson.*

THIS fear of the Lord the Prophet hath promised to teach. But he hath not promised to teach it to all, but only to such as will hear him; not to such as have fallen far away, but to such as run to him, hungry for salvation, not to such as have no part in the promises, but to

[2] Dracones. Heb. Tanim.

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such as by baptism are born children of adoption, set at peace and oneness with the Word. "Come, ye children," saith he, that is to say, Draw nigh unto me by good works, all ye who by the new birth have become the worthy children of light,—"hearken unto me," all ye who have the ears of your heart opened, "I will teach you the fear of the LORD," even the fear of that Being of Whom we have just been speaking.

*Sixth Responsory.*

We looked for peace, &c., (*p.* 741.)

THIRD NOCTURN.

*Seventh Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

## Monday.

*Second Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Nahum[1] (i. 1.)

THE burden of Nineveh. The Book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth. The LORD revengeth Him upon His enemies, and is furious upon His adversaries. The LORD is slow to anger, and great in power, and will not at all acquit the wicked. The LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers.

*First Responsory.*

He hath redeemed, (*p.* 741.)

*Second Lesson.*

BASHAN languisheth, and Carmel, and the flower of Lebanon. The mountains quake at Him, and the hills melt, and the earth trembleth at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

THE LORD is good, a strong-hold in the day of trouble, and He knoweth them that trust in Him. But with an over-running flood He will make an utter end of the place thereof,[2] and darkness shall pursue His enemies. What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up a second time. For while they be folden together as thorns, they are drunken as drunkards; they shall be devoured as stubble fully dry.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Tuesday.

*Third Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Habakkuk[3] (i. 1.)

THE burden which Habakkuk the Prophet did see. O LORD, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee, of violence, and Thou wilt not save? Why dost Thou show me iniquity and grievance, and cause me to behold before me spoiling and violence? And there is judgment set up, and perverseness hath the better part. Therefore the law is broken, and justice doth never attain unto execution; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.

*First Responsory.*

Before the face, &c., (*p.* 742.)

*Second Lesson.*

BEHOLD ye among the heathen, and regard, and wonder marvellously. For a work is worked in your days, which no man will believe when it be told him. For, lo, I raise up the Chal-

[1] "Already," says St. Jerome, (quoted by Abp. Kenrick,) "the ten tribes had been led into captivity whilst Hezekiah was King of Juda; in whose reign the vision concerning Nineveh, which is here recorded, was seen, for the consolation of the people in exile."

[2] I.e. of Nineveh.

[3] Abp. Kenrick says that Habakkuk "appears to have begun to prophesy in the reign of Jehoiakim, King of Juda . . . he continued to prophesy under Jehoiachin and Zedekiah."

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deans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellings that are not theirs. They are terrible and dreadful. Their judgment and decree shall proceed of themselves.

*Second Responsory.*

Fence Thou this city, (*p.* 742.)

*Third Lesson.*

THEIR horses are swifter than the leopards, and are more fierce than the evening wolves, and their horsemen shall spread themselves. For their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat. They shall come all to spoil; their faces shall sup up as the east wind; and they shall gather the captivity as the sand. And they shall scoff at the Kings, and the Princes shall be a scorn unto them; they shall deride every strong-hold, for they shall cast a mound, and take it.

*Third Responsory.*

O Lord God! have mercy, &c., (*p.* 742.)

## Wednesday.

*Fourth Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Zephaniah[1] (i. 1.)

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, King of Judah. I will utterly consume all things from off the land, saith the LORD,—I will consume man and beast—I will consume the fowls of the heaven, and the fishes of the sea. And the wicked shall come to ruin. And I will cut off man from off the land, saith the LORD.

*First Responsory.*

I will show thee, &c., (*p.* 743.)

*Second Lesson.*

I WILL also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the temple-keepers and priests, and them that worship the host of heaven upon the house-tops, and them that worship and that swear by the LORD, and that swear by Malcom.[2] And them that are turned back from the LORD, and those that have not sought the LORD, nor enquired for Him.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

HOLD your peace at the presence of the Lord GOD,[3] for the day of the LORD is at hand; for the LORD hath prepared a sacrifice, He hath hallowed His guests. And it shall come to pass, in the day of the LORD'S sacrifice, that I will visit the Princes and the King's children, and all such as are clothed with strange apparel; in the same day also will I visit all those that enter insolently on the threshold—which fill the house of the Lord their God with violence and deceit.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

## Thursday.

*Fifth Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Haggai[4] (i. 1.)

IN the second year of Darius the King, in the sixth month, in the first day of the month, came the word of the LORD, by the hand of Haggai the Prophet, unto Zerubbabel, the son of Sheltiel, Governor of Judah, and to Joshua, the son of Josedech, the High Priest, saying: Thus speaketh the LORD of hosts, saying: This people say, The time is not come that the LORD'S house should be built.

*First Responsory.*

I saw the Lord, &c., (*p.* 739.)

[1] Latin, Sophonias.
[2] Probably the same as the beastly idol more commonly called Moloch.
[3] The Name.
[4] This Prophet and Zechariah both prophesied after the return from the captivity, to encourage the Jews in the re-building of the Temple.

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*Second Lesson.*

THEN came the word of the LORD by the hand of Haggai the Prophet, saying: Is it time for you to dwell in ceiled houses, and this house lie waste? Now, therefore, thus saith the LORD of hosts: Consider your ways. Ye have sown much, and brought in little; ye have eaten, but have not enough; ye have drunk, but ye are not drunken; ye have clothed you, but ye are not warm; and he that hath earned wages hath put them into a bag with holes.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

THUS saith the LORD of hosts: Consider your ways; go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and ye did bring it home, and I blew it away; why, saith the LORD of hosts? Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

*Third Responsory.*

Consider, O Lord, &c., (*p.* 739.)

## Friday.

*Sixth Day.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Zechariah (i. 1.)

IN the eighth month, in the second year of Darius the King, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: The LORD hath been sore displeased with your fathers. And thou shalt say unto them: Thus saith the LORD of hosts: Turn ye unto Me, saith the LORD of hosts; and I will turn unto you, saith the LORD of hosts.

*First Responsory.*

I have set watchmen, &c., (*p.* 740.)

*Second Lesson.*

BE ye not as your fathers, unto whom the former Prophets cried, saying: Thus saith the LORD of hosts: Turn ye from your evil ways, and from your vile thoughts;—but they did not hear, nor hearken unto Me, saith the LORD. Your fathers—where are they? And the Prophets—shall they live for ever?

*Second Responsory.*

Hedge us about, &c., (*p.* 740.)

*Third Lesson.*

BUT My words, and My statutes, which I commanded My servants the Prophets, did they not take hold of your fathers? And they returned, and said: Like as the LORD of hosts thought to do unto us according to our ways, and according to our inventions, so hath He dealt with us.

*Third Responsory.*

We looked for peace, &c., (*p.* 741.)

## Saturday.

*The Sabbath.*

MATTINS.

*First Lesson.*

Here beginneth the Book of the Prophet Malachi[1] (i. 1.)

THE burden of the word of the LORD to Israël by the hand of Malachi. I have loved you, saith the LORD, and ye say: Wherein hast Thou loved us? Was not Esau Jacob's brother, saith the LORD, yet I loved Jacob, and I hated Esau, and laid his mountains waste, and gave his heritage unto the savage beasts of the wilderness? Whereas Edom saith: We are impoverished, but we will return and build the desolate places—thus saith the LORD of hosts: They shall build, but I will throw down; and they shall be called the borders of wickedness, and the people against whom the LORD hath indignation for ever.

[1] "This book," says Abp. Kenrick, "was composed after the erection of the second Temple . . . . it is assigned to a time subsequent to [Nehemiah's] second return from Persia to Canaan, namely, after the 32nd year of Artaxerxes Longimanus." The writer appears as the last of the Prophets, and whether Malachi—i.e. "Messenger of the LORD"—is really a proper name or a title, seems uncertain.

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*First Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Second Lesson.*

AND your eyes shall see, and ye shall say: Let the LORD be magnified upon the border of Israël. A son honoureth his father, and a servant his master; if then I be a Father, where is Mine honour? And if I be a Master, where is My fear? Saith the LORD of hosts unto you, O Priests that despise My Name, and that say: Wherein have we despised Thy Name? Ye offer polluted bread upon Mine Altar, and ye say: Wherein have we polluted Thee? In that ye say: The table of the LORD is contemptible.

*Second Responsory.*

I am straitened, &c., (*p.* 741.)

*Third Lesson.*

IF ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now beseech the face of God, that He will be gracious unto you, (for this hath been by your means,) if so be He will anywise accept your persons, saith the LORD of hosts. Who is there among you that would shut the doors for nought, or kindle fire on Mine Altar for nought? I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense and a pure offering shall be offered unto My Name, for My Name shall be great among the heathen, saith the LORD of hosts.

*Third Responsory.*

The Lord hath sent, &c., (*p.* 742.)

*With Vespers begins Advent.*

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# Prayers, Homilies, and Gospel Antiphons

## For all the Sundays after Pentecost,

*From the Third to the Twenty-third, both inclusive, and for the Sunday next before Advent.*

### Third Lord's Day after Pentecost.

*Prayer.*

O GOD, the Protector of all them that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xv. 1.)

AT that time: There drew near unto JESUS the publicans and sinners, for to hear Him. And so on.

Homily by Pope St. Gregory [the Great.] (*34th on the Gospels.*)

Ye have heard, my brethren, from the Gospel which hath but now been read, how that the publicans and sinners drew near unto our Redeemer, and



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how that He received them, not only to converse, but also to eat with Him. And when the Pharisees and Scribes saw it, they murmured. From this learn ye, that true righteousness is merciful, and false righteousness is contemptuous, albeit that the righteous also oft-times feel moved with just indignation at sinners. But it is one thing to feel thus indignant through pride, and another to feel so through love of law.

*Eighth Lesson.*

THE righteous indeed look down upon sinners, and yet, as not despising them; they abandon them, and yet, as not without hope; they fight against them, and yet, as loving them all the while; for if they be behoven to chasten them grievously as touching the outer man, yet is it through charity which offereth sweetness to their inner man. In their hearts they prefer before themselves them whom they are correcting; they hold as better than themselves them whom they judge. And thus doing, they watch by carefulness over them, which are committed unto their charge, and, by lowly-mindedness, over themselves.

*Ninth Lesson.*

ON the other hand, they whose exaltation cometh of a false righteousness, look down upon their neighbour, but are softened by no mercy toward his misery, and are all the more sinful, because they perceive not that they themselves are sinners. Of such were those Pharisees who judged the Lord because He received sinners, and, in the dryness of their own heart, rebuked the very Fountain of mercy. They were sick of so desperate a sickness that they knew not of themselves that they were sick; but, that they might know that they were so, the Heavenly Physician applied to them His tender ointments, and, by means of a gracious parable, lanced the boil of their pride of heart.

*Antiphon at the Song of Zacharias.* What man of you, * having an hundred sheep; if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost, until he find it? Alleluia.

*Antiphon at the Song of the Blessed Virgin.* What woman, * having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

## Fourth Lord's Day after Pentecost.

*Prayer.*

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may serve Thee in all godly quietness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (v. i.)

AT that time: As the people pressed upon JESUS, to hear the word of God, He stood by the lake of Gennesareth. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* iv. *on Luke* v.)

When the Lord wrought so many works of healing, neither time nor place could restrain the people from seeking health. Evening came, and they still followed Him; He went down to the lake, and they still pressed upon Him; and therefore He entered into Peter's ship. This is that ship, which spiritually up to this very hour, according to the expression of Matthew,[1] is buffeted by tempests, but still, according to Luke, is filled with fishes, this signifying, that, for a while, to labour is present to the Church, but, hereafter, it shall be to rejoice. The fishes are they which swim in the troublous waters of human life. In this ship also spiritually doth Christ, for His disciples, still sleep, and still command; for He sleepeth for

[1] St. Ambrose's version must in this respect have differed from the present Latin, which contains no such passage in Matthew.

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the lukewarm, and watcheth for the perfect.

*Eighth Lesson.*

NO fear, then, for the ship where wisdom steereth, false teaching is not known, and faith swelleth the sails. How shall she be troubled, whose Lord is Himself the Church's sure Foundation? It is where faith is weak that there is fear; where love is perfect, there there is safety. To many it is commanded to loose their nets, but to Peter only to "Launch out into the deep," that is, into the depths of doctrine. What indeed is there so deep, as to gaze upon the depth of all riches, to recognise the Son of God, and to take up the confession of His Divine generation? This is a thing which the mind is not able to grasp by the searchings of man's reason, but which is embraced by an hearty faith.

*Ninth Lesson.*

FOR albeit, it is not given unto me to know how He was born, yet that born He was, I may not be ignorant. What the order of His generation was, I know not, but the Source of His generation I acknowledge. None hath beheld the Begetting of the Son of God by the Father, but the Church hath stood by to hear the Father testify that this is His beloved Son. (Luke iii. 22.) If we believe not God, whom shall we believe? For whatsoever we believe cometh either by sight or by hearing; sight is oftentimes deceived, but "faith cometh by hearing." (Rom. x. 17.)

*Antiphon at the Song of Zacharias.* JESUS entered into the ship, * and sat down, and taught the people. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* Master, we have toiled all night, * and have taken nothing; nevertheless at Thy word I will let down the net.

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## Fifth Lord's Day after Pentecost.

*Prayer.*

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee in all things and above all things, may obtain Thy promises, which exceed all that we can desire. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 20.)

AT that time: JESUS said unto His disciples: Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount, ch.* 9.)

"Thou shalt not kill," is of the righteousness of the Pharisees; "Thou shalt not be angry with thy brother without a cause," is of the righteousness of them which shall enter into the kingdom of heaven. The least therefore is: "Thou shalt not kill," and whosoever shall break this commandment, he shall be called the least in the kingdom of heaven. (v. 19.) But whosoever shall do it, and not kill, he is not therefore great, and meet for the kingdom of heaven; albeit, he hath risen a step; but he will have gotten farther, if he be not angry with his brother without a cause,—which, if he do, he will be the farther off from manslaughter. Wherefore, He Which teacheth us that we are not to be angry without a cause, destroyeth not the law, "Thou shalt not kill," but rather fulfilleth and increaseth it, making us not only to be free of the sin of outward killing, but also clean of anger within.

*Eighth Lesson.*

IN sins of this kind there are divers steps. First, there is the swelling feeling of anger. When this feeling appeareth in a man's heart, he keepeth it. Then the inward disturbance wringeth forth words of indignation, not themselves meaning aught, but showing the trouble of him who is provoked. And this is something more than anger kept covered under silence. Next, this audi-



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ble outburst of indignation may contain direct and open reviling of him who hath roused it. And it cannot be doubted that this is something more than an empty cry of anger.

*Ninth Lesson.*

BEHOLD here the three degrees of guilt open respectively to the judgment, to the council, and to hell-fire. In the judgment, there is still place for defence. In the council, albeit this also is in a sense a judgment, yet we may suppose this distinction from the judgment proper, that the council pronounceth sentence, not as the result of a trial whereat the accused is present, but as the result of a consultation among the judges, to what punishment he is to be sentenced of whom it is already established that he is guilty. When we get to hell-fire, there remaineth no longer any doubt about condemnation, as in the judgment, and no longer any doubt about sentence, as in the council. In hell-fire the condemnation and the pain of him that is condemned are alike certain.

*Antiphon at the Song of Zacharias.* Ye have heard that it was said * by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

*Antiphon at the Song of the Blessed Virgin.* If thou bring thy gift to the Altar, * and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Alleluia.

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## Sixth Lord's Day after Pentecost.

*Prayer.*

LORD of all power and might, Who art the Author and Giver of all good things, graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and, of Thy great mercy, keep us in the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (viii. 1.)

IN those days, the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me for three days, and have nothing to eat. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* vi. *on Luke* ix.)

After that that woman, who is a type of the Church, was healed of the issue of blood (Luke viii. 43—48); after that the Lord had sent His disciples to preach the kingdom of God (ix. 2), His heavenly tenderness gave food. But consider who they were unto whom He gave it. He gave it—not to such as dwell at ease, not to men in cities, not to such as sit in places of worldly splendour,—but to men seeking Christ in a desert place. Such as are not given to niceness are they whom Christ receiveth, and unto whom the Word of God speaketh, not of earthly things, but of the kingdom of God (11.) And if any bear in them the running sores of fleshly passion, He healeth them.

*Eighth Lesson.*

AND then it came to pass that, as He had healed them that had need of healing, He fed their hunger with ghostly meat. Thus it is that no man taketh Christ's meat, unless he be first healed, and they, that are bidden to the supper, are first cured by the invitation. The lame receive the power to walk, that they may be able to come; the blind cannot see the door of the house of the Lord, unless light be given them.

*Ninth Lesson.*

EVERYWHERE is preserved the order of the Sacraments. The sinful soul is first healed by the remission of sins, and afterward is filled at the Table of the Lord—albeit this congregation now present is of such as do not yet feed on those strong meats, nor pasture their starving spirits upon the Body and Blood of Christ, as do they of a manlier faith. To use the words [of Paul], "I

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have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." (1 Cor. iii. 2.) The five loaves are, as it were, your milk; the stronger meat will be the Body of Christ; the more generous cup, the Blood of the Lord.

*Antiphon at the Song of Zacharias.* The multitude being very great, * and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* I have compassion on the multitude, * because they have now been with Me three days, and have nothing to eat; and if I send them away fasting, they will faint by the way. Alleluia.

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## Seventh Lord's Day after Pentecost.

*Prayer.*

O GOD, Whose never-failing Providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (vii. 15.)

AT that time: JESUS said unto His disciples: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. And so on.

Homily by St. Hilary, Bishop [of Poitiers] (*Comment. on Matth. ch.* vi.)

The Lord here warneth us that we must rate the worth of soft words and seeming meekness, by the fruits which they that manifest such things bring forth in their works, and that we should look, in order to see what a man is, not at his professions, but at his deeds. For there are many in whom sheep's clothing is but a mask to hide wolfish ravening. But "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Thus, the Lord teacheth us, is it with men also; evil men bring not forth good fruits, and hereby are we to know them. Lip-service alone winneth not the kingdom of heaven, nor is every one that saith unto Christ, "Lord, Lord," an heir thereof.

*Eighth Lesson.*

WHAT use is there in calling the Lord, Lord? Would He not be Lord all the same, whether or not we called Him so? What holiness is there in this ascription of a name, when the true way to enter into the kingdom of heaven is to do the will of our Father Who is in heaven? "Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy Name?" Already here doth the Lord rebuke the deceit of the false prophets, and the feigning of the hypocrites, who take glory to themselves because of the power of their words, their prophesying in teaching, their casting out of devils, and such-like mighty works.

*Ninth Lesson.*

BECAUSE of all these things they promise unto themselves that they shall enter into the kingdom of heaven —as though in their words and works any good thing were their own, and not all the mighty working of that God upon Whom they call, since reading bringeth knowledge of doctrine, and the Name of Christ driveth out devils. That which is needed on our part to win that blessed eternity, that of our own which we must give, is to will to do right, to turn away from all evil, to obey with our whole heart the commandments laid on us from heaven, and so to become the friends of God. It should be ours rather to do God's will, than to boast of God's power. And we must put off from us and thrust away such as are by their wicked works already estranged from His friendship.

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*Antiphon at the Song of Zacharias.* Beware of false prophets, * which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* A good tree cannot bring forth evil fruit, * neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Alleluia.

## Eighth Lord's Day after Pentecost.

*Prayer.*

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xvi. 1.)

AT that time: JESUS spake this parable unto His disciples: There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Letter* 151. *To Algasia.*)

The lord commended the unjust steward, because he had done wisely though wickedly. The lord, although himself defrauded by it, could not but praise the shrewdness of his dishonest servant, because he had cheated him with profit to himself. How much more will our Master Christ, Who is above any defrauding by us, and is Himself the Great Forgiver, praise us if we [win a blessing from Him by] deal[ing] indulgently with those who are to believe in Him?

*Eighth Lesson.*

AFTER this parable the Lord saith: "Make to yourselves friends of the mammon of unrighteousness." This word "mammon" is a Syriac (not an Hebrew) word, signifying ill-gotten gains. If then even ill-gotten gains can be so used by such as have them as to profit them, how much more can they who, like the Apostles, are "stewards of the mysteries of God," those true and blameless riches, how much more can they profit themselves, (1 Cor. iv. 1,) even everlastingly, by their right use of them?

*Ninth Lesson.*

THEREFORE it is immediately written: "He that is faithful in that which is least"—that is to say, in bodily things—"is faithful also in much"—that is to say, in spiritual things. "And he that is unjust in the least"—that is to say, by not giving to his needy brother succour of those things which are needful for the body, and which God hath made for all men, such an one—"is unjust also in much"—that is to say, he will deal out spiritual things unfairly, this to one and that to another, and not according to their true spiritual needs. "If therefore," saith the Lord, "ye have not been faithful in the" use of earthly riches which pass away, "who will commit to your trust the true and abiding riches," that is, the spiritual riches of the word of God?

*Antiphon at the Song of Zacharias.* The lord said unto his steward: * How is it that I hear this of thee? Give an account of thy stewardship. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* What shall I do? * For my lord taketh away from me the stewardship. I cannot dig; to beg, I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. Alleluia.

## Ninth Lord's Day after Pentecost.

*Prayer.*

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such

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things as shall please Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 41.)

AT that time: When JESUS was come near to Jerusalem, He beheld the city, and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now they are hid from thine eyes. And so on.

Homily by Pope St. Gregory [the Great.] (*39th on the Gospels.*)

No man that hath read the history of the destruction of Jerusalem by the Roman Princes Vespasian and Titus, can be ignorant that it was of that destruction that the Lord spoke when He wept over the ruin of the city. It is these Princes that are pointed at where it is said: "For the days shall come upon thee that thine enemies shall cast a trench about thee." The truth of what followeth: "They shall not leave in thee one stone upon another"—is even now fulfilled in the change of site of the city, which hath been re-built round about that place without the gates, where the Lord was crucified, while the ancient city hath been, as I am told, rooted up from the very foundations.

*Eighth Lesson.*

WHAT the sin of Jerusalem was which brought upon her the punishment of this destruction, we find written after: "Because thou knewest not the time of thy visitation." The Maker of men, through the mystery of His Incarnation, was pleased to visit her, but she remembered not to fear and to love Him. Hence also the Prophet Jeremiah, rebuking the hardness of man's heart, calleth the birds of the air to testify against it, saying: "The stork in the heaven knoweth her appointed time; and the turtle, and the swallow, and the crane, observe the time of their coming; but my people know not the judgment of the LORD." (viii. 7.)

*Ninth Lesson.*

THE Saviour wept over the ruin of the unfaithful city, while she herself as yet knew not that it was coming. "If thou hadst known," said He, "even thou—" and we may understand Him to have meant—"thou wouldest thyself have wept, in place of making merry as thou now dost, knowing not what hangeth over thee." And hence He saith farther: "at least in this thy day, the things which belong unto thy peace." While she was giving herself up to fleshly pleasures, and casting no look ahead upon coming sorrows, she had still for a day in her power the things which might have brought unto her peace.

*Antiphon at the Song of Zacharias.* When the Lord was come near to Jerusalem, He beheld the city, and wept * over it, saying: If thou hadst known, even thou! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground—because thou knewest not the time of thy visitation. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* It is written: My house is the house of prayer * for all nations; but ye have made it a den of thieves. And He taught daily in the Temple.

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## Tenth Lord's Day after Pentecost.

*Prayer.*

O GOD, Who declarest Thine Almighty power most chiefly in showing mercy and pity, mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xviii. 9.)

AT that time: JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*36th upon the Words of the Lord.*)

The Pharisee might at least have said, "I am not as many men are." But what meaneth "other men?" All other men except himself. "I," said he, "am righteous; others are sinners." "I am not as other men are, extortioners, unjust, adulterers,"—and then he took occasion, from the neighbourhood of the publican, to plume himself—"or even," quoth he, "as this publican." "I am alone," he thought, "that publican is one of the others. Mine own righteousness maketh the gulf between me and the wicked, such as he is."

*Eighth Lesson.*

"I FAST twice in the week; I give tithes of all that I possess." If we look in his prayer to find what he went to the Temple to pray to God for, we shall find nothing. He went up to pray, but his prayer was not a request of anything from God, but a glorification of himself. It was little enough not to pray to God, but he also glorified himself and despised his neighbour. But the publican stood afar off—and yet drew nigh to God. Self-knowledge bade him keep at a distance, but his earnestness made him close. The publican stood afar off, but the Lord was at hand to hear him.

*Ninth Lesson.*

"THOUGH the LORD be high, yet hath He respect unto the lowly; but the proud"—such as was this Pharisee—"He knoweth afar off." (Ps. cxxxvii. 6.) He knoweth the proud, all the same, but they are afar off from Him. Consider now the lowliness of the publican. It was not only that he stood afar off, but "he would not lift up so much as his eyes unto heaven;" he looked carefully lest he should look up; he dared not to lift up his eyes unto heaven; self-knowledge kept him down, though hope raised him up. Consider again, how that he "smote upon his breast." He afflicted himself, and therefore the Lord had compassion upon his acknowledgment of guilt. "He smote upon his breast, saying: Lord, be merciful to me a sinner." Hearken here to a prayer; and wonderest thou that when the sinner remembereth, God forgetteth?

*Antiphon at the Song of Zacharias.* The publican, standing afar off, * would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God be merciful to me a sinner.

*Antiphon at the Song of the Blessed Virgin.* This man went down to his house * justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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## Eleventh Lord's Day after Pentecost.

*Prayer.*

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (vii. 31.)

AT that time: JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And so on.

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Homily by Pope St. Gregory [the Great.] (*Hom.* x. *Bk.* i. *on Ezekiel.*)

What signifieth it that when God, the Maker of all, would heal a deaf and dumb man, "He put His Fingers into his ears, and He spit, and touched his tongue?" What is figured by the Fingers of the Redeemer but the gifts of the Holy Ghost? Hence it is written in another place (Luke vi. 20) that after He had cast out an evil spirit, He said: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you"—which words are thus given by another Evangelist (Matth. xii. 28):—"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." By setting these two passages together we see that the Spirit is called the Finger. For our Lord, then, to put His Fingers into the deaf man's ears was by the gift of the Holy Spirit to enlighten his dark mind unto obedience.

*Eighth Lesson.*

WHAT signifieth it also that "He spit and touched his tongue?" We receive spittle out of the Redeemer's mouth upon our tongues when we receive wisdom to speak God's truth. Spittle is a secretion of the head which floweth into the mouth. And so, that wisdom, which is Himself, the great Head of His Church, as soon as it hath touched our tongue, doth straightway take the form of preaching. "And looking up to heaven, He sighed," not that He had any need to sigh, Who gave whatsoever He asked, but that He was fain to teach us to look up and sigh toward Him Whose throne is in heaven, confessing our need, that our ears should be opened by the gift of the Holy Spirit, and our tongue loosed by the spittle of our Saviour's Mouth, that is, by knowledge of His Divine Word, before we can use it to preach to others.

*Ninth Lesson.*

"AND He said unto him: Ephphatha—that is: Be opened. And straightway his ears were opened, and the string of his tongue was loosed." Herein we must remark that the command, "Be opened" was addressed to the deaf ears, but the tongue also was immediately loosed. Just so, when the ears of a man's heart have been opened to learn the obedience of faith, the string of his tongue also is thereupon loosed, that he may exhort others to do the good things which himself doth. It is well added: "And he spake plain." He only doth well preach obedience to others who hath first learnt himself to obey.

*Antiphon at the Song of Zacharias.* When the Lord had departed from the coasts of Tyre, * He made both the deaf to hear and the dumb to speak.

*Antiphon at the Song of the Blessed Virgin.* He hath done all things well,* He maketh both the deaf to hear and the dumb to speak.

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## Twelfth Lord's Day after Pentecost.

*Prayer.*

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 23.)

AT that time: JESUS said unto His disciples: Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 43 *on Luke* x.)

Blessed were the eyes—not of Scribes and Pharisees, which saw but the Body of the Lord,—but those eyes, eyes blessed indeed, which were able to see those things whereof it is written: "Thou

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hast hid these things from the wise and prudent, and hast revealed them unto babes." Blessed are the eyes of those little ones unto whom it seemeth good in the eyes of the Son to reveal Himself and the Father also. Abraham rejoiced to see the day of Christ; and he saw it, and was glad. (John viii. 56.) Isaiah, and Micah, and many among the Prophets, saw the glory of the Lord,—wherefore also they be called Seers,—but all they beheld it and hailed it afar off, seeing but as through a glass, darkly. (1 Cor. xiii. 12.)

*Eighth Lesson.*

OTHERWISE were the Apostles, who saw the Lord face to Face, eating with Him, and learning from Him by asking whatsoever they listed. For them there was no need to be taught by Angels, or the shifting fabric of visions. They whom Luke doth call Prophets and kings, Matthew nameth as "Prophets and righteous men" (xii. 17.) Righteous men are indeed mighty kings, who know how to lord it over their own rebellious temptations, instead of falling under them to become their slaves.

*Ninth Lesson.*

"AND, behold, a certain lawyer stood up, and tempted Him, saying: Master, what shall I do to inherit eternal life?" This lawyer, who stood up to ask the Lord a tempting question touching eternal life, took the subject of his asking, as I think, from the words which the Lord had just uttered, when He said: "Rejoice, because your names are written in heaven" (20.) But his attempt was a proof of the truth of that which the Lord immediately added: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

*Antiphon at the Song of Zacharias.* Master, what shall I do * to inherit eternal life? He said unto him: What is written in the law? How readest thou? And he, answering, said: Thou shalt love the Lord thy God with all thy heart. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* A certain man went down from Jerusalem * to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

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## Thirteenth Lord's Day after Pentecost.

*Prayer.*

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity, and that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xvii. 11.)

IT came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And, as He entered into a certain village, there met Him ten men that were lepers. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* ii. *Gospel Questions, ch.* 40.)

The ten lepers, "lifted up their voices and said: JESUS, Master, have mercy on us. And when He saw them, He said unto them: Go, show yourselves unto the Priests. And it came to pass that, as they went, they were cleansed." Question: why did the Lord send them unto the Priests, that, as they went, they might be cleansed? Lepers were the only class among those upon whose bodies He worked mercy, whom we find that He sent unto the Priests. It is written in another place that He said to a leper whom He had cleansed: "Go, and show thyself to the Priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them" (Luke v. 14, Lev. xiv. 1 *et seq.*) We ask then, of what leprosy was a type, whereof

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they that were ridded were called, not "healed," but "cleansed." It is a disease which doth first appear in the skin, but destroyeth not immediately the strength, nor the use of feeling and the limbs.

*Eighth Lesson.*

BY lepers therefore, we may not absurdly suppose such to be figured as have not the knowledge of the true faith, but do show forth divers particoloured teachings of error. They hide not their witlessness, but do use all such wit as they have to make it manifest, and proclaim it in high-sounding phrases. There is no false doctrine but hath some truth mixed up with it. A man's discourse then, with some truths in it unequally mingled with falsehoods, and all confounded in one mass, is like to the body of one that is stricken with leprosy, whereon all manner of foul colours do appear in this and that place along with the true colour of skin.

*Ninth Lesson.*

SUCH men as these are banished out of the walls of the Church, to the end that haply when they stand afar off they may lift up their voices and cry to Christ for pardon, just as those ten men that were lepers, which stood afar off, outside the village, lifted up their voices and said: "JESUS, Master, have mercy on us." That they styled Him Master, by which title I know not if any besought the Lord for bodily healing, I think doth sufficiently show that leprosy signifieth false doctrine, whereof the Good Master doth cleanse us.

*Antiphon at the Song of Zacharias.* As JESUS passed through * a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said: "JESUS, Master, have mercy on us."

*Antiphon at the Song of the Blessed Virgin.* And one of them, * when he saw that he was healed, turned back, and with a loud voice glorified God. Alleluia.

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## Fourteenth Lord's Day after Pentecost.

*Prayer.*

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy, and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (vi. 24.)

AT that time: JESUS said unto His disciples: No man can serve two masters. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* ii. *on the Lord's Sermon on the Mount, ch.* xiv.)

"No man can serve two masters," and this is further explained—"for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." These words we ought carefully to weigh, for the Lord showeth straightway who be the two masters whom we have choice of: "Ye cannot serve God and Mammon." Mammon is a term which the Hebrews are said to use for riches. It is also a Carthaginian word; for the Punic for "gain" is "mammon."

*Eighth Lesson.*

HE which serveth mammon, serveth that evil one who hath perversely chosen to be lord of these earthly things, and is called by the Lord "the prince of this world." (John xiv. 30.) Of these two masters, either a man will hate the one and love the other, that is God—or he will hold to the one and despise the other. He which serveth mammon holdeth to an hard and destroying master, for he is led captive by his lust, and sold a slave to the devil, and him loveth no man—is there any man that loveth the devil? And yet there be that hold to him.

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*Ninth Lesson.*

"THEREFORE, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on"—lest, albeit such things are not idle, but needful to be sought after, yet the seeking for things even needful should divide the heart; and our intention should be corrupted when we do something as it were mercifully; that is, lest, when we would seem to be seeking another's good, it should be profit to ourselves, rather than benefit to him, that we seek; and therefore we seem not to ourselves to sin, because we would seek things not idle, but needful.

*Antiphon at the Song of Zacharias.* Take no thought, saying: What shall we eat? * or, What shall we drink? For your Father knoweth what things ye have need of. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* Seek ye first the kingdom of God * and His righteousness, and all these things shall be added unto you. Alleluia.

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## Fifteenth Lord's Day after Pentecost.

*Prayer.*

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*44th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

*Eighth Lesson.*

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them.

*Ninth Lesson.*

EVEN as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not

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what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

*Antiphon at the Song of Zacharias.* JESUS went into a city called Nain; * and, behold, there was a dead man carried out, the only son of his mother.

*Antiphon at the Song of the Blessed Virgin.* A great prophet is risen up among us; * and God hath visited His people.

## Sixteenth Lord's Day after Pentecost.

*Prayer.*

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiv. 1.)

AT that time: As JESUS went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, they watched Him. And, behold, there was a certain man before Him, which had the dropsy. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* vii. *on Luke* xiv.)

Now is healed this man sick of the dropsy, in whom too much watery matter had well-nigh drowned the functions of life, and quenched the fire of understanding. Anon, a lesson is given in lowly-mindedness, when it is forbidden to the guests at a marriage feast to go and sit down unasked in the highest room, albeit the Lord spake gently, that the teaching of courtesy might forestall a harsh rebuke, reason prevail by dint of persuasion, and the desires be bent to follow the instruction. And upon this, as next-door neighbour, cometh courtesy, which is so called by the Lord, when it is shown to the poor and weak, since to show it to them from whom we are to receive aught, is but a movement of self-interest.

*Eighth Lesson.*

LASTLY, as to a soldier that hath served his full time, is apportioned a reward for esteeming lightly of riches: so he only can inherit the kingdom of God, whose soul is not given to seek after lower ends, and who purchaseth not to himself earthly possessions; whereas the Lord saith: "Sell that thou hast, and follow Me." (Matth. xix. 21.) Neither can he gain it that buyeth oxen, which beasts Elisha slew and gave unto the people. (3 Kings xix. 21.) Neither can he win it which hath married a wife and therefore cannot come, for "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." (1 Cor. vii. 32, 33.) Not that this is to be taken for blame of marriage, but only that virginity is the more honourable way, since "the unmarried woman"—and the widow "careth for the things of the Lord, that she may be holy both in body and in spirit." (34.)

*Ninth Lesson.*

BUT in all fairness, having thus spoken concerning widows, let us betake ourselves again among the married, and join with them in entertaining the opinion which is held by so many, that there are only three classes of men who are shut out from the great supper named in the gospel, which three classes are Heathens, Jews, and Heretics. And therefore it is that the Apostle warneth us that we "walk not as other Gentiles walk," in malice and bitterness, and uncleanness, and covetousness, and so have no entry into the kingdom of Christ, since "no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. iv. 17, v. 5.)

*Antiphon at the Song of Zacharias.* As JESUS went into the house * of one

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of the chief Pharisees, to eat bread on the Sabbath Day, behold, there was a certain man before Him which had the dropsy; and He took him, and healed him, and let him go.

*Antiphon at the Song of the Blessed Virgin.* When thou art bidden * of any man to a wedding, go and sit down in the lowest room, that he that bade thee may say: Friend, go up higher,—then shalt thou have worship in the presence of them that sit at meat with thee. Alleluia.

## Seventeenth Lord's Day after Pentecost.

*Prayer.*

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the devil, and with pure hearts to follow Thee the only God. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 35.)

AT that time: The Pharisees came unto JESUS, and one of them, which was a lawyer, asked Him a question, tempting Him, saying: Master, which is the great commandment in the Law? And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*72nd on Matthew.*)

When the Pharisees had heard that Christ had put the Sadducees to silence, they gathered themselves together for a fresh attack; just when it behoved them to be quiet, they willed to contend; and so they put forward one of themselves who professed skill in the law, not wishing to learn, but to lay a snare. This person therefore proposed the question: "Which is the great commandment in the law?" The first and great commandment is: "Thou shalt love the LORD thy God," but they expected that He would make some exception or addition to this in His Own case, since He made Himself God. (John x. 33.) With this expectation they asked Him the question; but what said Christ? To show that they had adopted this course, because they were loveless, and sick with envy, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

*Eighth Lesson.*

WHY is this second commandment like unto the first? Because the first is the second's source and sanction. "For every one that doeth evil hateth the light, neither cometh to the light." (John iii. 20.) And again: "The fool hath said in his heart: There is no God"—and there followeth: "They are corrupt, and become abominable in their works." (Ps. xiii. 1, 2.) And yet again: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith." (1 Tim. vi. 10.) And yet once more: "If ye love Me, keep My commandments," (John xiv. 15,)—of which commandments the head and root is: "Thou shalt love the Lord thy God; and thy neighbour as thyself."

*Ninth Lesson.*

IF, therefore, to love God is to love our neighbour also, (as it appeareth where it is written: "Simon, son of Jonas, lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep," John xxi. 17,)—and if "love is the fulfilling of the law," (Rom. xiii. 10,) justly doth the Lord say that "on these two commandments hang all the law and the Prophets." And even as when, before this, (23—32,) being interrogated about the Resurrection, He answered them more than they asked, so, now, being interrogated concerning the first and great commandment, He answereth them, of His own accord, touching that second one also, which is little lower than the first, for "the second is like unto it." Herein He would have them understand that it was hatred stirred them up to question Him. For "Cha-

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rity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

*Antiphon at the Song of Zacharias.* Master, which is the great commandment * in the law? JESUS said unto him: Thou shalt love the Lord thy God with all thy heart. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* What think ye of Christ? Whose Son is He? * They say all unto Him: The Son of David. JESUS saith unto them: How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou at My right hand?

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## Eighteenth Lord's Day after Pentecost.

*Prayer.*

MERCIFULLY grant, O Lord, that Thine effectual goodness may in all things direct our hearts, forasmuch as without Thee we are not able to please Thee: Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (ix. 1.)

AT that time: JESUS entered into a ship, and passed over, and came into His own city. And so on.

Homily by St. Peter Chrysologus, Archbishop [of Ravenna.] (*Sermon* 50.)

This day's reading hath shown us an instance of how Christ, in those things which He did as Man, worked deep works of God, and by things which were seen wrought things which were not seen. The Evangelist saith: JESUS "entered into a ship, and passed over, and came into His Own city." Was not This He Who had once parted the waves hither and thither, and made the dry ground appear at the bottom of the sea, so that His people Israël passed dryshod between masses of water standing still, as through an hollow glen in a mountain? Was not This He Who made the depths of the sea solid under the feet of Peter, so that the watery path offered a firm way for human footsteps?

*Eighth Lesson.*

WHEREFORE then denied He unto Himself a like service from the sea, but crossed over that narrow lake at the cost of a voyage on ship-board? "He entered into a ship, and passed over." What wonder, my brethren? Christ came to take our weakness upon Him, that He might make us partakers of His strength; to seek the things of men, that He might give to men the things of God; to receive insults, that He might bestow honours; to bear weariness, that He might grant rest; for the physician that is himself beset by no frailties, knoweth not how to treat the frailties of others, nor he that is not weak with the weak, how to make the weak strong.

*Ninth Lesson.*

THEREFORE, if Christ had abode still in His strength, He had in no wise been a fellow of men; if in Him Flesh had not run the way of flesh, then had it been idle for Him to have taken Flesh at all. "He entered into a ship, and passed over, and came into His Own city." The Lord, the Maker of the world, and of all things that are therein, having been pleased for our sakes to prison Himself in our flesh, began to have an human home, and to be a citizen of a Jewish city; Himself the Father of all, to have parents; and all, that His love might invite, His charity draw, His tenderness bind, His gentleness persuade them whom His Kingship had scared, His awfulness scattered, and His power terrified out of His dominion.

*Antiphon at the Song of Zacharias.* The Lord said unto the sick * of the palsy: Son, be of good cheer; thy sins be forgiven thee.

*Antiphon at the Song of the Blessed Virgin.* And immediately, he that had been sick of the palsy arose, * and took up his bed whereon he lay, glorifying God; and all the people, when they saw it, gave praise to God.

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## Nineteenth Lord's Day after Pentecost.

*Prayer.*

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake by parables unto the chief priests and Pharisees, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St. Gregory [the Great.] (*38th on the Gospels.*)

I remember that I have often said that, in the Holy Gospel, the Church as she now is, is called the kingdom of heaven, for the kingdom of heaven is indeed the assembly of the righteous. The Lord hath said by the mouth of His Prophet: "The heaven is My throne." (Isa. lxvi. 1.) Solomon saith: "The throne of wisdom is the soul of the righteous."[1] And Paul saith that Christ is "the power of God and the wisdom of God." (1 Cor. i. 24.) From these passages we may clearly gather that if wisdom be God, and wisdom's throne be the soul of the righteous, and God's throne be the heaven, then the soul of the righteous is heaven. Hence also the Psalmist saith, speaking of holy preachers: "The heavens declare the glory of God." (xviii. 1.)

*Eighth Lesson.*

THE kingdom of heaven, therefore, is the Church of the righteous, even of them whose hearts seek not for anything upon earth, but who sigh so continually after the things which are above, that God doth already reign in them as He doth in heaven. Let it then be said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son." Ye already understand, my loving friends,[2] who is that Royal Father of a Royal Son. It is indeed no other than He to Whom the Psalmist saith: "Give the King Thy judgments, O God, and Thy righteousness unto the King's son." (lxxi. 2.) "Which made a marriage for his son." God the Father made a marriage for God the Son, when He wedded Him to the manhood in the womb of the Virgin, when He willed that He Who is God before all ages, should in the end of the ages become Man.

*Ninth Lesson.*

THE marriage union is the union of two persons, but God forbid that we should imagine that the One Person of our Redeemer JESUS Christ, Who is both God and Man, is formed by a union of an human person with a Divine Person. We profess concerning Him that He is of, and in two natures, but we shrink from the blasphemy of saying that He is compounded of two persons. It will therefore be clearer and safer to say that the marriage which the Father made for His Royal Son was the wedding Him, through the mystery of the Incarnation, to His mystic Bride the Holy Church. The womb of the Maiden Mother was the marriage-chamber in which this union took place. Hence it is that the Psalmist saith: "In the sun hath He set His tabernacle, Who is as a bridegroom coming out of his chamber." (xviii. 5.[3])

*Antiphon at the Song of Zacharias.* Tell them which are bidden: * Behold, I have prepared my dinner; Come unto the marriage. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* And the King came in * to see the guests; and he saw there a man which had not on a wedding garment. And he saith unto him: Friend, how camest thou in hither, not having a wedding garment?

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[1] No such passage exists in the present edition of the Sapiential books.
[2] Intelligit charitas vestra.
[3] Alexandrian version.

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## Twentieth Lord's Day after Pentecost.

*Prayer.*

GRANT, we beseech Thee, O Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St. Gregory [the Great.] (*28th on the Gospels.*)

MY brethren; the passage from the Holy Gospel, which ye have just now heard, standeth in need of no explanation. But lest I should seem to pass the same by in idle silence, I will say somewhat thereon, but that rather by way of exhortation than of explanation. Indeed, there seemeth to me to be but one point which calleth for explanation, and that point is this: Wherefore was it that when the nobleman went unto the Lord, and besought Him that He would come down and heal his son, "JESUS said unto him: Except ye see signs and wonders, ye will not believe?" The very fact that he had come to beseech Christ to heal his son, putteth it beyond all doubt that this nobleman believed; if he had not believed Him to be a Saviour, he would not have asked Him to save his son. Wherefore then "said JESUS unto him: Except ye see signs and wonders, ye will not believe"—since he was one who had not seen, and yet had believed?

*Eighth Lesson.*

BUT bethink you what was his prayer, and then shall ye understand clearly wherein his faith was shaky. He "besought Him that He would come down and heal his son." He asked for the bodily presence of Him Who is spiritually always present everywhere. He believed not therefore enough in Christ, for he thought that He could not heal unless He were bodily present. Had his faith been perfect, he would doubtless have known that God is everywhere.

*Ninth Lesson.*

HIS was therefore a grievously imperfect faith, in attributing the virtue not to Christ's Majesty, but to His bodily presence. Thus it was that his faith was still unsound, even while he was asking for his son's health. For, though he believed concerning Him unto Whom he came that He was mighty to save, yet he thought also that at that moment He was absent from his dying child. But the Lord, being asked to go, showed that, wherever He is called on, He is there, and being He Who, by a simple act of will, brought all things into being, gave health by a simple command.

*Antiphon at the Song of Zacharias.* There was a certain nobleman whose son was sick * at Capernaum. When he heard that JESUS was come into Galilee, he besought Him that He would heal his son.

*Antiphon at the Song of the Blessed Virgin.* So the father knew * that it was at the same hour in the which JESUS said: Thy son liveth. And himself believed, and his whole house.

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## Twenty-first Lord's Day after Pentecost.

*Prayer.*

LORD, we beseech Thee to keep Thine household in continual godliness, that, through Thy protection, it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 23.)

AT that time: JESUS spake unto His disciples this parable: The king-



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dom of heaven is likened unto a certain king, which would take account of his servants. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* iii., *Comment. on Matth.* xviii.)

It is a way much in use with the Syrians, and especially with the inhabitants of Palestine, to illustrate their discourse with parables, that what their hearers may not be able to catch so easily when spoken plainly, they may lay hold on by dint of comparisons and examples. Thus it was that the Lord, by an allegory about a Royal master and a servant who owed him ten thousand talents, and who obtained by entreaty forgiveness of the debt, taught Peter how it was his duty to forgive his fellow-servants their comparatively trifling offences. For if that Royal master so readily forgave his servant his debt of ten thousand talents, should not his servants much more forgive lesser debts unto their fellows?

*Eighth Lesson.*

TO put this more clearly, let us take a case. If one of us were to commit adultery, or murder, or sacrilege, our sin, great like a debt of ten thousand talents, would be forgiven us in answer to prayer, if we also from our heart forgive our brethren their trespasses against us. But if we refuse to forgive a slight, and keep up unceasing enmity because of an unkind word, how just doth it appear that we should be cast into prison, and entail on ourselves, by the example of our own deeds, that our great debt should not be forgiven unto us.

*Ninth Lesson.*

"SO likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." God's awful purpose can be turned and changed; but if we will not forgive unto our brethren small things, God will not forgive us great things. And if we forgive them, it must be from our hearts. Any one can say:—I have nothing against such-an-one; he knoweth what he hath done, and God will judge him for it; I do not care what he doeth; I have forgiven him. But the Lord maketh His sentence clear, and destroyeth such a mockery of peace as this, where He saith: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

*Antiphon at the Song of Zacharias.* The lord said unto his servant: Pay me * that thou owest. But the servant fell down and besought him, saying: Have patience with me, and I will pay thee all.

*Antiphon at the Song of the Blessed Virgin.* O thou wicked servant, I forgave thee all * that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? Alleluia.

## Twenty-second Lord's Day after Pentecost.

*Prayer.*

O GOD, our Refuge and Strength, Who art the author of all godliness, be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully, we may obtain effectually. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 15.)

AT that time: The Pharisees went and took counsel how they might entangle JESUS in His talk. And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Can.* 23.)

The Pharisees had oftentimes been put to confusion, and were not able to find any ground to accuse Him out of anything that He had hitherto said or done. His words and works are, of necessity, faultless, but still, from spite, they set themselves to seek in every direction for some cause to accuse Him. He was calling all to turn away from the corruptions of the world, and the superstitious practices of devotion invented by men, and to fix their hopes upon the

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kingdom of heaven. They therefore arranged a question calculated to entrap Him into an offence against civil government, namely:—"Is it lawful to give tribute unto Cæsar or not?"

*Eighth Lesson.*

"BUT JESUS perceived their wickedness,"—for in sooth there is nothing hidden in the heart of man, but what God seeth it,—"and said: Why tempt ye Me, ye hypocrites? Show Me the tribute-money. And they brought unto Him a penny. And He saith unto them: Whose is this image and superscription? They say unto Him: Cæsar's. Then saith He unto them: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." How wonderful is this answer! How perfect the fulfilment of the Divine Law herein prescribed! So beautifully doth He here strike the balance between caring not for the things of the world, on the one hand, and the offence of injuring Cæsar, on the other, that He proveth the perfect freedom of minds, however devoted to God, to discharge all human cares and duties, by commanding them to render unto Cæsar the things which are Cæsar's.

*Ninth Lesson.*

IF we have nothing which is Cæsar's, then we have nothing which we are bound to render unto him. But if we are concerned with the things which are his, if we are entrusted by him with the use of delegated power, if we are subject to him as paid servants to take care of property which is not our own, there can be no dispute but that it is our duty to render unto Cæsar the things which are Cæsar's. But unto God all of us are bound always to render the things that are God's, that is to say, our body, soul, and will. These are things which we hold from Him, and whereof He is the Author and Maker. It is therefore simply just that they, who acknowledge that they owe to Him their being and creation, should render to Him all that they are.

*Antiphon at the Song of Zacharias.* Master, we know that Thou art true, * and teachest the way of God in truth. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* Render therefore unto Cæsar the things which are Cæsar's, * and unto God the things that are God's. Alleluia.

*Note. If there should be only twenty-three Sundays after Pentecost, then the following Office will be used on the Saturday before the Twenty-third, or if the Saturday be occupied by an Office of Nine Lessons, then on the nearest preceding day not so occupied; but, failing any such day in the week beginning on the Twenty-second Sunday, the displaced Office will be commemorated on the Saturday. See the Pye, ch.* iv. *section* 4.

## Twenty-third Lord's Day after Pentecost.

*Prayer.*

O LORD, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty, we have committed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (ix. 18.)

AT that time: While JESUS spake these things unto the multitudes, behold, there came a certain ruler, and worshipped Him, saying: Lord, my daughter is even now dead. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matth.* ix.)

The eighth miracle took place upon the occasion when a certain ruler, desiring not to be kept out of the mystery of the true circumcision, besought Christ to recall his daughter to life. But a woman, which was diseased with an issue of blood, thrust herself in, and her cure occupieth the eighth place, so that the resurrection of the ruler's daughter is postponed and made the ninth in enumeration—even as it is written in the Psalms: "Æthiopia shall soon stretch

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forth her hands unto God." (lxvii. 32.) And again: "Blindness in part is happened to Israël, until the fulness of the Gentiles is come in; and so all Israël shall be saved." (Rom. xi. 25, 26.)

*Eighth Lesson.*

"AND, behold, a woman, which was diseased with an issue of blood, twelve years, came behind Him, and touched the hem of His garment." In the Gospel according to Luke (viii. 42) it is written that the ruler's daughter was about twelve years of age. Note therefore that this woman, who typifies the Gentiles, had been diseased for the same time that the Jewish nation, typified by the ruler's daughter, had been living in faith. We see not clearly the hideousness of evil, until we compare it with good.

*Ninth Lesson.*

THIS woman with the issue of blood came not to the Lord in an house or in a city, for such as she were by the Law banished out of cities, (Lev. xv. 25,) but in the way, as He walked; so that the Lord healed one, even while He was on the road to heal another. Whence also the Apostles said: "It was necessary that the word of God should first have been spoken to you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.)

*Antiphon at the Song of Zacharias.* For she said within herself: * If I may but touch the hem of His garment, I shall be whole.

*Antiphon at the Song of the Blessed Virgin.* But JESUS turned Him about, * and when He saw her, He said: Daughter, be of good comfort; thy faith hath made thee whole. Alleluia.

*Note. The next Office is invariably used upon the Sunday next before Advent. If therefore there be more than 24 Sundays after Pentecost, the superabundant Sundays are furnished with Offices taken from the Sundays omitted after the Epiphany, thus: If there be 25 Sundays after Pentecost, the Office of the 24th will be taken from the 6th Sunday after the Epiphany; if 26, the 25th will be taken from the 6th, and the 24th from the 5th; if 27, the 26th from the 6th, the 25th from the 5th, and the 24th from the 4th; if 28, the 27th from the 6th, the 26th from the 5th, the 25th from the 4th, and the 24th from the 3rd.*

## The Lord's Day next before Advent.

*Prayer.*

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 15.)

AT that time: JESUS said unto His disciples: When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand,)—And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on Matth.* xxiv.)

This injunction to whoso readeth, to understand, showeth that there is here something mysterious. In Daniel we read as followeth: "And in the midst of the week the sacrifice and the oblations shall be taken away; and in the temple there shall be the abomination of desolation, even until the consummation of the time; and a consummation shall be given to the desolation."[1] (ix. 27.) It is of this same thing that the

[1] This quotation does not accord with the present authorised Latin Bible, where the passage runs thus: "And in the midst of the week victim and sacrifice shall fail; and in the temple there shall be the abomination of desolation; and the desolation shall last until the consummation and the end."

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Apostle speaketh, when he saith[1] that a man of iniquity, even an adversary, shall be exalted against whatsoever is called God, or is worshipped: so that he shall even dare to stand in the temple of God, and to show himself as God; whose coming shall, according to the working of Satan, destroy and [2]banish away from God all who shall receive him.

*Eighth Lesson.*

THIS prophecy may be understood either (first) simply of Antichrist, (secondly) of the statue of Cæsar, which Pilate set up in the temple, or (thirdly) of the statue of Hadrian on horse-back,[3] which hath stood, even until our own day, upon the site of the Holy of Holies. In the Scriptures of the Old Testament "abomination" is a word very often used for an idol, and the farther title "of desolation" is added to identify an idol erected upon the site of the desolate and ruined temple.

*Ninth Lesson.*

BUT we may also understand by the abomination of desolation, any bad doctrine; and when we see such a thing get a standing in the Holy Place,—that is, in the Church,—and showing itself that it is God,—that is, pretending that it is His revealed truth,—then will be the time when it will be our duty to flee from Judea into the mountains,—that is to say, to leave the letter, which passeth away, and all guise of Jewish superstition, and to hie us unto the everlasting hills, from whence God doth right wondrously cause His light to shine forth. (Ps. lxxv. 5.) Then will it be our duty to find ourselves under a roof and in an house, wherethrough the fiery darts of the wicked one can never pierce to smite us, and not to come down to take anything out of the house of our old conversation, or to have regard unto those things which are behind; but rather to sow in the field of the spiritual Scriptures, that we may reap thereof a bountiful harvest; neither to have two coats, that thing forbidden to Apostles. (Matth. x. 10.)

*Antiphon at the Song of Zacharias.* When ye shall see the abomination of desolation, * spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand)—

*Antiphon at the Song of the Blessed Virgin.* Amen I say unto you, this generation shall not pass till all these things be fulfilled: * heaven and earth shall pass away, but My words shall not pass away, saith the Lord.

## Third Sunday after the Epiphany.

*Prayer.*

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty to help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (viii. 1.)

AT that time: When JESUS was come down from the mountain, great multitudes followed Him: and, behold, there came a leper and worshipped Him. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

When the Lord was come down from the mountain, great multitudes followed Him. They were not able to follow Him when He went up. And first there came a leper. This poor creature's disease had prevented him from hearing the Saviour's long sermon on the Mount. Let it be noted that he is the first person specially named as being healed. The second was the Centurion's servant;

[1] The rest of this Lesson is a sort of allusion to, rather than even a loose quotation from, 2 Thess. ii., with which however it does not quite agree even in sense.

[2] Ad Dei solitudinem redigat. There is no such phrase in St. Paul.

[3] But St. Jerome himself mentions (Com. on Isa. ii. 8.) that Hadrian set up on the desolated site of the Temple an idol of Jupiter Capitolinus, and to this it would seem more natural to apply the text than to the mere historical statue of the Emperor. The idol was removed under Constantine.

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the third was Peter's wife's mother, who was sick of a fever at Capernaum; the fourth were they who were brought unto Christ as being troubled with evil spirits, from whom He, by His word, cast out the evil spirits, at the same time that He healed all that were sick.

*Eighth Lesson.*

"AND, behold, there came a leper, and worshipped Him, saying:—" Properly after preaching and doctrine cometh occasion for a sign, that the power of the miracle might confirm in the hearers, the truth of the teaching that had gone before.

"Lord, if Thou wilt, Thou canst make me clean." He that prayeth the Lord to have the will, doubteth not but that He hath the power.

"And JESUS put forth His Hand, and touched him, saying: I will; be thou clean." As soon as the Lord put forth His Hand the leprosy departed. Let us remark how lowly and unbragging is the Lord's language. The leper had said, "If Thou wilt;" the Lord answereth, "I will." The leper, "Thou canst make me clean,"—the Lord, "Be thou clean." Most Latin readers, misled by the identity of form in that language between the Present Infinitive Active and the Second Person Singular Present Imperative Passive of the Verb, read Christ's answer as if it were, "I will to make thee clean." This is wrong. The sentences are separate. First cometh the expression of volition, "I will," then the command, "Be thou clean."

*Ninth Lesson.*

"AND JESUS saith unto him: See thou tell no man." What need was there to tell what his body showed?

"But go thy way, show thyself to the Priest." There were divers reasons why Christ should send him to the Priest. First, for humility's sake, that He might show reverence to God's Priest. Then there was a command in the law, that they that were cleansed of leprosy, should make an offering to the Priests. Moreover, that, when the Priests saw the leper cleansed, they might either believe in the Saviour, or refuse to believe; if they believed, that they might be saved, and, if they believed not, that they might have no excuse. Lastly, that He might give no ground for the accusation, that was so often brought against Him, that He was unobservant of the law.

*Antiphon at the Song of Zacharias.* When JESUS was come down from the mountain, * behold, there came a leper, and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean. And JESUS put forth His Hand, and touched him, saying: I will; be thou clean.

*Antiphon at the Song of the Blessed Virgin.* Lord, if Thou wilt, * Thou canst make me clean: and JESUS saith to him: I will; be thou clean.

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## Fourth Sunday after the Epiphany.

*Prayer.*

O GOD, Who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such health of mind and body, that by Thy strength and protection, we may overcome all evils, whereby for our sins we are justly afflicted. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (viii. 23.)

AT that time: When JESUS was entered into a ship, His disciples followed Him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered by the waves: but He was asleep. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

The fifth sign that He did was when He took ship at Capernaum, and commanded the winds and the sea: the sixth, when, in the country of the Gergesenes, He suffered the devils to enter into the swine: the seventh, when, as He came into His own city, He cured the man sick of the palsy lying on a bed. The first man sick of the palsy that He cured was the centurion's servant.

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*Eighth Lesson.*

"BUT He was asleep; and His disciples came to Him, and awoke Him, saying: Lord, save us." There is a type of this in the history of Jonah, who, when the storm arose, was lying fast asleep, and whom the sailors woke to help them; who also saved the sailors, by commanding them to throw him into the sea, the said casting of him into the sea, being, as we know, a figure of Christ's Passion.

"Then He arose and rebuked the winds and the sea." From these words we understand that all things, which have been made, are sentient to their Maker. All things which He rebuketh or commandeth, hear His voice. This is not the error of the heretics who will have it that everything is quick, but part of the majesty of the Creator, Who maketh to feel Him things, which we cannot make to feel us.

*Ninth Lesson.*

"BUT the men marvelled, saying: What manner of man is this, that even the winds and the sea obey Him?" It was not His disciples that marvelled, but the sailors, and the others that were in the ship. If, however, any one willeth to withstand this our interpretation, and to maintain that it was the disciples who marvelled, we are ready to answer them, that they who knew not before the power of the Saviour, deserve to be stripped of the title of disciples, and to be called simply "the men."

*Antiphon at the Song of Zacharias.* When JESUS was entered into a ship, * there arose a great tempest in the sea: and His disciples awoke Him, saying: Lord, save us: we perish.

*Antiphon at the Song of the Blessed Virgin.* Lord, save us: * we perish: give the word, O God, and let there be a great calm!

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## Fifth Sunday after the Epiphany.

*Prayer.*

O LORD, we beseech Thee to keep Thy family in continual godliness, that they who do lean only upon the hope of Thy heavenly grace, may evermore be defended by Thy mighty power. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 24.)

AT that time: JESUS put forth unto the multitudes this parable: The Kingdom of heaven is likened unto a man which sowed good seed in his field. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Quæst. Evan. Matth.* xi., *Bk.* 4.)

When the Shepherds of the Church wax careless, and since the Apostles sleep the sleep of death, cometh the devil, and soweth them whom the Lord calleth "a seed of evil-doers." Now, are these "seed of evil-doers" the heretics, or Catholics of bad lives? It is possible to call even the heretics a "seed of evil-doers" because they have sprung up from the seed of the Gospel, and been begotten in the Name of Christ, though afterwards, they have turned after crooked ways, and lying doctrines.

*Eighth Lesson.*

BUT whereas it is written that they were sown in the midst of the wheat, we ought haply to understand that they are of one communion with the righteous. Nevertheless, forasmuch as the Lord saith, "The field is the world," (and not, the Church,) we may well understand that the "seed of evil doers" are the heretics, since in this world they are mingled together with the good, not in one common Communion, but only under one common name of Christian. But they which are of one faith with the good seed, and yet are themselves worthless, may more fitly be likened to straw than to tares, since the straw springeth from one soil and one root with the good ear.

*Ninth Lesson.*

HOWEVER, as touching the net cast into the sea, and enclosing a great multitude of fishes, both bad and good, we may well understand that by the bad are meant Catholics of bad lives. For the sea is one thing, whereby we

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may understand to be signified the world; and the net another, which seemeth to signify our faith, or the Communion of one Church. Between heretics and sinful Catholics there is this difference, that heretics believe a lie, and sinful Catholics believe the truth, but live not as they believe.

*Antiphon at the Song of Zacharias.* Sir, didst not thou sow good seed in thy field? * From whence then hath it tares? And he saith unto them: An enemy hath done this.

*Antiphon at the Song of the Blessed Virgin.* The master saith: Gather ye together first the tares, * and bind them in bundles to burn them; but gather the wheat into my barn.

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## Sixth Sunday after the Epiphany.

*Prayer.*

GRANT us, we beseech Thee, O Almighty God, ever to think such things as be reasonable, and in every word and work of ours, to do always that is well pleasing in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 31.)

AT that time: JESUS spake this parable unto the multitude: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Book* ii. *Comment. on Matth.* xiii.)

The kingdom of heaven is the proclamation of the Gospel, and that knowledge of the Scriptures, which leadeth unto life, and whereof it is said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matth. xxi. 43.) Therefore is this kingdom like to a grain of mustard-seed, which a man took and sowed in his field. By the man that sowed it in his field, many understand to be meant the Saviour, because He is the Sower That soweth in the souls of believers; others understand every man that soweth good seed in his own field, that is, in himself and in his own heart.

*Eighth Lesson.*

WHO is he that soweth, but our own mind and soul, which take the grain from preaching, and by nourishing it in the soil, cause it to sprout in the field of our own breast? The preaching of the Gospel is the least of all doctrines. He that preacheth, for his first lesson, God made man, Christ dead, and the stumbling-block of the Cross, receiveth at first but little credit. Compare such teaching as this with the doctrines of the Philosophers, with their books, their magnificent eloquence, and their rounded sentences, and thou shalt see how the grain of the Gospel, when it is sown, is the humblest of all seeds.

*Ninth Lesson.*

BUT when the doctrines of men grow up, there is therein nothing piercing, nothing healthy, nothing life-giving. The plant is drooping, and delicate, and soft. There are herbs and grass whereof it may truly be said that "the grass withereth and the flower fadeth." (Isa. xl. 8.) But the grain of Gospel seed, though, when it was sown, it seemed to be the least of all seeds, when once it is rooted in the soul of man, or in the whole world, groweth not into an herb, but becometh a tree: so that the birds of the air (whereby we may understand, either the souls of believers, or the [angelic] powers bound to the service of God,) come and lodge in the branches thereof. I consider that the branches of the Gospel tree, which groweth from the grain of mustard-seed, are the divers developments of doctrine, on which the birds above mentioned find resting-places.

*Antiphon at the Song of Zacharias.* The kingdom of heaven * is like to a grain of mustard-seed, which is the least of all seeds, but, when it is grown, it is the greatest among herbs.

*Antiphon at the Song of the Blessed Virgin.* The kingdom of heaven * is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.

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# Addenda to the Common of Saints.

*The following were accidentally omitted.*

Page 833. *Last Psalm at Mattins.*

Ps. xlv. God is our refuge, &c., (*p.* 37.)

Page 861. *At Lauds.*

*Verse.* The Lord guided the just in right paths. [Alleluia.]

*Answer.* And showed him the kingdom of God. [Alleluia.]

Page 887.

FIRST NOCTURN.

*First Antiphon.* O how lovely and glorious is the generation * of the chaste. [Alleluia.]

Ps. viii. O LORD our Ruler, &c., (*p.* 6.)

*Second Antiphon.* His left hand is under my head, * and his right hand doth embrace me.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Third Antiphon.* Return, return, O Shulammith, * return, return, that we may look upon thee.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* In thy comeliness and thy beauty. [Alleluia.]

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

*First Antiphon.* In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Second Antiphon.* God shall help her with His countenance: * God is in the midst of her; she shall not be moved.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* Many waters cannot * quench love.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

*Verse.* God shall help her with His countenance. [Alleluia.]

*Answer.* God is in the midst of her: she shall not be moved. [Alleluia.]

THIRD NOCTURN.

*First Antiphon.* I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into His chamber. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* God hath chosen her, and forechosen her. [Alleluia.]

*Answer.* He hath made her to dwell in His Tabernacle. [Alleluia.]

*Note. During Paschal time the three Psalms of each Nocturn are said together, under the first Antiphon.*

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# The Common of Saints.

OFFICES FOR THE FEASTS OF THE SAINTS, ACCORDING TO THE CLASS TO WHICH EACH SAINT BELONGS, AND COMMON TO ALL THE SAINTS OF EACH CLASS RESPECTIVELY.

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## I. Apostles' Eves.

*The Office is of the Week-day, begins at Mattins, and ends at None. What is not of the Week-day and what is not specially given in its own place is as follows.*

*First Lesson.*

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said to His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by Pope St. Gregory [the Great.] (*27th on the Gospels.*)

All the holy words of the Lord are full of His commandments. Why, then, speaketh the Lord of the commandment to love one another as if He gave no other commandment? "This," saith He, "is My commandment, That ye love one another." Is it not because love is the one object of all His commandments, and all His commandments are one? For, even as a tree, having but one root, bringeth forth many branches, so, if the root be love, many virtues do spring therefrom. Neither is the branch of good works green, if it abide not in the root of love.

*Second Lesson.*

THEREFORE the commandments of the Lord are manifold, and yet one. Manifold, indeed, by the diversity of working, but one, as concerning the root of love. And how it behoveth us to keep fast hold on that root of love, we know from Him, Who in sundry places of His holy Scripture, moveth us to love our friends in Him, and our enemies for Him. He truly abideth in love, who loveth his friend in God, and his enemy for God. For there are some who love their neighbour indeed, but by an affection engendered of kinship and of the flesh: such love the Scripture forbiddeth not: but it is one thing to love our neighbour with that love whereto nature doth freely move us, and another thing to love him with that love whereto we are obliged, if we would do whatsoever the Lord commandeth us.



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*Third Lesson.*

HE, then, that loveth his neighbour naturally, loveth him indeed, but attaineth not unto that great reward of love, for he loveth him, not after the spirit, but after the flesh. Therefore, when the Lord saith: "This is My commandment, That ye love one another," He saith also, "as I have loved you,"—even as though He said openly, "Love ye one another, with that aim wherewith I have loved you." And in this matter, dearly beloved brethren, it behoveth us to watch; for he that hateth us of old time, even while he draweth our mind to love the things which are seen and temporal, rouseth up against us our neighbour who is weaker than we are, to take from us that which we love.

*Prayer at Lauds and during the day.*

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Apostle, (*here insert the name of the Saint,*) on the eve whereof we now stand, may avail us to the increase both of godliness toward Thee, and of health to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*On the eve of St. Matthew* (*Sept.* 20,) *is said,* "Thy blessed Apostle and Evangelist Matthew." *If it be a Fast the Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.*

## H. For Apostles, Evangelists, and Martyrs,

*Whether one or many, whose Feasts are kept within Easter-tide.*[1]

*Everything as on Sundays, except what is otherwise given here.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi. *p.* 154.)

*Hymn for Apostles and Evangelists.*[2]

WHEN Christ by His own servants slain
Had died upon the bitter Cross,
The Apostles, of their joy bereft,
Were weeping their dear Master's loss:

Meanwhile an Angel at the tomb
To holy women hath foretold,
"The faithful flock with joy shall soon
Their Lord in Galilee behold."

Who, as they run the news to bring,
Lo, straightway Christ Himself they meet,
All radiant bright with heavenly light,
And, falling, clasp His sacred feet.

To Galilee's lone mountain height
The Apostolic band retire,
There, blest with their dear Saviour's sight,
Enjoy in full their soul's desire.

O JESU, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

To God the Father, with the Son,
Who from the grave immortal rose;
And Thee, O Paraclete, be praise,
While age on endless ages flows.
Amen.

[1] During the rest of the year they have different offices, for which see pp. 805, 817, and 829.
[2] Translation by the Rev. E. Caswall.

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*Hymn for one Martyr.*[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

The Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

*Hymn for many Martyrs.*[2]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise;

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father glory be,
And to His sole-begotten Son;
And glory, Holy Ghost, to Thee!
While everlasting ages run. Amen.

*Verse.* [3]O ye Saints and righteous, rejoice in the Lord. Alleluia.

*Answer.* God hath chosen you for His own inheritance. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

MATTINS.

*Invitatory for Apostles and Evangelists.* The Lord, He is the King of the Apostles. * O come, let us worship Him. Alleluia.

*Invitatory for one or many Martyrs.* [4]Let the Saints rejoice in the Lord. * Alleluia.

*Hymn for Apostles and Evangelists, and for one Martyr, as at Vespers.*

*Hymn for many Martyrs.*[5]

SING we the Martyrs blest,
Their blood for JESUS pour'd;
Sing we their glorious victories,
And infinite reward.

Treading the world beneath,
Spurning the body's pain,
'Twas theirs, in Martyrdom's brief space,
Eternal joys to gain.

Consign'd to raging flames
Or ruthless beasts a prey;
Their tender flesh by savage hooks
Torn piece by piece away;

Their vitals hanging forth;
Unmoved they still endure;
Unmoved continue, in the grace
Of endless life secure.

Saviour, to us vouchsafe
Of Thy dear clemency,
A portion with Thy Martyr Saints,
Through all eternity. Amen.

FIRST NOCTURN.

*Only one Antiphon and three Psalms are said.*

*Antiphon.* [6]The righteous shall stand * in great boldness before the face of such as have afflicted them. Alleluia.

[1] Translation by the Rev. Dr. Newman.
[2] Translation by the Rev. E. Caswall.
[3] Ps. xxxii. 1, 12.
[4] Cf. Pss. xxxii. 1, cxxxi. 9.
[5] Translation by the Rev. E. Caswall.
[6] Wisdom v. 1.

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*The Psalms for Apostles and Evangelists are:*

Ps. xviii. The heavens declare, &c., (*p.* 16.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*The Psalms for one or many Martyrs are:*

Ps. i. Blessed is the man, &c., (*p.* 4.)

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* O ye Saints and righteous, rejoice in the LORD. Alleluia.

*Answer.* God hath chosen you for His own inheritance. Alleluia.

*The Lessons are either proper to the Feast, or from Scripture according to the Season.*

*First Responsory.*

[1]Blessed is the man that feareth the LORD—Alleluia—that delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.

*Verse.* Glory and riches shall be in his house, and his righteousness endureth for ever.

*Answer.* That delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.

*Second Responsory.*

[2]Your sorrow—Alleluia—shall be turned into joy. Alleluia, Alleluia.

*Verse.* The world shall rejoice, and ye shall be sorrowful, but your sorrow—

*Answer.* Shall be turned into joy. Alleluia, Alleluia.

*Third Responsory.*

[3]Precious in the sight of the LORD—Alleluia—is the death of His Saints. Alleluia.

*Verse.* [4]The Lord keepeth all their bones, not one of them shall be broken.

*Answer.* Is the death of His Saints. Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Is the death of His Saints. Alleluia.

SECOND NOCTURN.

*Only one Antiphon is said.*

*Antiphon.* [5]Behold, how they are numbered * among the children of God, and their lot is among the Saints. Alleluia.

*The Psalms for Apostles and Evangelists are:*

Ps. xlvi. O clap your hands, &c., (*p.* 37.)

Ps. lx. Hear my cry, &c., (*p.* 47.)

Ps. lxiii. Hear my voice, &c., (*p.* 48.)

*The Psalms for one Martyr are:*

Ps. iv. When I called, &c., (*p.* 172.)

Ps. v. Give ear to my words, &c., (*p.* 97.)

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*The Psalms for many Martyrs are:*

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

[1] Ps. cxi. 1, 3.
[2] John xvi. 20.
[3] Ps. cxv. 6.
[4] Ps. xxxiii. 21.
[5] Wisd. v. 5.

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Ps. xv. Preserve me, O Lord, &c., (*p.* 11.)

Ps. xxiii. The earth is the LORD'S, &c.,' (*p.* 124.)

*Verse.* The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.

*Answer.* Even unto everlasting. Alleluia. Alleluia.

*Fourth Lesson.*

The Lesson is taken from the Sermons of S. Ambrose, Bishop [of Milan] (xxii.)

DEARLY beloved brethren, it is very meet and right that after the gladness of Easter, which we have celebrated in the Church, we should mingle our own joy with the joy of the holy Martyrs; yea, that we should tell of the glory of the Lord's rising again, to them that have been made partakers of the Lord's sufferings. It truly must needs be that they which have been partakers of His sufferings, should be also of His joy. For thus saith the blessed Apostle: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) And again: "If we suffer, we shall also reign with Him." (2 Tim. ii. 12.) He, therefore, that endureth sorrow for Christ, must needs also have glory with Christ.

*Fourth Responsory.*

The everlasting light shall shine upon Thy Saints, O Lord. Even unto everlasting. Alleluia.

*Verse.* [1]Everlasting joy upon their heads: they shall obtain joy and gladness.

*Answer.* Even unto everlasting. Alleluia.

*Fifth Lesson.*

I SAY again, let us tell to the holy Martyrs what the grace of the Lord's Passover is: let us tell them that, even as He hath opened the bars of His own grave, even so shall their graves also be opened: let us tell them that, even as in His dead Body the Veins grew warm and quick again, even so shall their limbs, that now are cold, flush with the heat of an eternal vigour. That power which brought again our Lord from the dead will bring His Martyrs too. For as they have followed Him in His sufferings, so shall they follow Him also in His newness of life. It is written in the Psalms: "Thou hast shown Me the path of life." (xv. 12.) This is said of the Resurrection in the Person of the Saviour, as of Him Who, after that He died, came up again from hell, and began to have that path of life which was not known before.

*Fifth Responsory for Apostles and Evangelists.*

[2]With great power gave the Apostles witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

*Verse.* They were all filled with the Holy Ghost, and they spake the word of God with boldness.

*Answer.* Witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

*Fifth Responsory for one or many Martyrs.*

[3]God will comfort—Alleluia—His servants. Alleluia, Alleluia.

[1] Isa. xxxv. 10. [2] Acts iv. 33, 31. [3] Cf. Isa. li. 3.

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*Verse.* [1]The LORD will judge His people, and will comfort—

*Answer.* His servants. Alleluia.

*Sixth Lesson.*

FOR, before that Christ came, that path of life was not known, which none had risen from the dead to tread. But, since the Lord hath risen, it is known, and many have trodden it after the Lord. Touching them, the holy Evangelist saith: "Many bodies of the saints which slept arose with Him, and went into the holy city." (Matth. xxvii. 52, 53.)[2] Wherefore, when the Lord riseth again and saith: "Thou hast shown Me the path of life," we also can now say to Him: "Thou hast shown us the path of life." For He hath shown us the path of life, Who hath shown us the way that leadeth unto life. He hath shown me the path of life, Who hath taught me faith, mercy, righteousness, and chastity; for these are the ways that lead unto life eternal.

*Sixth Responsory for Apostles and Evangelists.*

[3]These are the new lambs, who have proclaimed—Alleluia: they came but just now to the well: they are all filled with light. Alleluia, Alleluia.

*Verse.* [4]They stand before the Lamb, clothed with white robes, and palms in their hands.

*Answer.* They are all filled with light. Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They are all filled with light. Alleluia, Alleluia.

*Sixth Responsory for one or many Martyrs.*

[5]Come forth, O ye daughters of Jerusalem, and behold the Martyrs with the crowns wherewith the Lord crowned them in the day of His feasting, and of His gladness. Alleluia.

*Verse.* [6]For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

*Answer.* In the day of His feasting, and of His gladness. Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In the day of His feasting, and of His gladness. Alleluia.

THIRD NOCTURN.

*Only one Antiphon is said.*

*Antiphon.* The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

*The Psalms for Apostles and Evangelists are:*

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 58.)

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

Ps. xcviii. The LORD reigneth, be the people, &c., (*p.* 74.)

[1] Ps. cxxxiv. 14. [2] The quotation is anything but exact.
[3] Cf. Gen. xxix. 10. Jacob, opening the well to the flock, seems to be taken as a type of our Lord opening Baptism to His followers.
[4] Cf. Apoc. vii. 9. [5] Cf. Cant. iii. 11. [6] Ps. cxlvii. 2.

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*The Psalms for one Martyr are:*

Ps. x. In the LORD, &c., (*p.* 8.)
Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)
Ps. xx. The king shall joy, &c., (*p.* 17.)

*The Psalms for many Martyrs are:*

Ps. xxxii. Rejoice in the LORD, &c., (*p.* 25.)
Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)
Ps. xlv. God is our refuge, &c., (*p.* 37.)
*Verse.* Everlasting joy upon their heads. Alleluia.
*Answer.* They shall obtain joy and gladness. Alleluia.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Tract* 80, *on John.*)

Dearly beloved brethren, this passage of the Gospel, wherein the Lord saith that He is the vine, and that His disciples are the branches, is to be taken in that sense wherein it is also said, that He is the Head of the Church, (Eph. v. 23), and that we are the members of Him (30) Who is the Mediator between God and men, the man Christ JESUS (1 Tim. ii. 5). The vine and his branches are of one and the same nature. Therefore, seeing that He was God, of which nature we are not, He was made man, to the end that He might have in Himself this vine, that is, the manhood, whereof we men can be made branches.

*Seventh Responsory.*

[1]I am the true vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.
*Verse.* As the Father hath loved Me, so have I loved you.
*Answer.* He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

*Eighth Blessing.*

He (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

*Eighth Lesson.*

WHY saith He: "I am the true vine?" As touching this word "true," hath He not here regard to that other parable of a vine, the like figure whereto He doth here apply to Himself? (Jer. ii. 21.) Here is He called a vine, not plainly, but in parable, as also He is called elsewhere a sheep, (Isa. liii. 7, Acts viii. 32,) a lamb, (John i. 36,) a lion, (Apoc. v. 5,) a rock, (1 Cor. x. 4,) a corner-stone, (Eph. ii. 20,) and other things of the like kind. But these things are in themselves that which they seem to be, albeit He is called by their names, not plainly, but in a parable, and herein are they different from that vine, whereof in this place He taketh on Him the name. For when He saith: "I am the true vine," doth He not make

[1] John xv. 5—9.

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distinction between Himself, and that which indeed seemed to be a vine, but to which it is said: "How art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21.) For by what title shall that plant be called other than a false vine, whereto they looked that she should bring forth grapes, and she brought forth thorns?[1]

*Eighth Responsory.*

[2]Her Nazarites are become pure, Alleluia: they reflect the glory of God, Alleluia. They are whiter than milk. Alleluia, Alleluia.

*Verse.* They are purer than snow, they are whiter than milk, they are more ruddy in body than coral,[3] their polishing is of sapphire.

*Answer.* They are whiter than milk. Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They are whiter than milk. Alleluia, Alleluia.

*Ninth Lesson.*

HE saith: "I am the true vine, and My Father is the husbandman." Is the vine one with the husbandman? These words then are to be taken in that sense wherein He also saith: "My Father is greater than I." (John xiv. 28.) In this sense is He the vine, and the Father is the husbandman. But again, in regard to those words: "I and the Father are one," and again: "and My Father is the husbandman," we understand that They are not the vine and the husbandman, after the manner of a vine, and the husbandman that from without doth care for and keep it, but after the manner of a vine and Him That from within doth make it to bring forth fruit. For "neither is he that planteth anything, neither he that watereth: but God that giveth the increase." (1 Cor. iii. 7.) But Christ is God, for "the Word was God." (John i. 1.) Therefore He and the Father are one: and, albeit "the Word was made flesh," (John i. 14), which, before, He was not, He ceased not to be still That Which He was.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [4]Thy Saints, O Lord, * shall grow as the lily, Alleluia: they shall come up before Thee with a pleasant savour like balm, Alleluia.

*Second Antiphon.* In the heavenly kingdoms, * there is the dwelling of the saints, Alleluia: there shall be their rest for ever and ever. Alleluia.

*Third Antiphon.* In the shadow [of Thy wings,] * O Lord, Thy Saints cried and said: Alleluia, Alleluia, Alleluia.

*Fourth Antiphon.* O ye spirits and souls of the righteous, * give praise to our God. Alleluia, Alleluia.

*Fifth Antiphon.* [5]The righteous shall shine forth * as the sun, in the presence of God. Alleluia.

[1] LXX. [2] Lam. iv. 7.

[3] Ebore antiquo. The meaning of the Hebrew word is uncertain. "Coral" is taken from Gesenius, and seems here at least the most appropriate word, the description being apparently meant to depict the beautiful pink and white of youth.

[4] Cf. Hos. xiv. 5, Eccius. xxiv. 20. [5] Matth. xiii. 43.

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*Chapter.* (Wisd. v. 1.)

THE righteous shall stand in great boldness before the face of such as have afflicted them, and made no account of their labours.

*Hymn for Apostles and Evangelists.*[1]

NOW daily shines the sun more fair,
Recalling that blest time,
When Christ on His Apostles shone
In radiant light sublime.

They in His Body see the Wounds,
Like stars divinely glow;
Then forth, as His true witnesses,
Throughout the world they go.

O Christ! Thou King most merciful!
Our inmost hearts possess;
So may our canticles of praise
Thy name for ever bless.

Keep us, O JESU! from the death
Of sin; and deign to be
The everlasting Paschal joy
Of all newborn in Thee.

Praise to the Father, and the Son,
Who from the dead arose;
Praise to the Blessed Paraclete,
While age on ages flows. Amen.

*Hymn for one Martyr.*[1]

MARTYR of unconquer'd might!
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detained thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to th' Incarnate Son,
Who from death immortal rose;
Glory to the Trine in One,
While the flood of ages flows. Amen.

*Hymn for many Martyrs,* "O Thou the Martyrs' glorious King," *as at First Vespers.*

*Verse.* Precious in the sight of the LORD—Alleluia.

*Answer.* Is the death of His Saints. Alleluia.

*Antiphon at the Song of Zacharias.* Come forth, O ye daughters of Jerusalem, * and behold the Martyrs with the crowns wherewith the Lord crowned them, in the day of His feasting and of His gladness. Alleluia, Alleluia.

*The Prayers for the Apostles and Evangelists are all special.*

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and, whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name,*) mercifully grant, that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who

[1] Translation by the Rev. E. Caswall.



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keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *Prayer for many Martyrs, who were Bishops.*

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

6. *Prayer for many Martyrs, not Bishops.*

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

7. *Another for the same.*

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Thy Saints, O Lord, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Rom. viii. 28.)

WE know that all things work together for good to them that love God, to them who are called to be Saints according to His purpose.

TERCE.

*Antiphon.* In the heavenly kingdoms, &c., (*Second Antiphon at Lauds.*)

*Chapter.* The righteous shall stand, &c., (*from Lauds.*)

*Short Responsory.*

O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

*Answer.* O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

*Verse.* God hath chosen you for His own inheritance.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

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*Answer.* O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

*Verse.* The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.

*Answer.* Even unto everlasting. Alleluia.

*Prayer as at Lauds.*

SEXT.

*Antiphon.* In the shadow, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Wisd. v. 5.)

BEHOLD, how they are numbered among the children of God, and their lot is among the Saints.

*Short Responsory.*

The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.

*Answer.* The everlasting light shall shine upon Thy Saints, O Lord—Alleluia, Alleluia.

*Verse.* Even unto everlasting.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.

*Verse.* Everlasting joy upon their heads. Alleluia.

*Answer.* They shall obtain joy and gladness. Alleluia.

*Prayer as at Lauds.*

NONE.

*Antiphon.* The righteous, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Everlasting joy upon their heads. Alleluia, Alleluia.

*Answer.* Everlasting joy upon their heads. Alleluia, Alleluia.

*Verse.* They shall obtain joy and gladness.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Everlasting joy upon their heads. Alleluia, Alleluia.

*Verse.* Precious in the sight of the LORD—Alleluia.

*Answer.* Is the death of His Saints. Alleluia.

*Prayer as at Lauds.*

SECOND VESPERS.

*All as at First Vespers, except the following:*

*The Psalms for Apostles and Evangelists are:*

Ps. cix. The LORD said, &c., (*p.* 146.)

Ps. cxii. Praise the LORD, &c., (*p.* 148.)

Ps. cxv. I believed, &c., (*p.* 153.)

Ps. cxxv. When the LORD turned, &c., (*p.* 158.)

Ps. cxxxviii. O LORD, Thou hast searched me, &c., (*p.* 165.)

*The Psalms for one or many Martyrs are the same as on Sundays, except the last, which is:*

Ps. cxv. I believed, &c., (*p.* 153.)

*Verse.* Precious in the sight of the LORD—Alleluia.

*Answer.* Is the death of His Saints. Alleluia.

*Antiphon at the Song of the Blessed Virgin.* O ye Saints and righteous, * rejoice in the Lord—Alleluia; God hath chosen you for His own inheritance. Alleluia.



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## Other Lessons for the Feasts of Martyrs in Easter-tide.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Epistle of St. Cyprian, Bishop [of Carthage,] and himself a Martyr, to the Martyrs and Confessors.[1] (*Bk.* ii. *ep.* 6.)

HOW shall I praise you, O Martyrs so brilliantly victorious? Can the voice of man's praise add anything to the glory of your manful heart and unshaken faithfulness? Ye have borne all the hardness of the torment, and have attained unto the excellent height of glory: the tormentors have not worn you out, nay, ye rather have worn out the tormentors. When they that kill the body would give you no rest from suffering, ye suffered until ye gained the crown. And the torment waxing still more dread, waxed not to the casting down of your strong faith, but to the sooner sending God's men home to God.

*Fifth Lesson.*

THEY that stood by looked in wonder at your heavenly conflict, that battle of God, that wrestling of spirit, that combat of Christ. There they saw His servants standing with voice unshaken, with spirit unbroken, strong in God's strength, naked indeed, as to the arms of this world, but clothed on with the armour of God, and equipped with the fiery weapons of faith. There they that were tormented stood braver than they that tormented them. Their bruised and mangled bodies overcame the instruments of cruelty that bruised and mangled them. The bloody stripes, so often laid on, could not beat down the impregnable castle of their faith, even when the covering of their bowels was broken, and that which was tormented in God's servants was no longer limbs but wounds. The blood that ran down, ran down to quench the rage of persecution, noble blood, that can put out the flames and fire of hell.

*Sixth Lesson.*

O WHAT a spectacle was that in the eyes of the Lord! O how noble! O how mighty! O how precious in the sight of God were His soldiers' loyalty and faithfulness! Even as it is written in the Psalms, the Holy Ghost therein at once speaking to us and warning us: "Precious in the sight of the LORD is the death of His Saints." O what a precious death is his, who maketh purchase of life that can never die, at the price of his own blood, and seizeth on the crown, when courage hath no more left to meet! O how joyful was Christ! How gladly fought He in such servants as these,—in these how gladly did He triumph, the Keeper of their faith,—and, in the end, to them how gladly did He give that reward which no man knoweth saving he that receiveth it! (Apoc. ii. 17.) He it was, Who was there when they fought,—He it was, Who raised them up to be the champions and defenders of His holy Name,—He, Who gave them the strength,—He, Who nerved them. He, That by death hath

[1] Who were then suffering in the persecution of Decius.

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once conquered for us, liveth now for ever to conquer in us.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xv. 5.)

AT that time: JESUS said unto His disciples: I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Tract* 81 *on John.*)

Lest any man should so take these words, "the same bringeth forth much fruit," as to think that the branch can of itself bring forth any fruit whatsoever, the Lord saith further, "without Me ye can do," not only "small things," but, "nothing." Whether, then, it be little or much, there can be nothing done, save through Him, without Whom we can do nothing: for if the branch bring forth fruit, albeit but little, it is through Him That purgeth it, that it may bring forth more fruit. And if the branch abide not in the vine, and draw not his sap from the vine's root, it can bring forth no fruit whatsoever of itself. And as CHRIST would not have been the vine, if He had not been man, He could not have given grace to His branches, if He had not been God.

*Eighth Lesson.*

WITHOUT the sap of grace the branch cannot live, and it is within the power of his own free will to choose death rather than life. "If a man abide not in Me," saith the Lord, "he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." So much the more worthy as is the branch of the vine, if it abide in the vine, so much the baser is it, if it abide not in the vine. Then is it as the vine-branches whereof the Prophet Ezekiel saith (xv. 3, 4) that wood shall not be taken thereof to do any work, and it is meet for no work. The branch hath choice of two things, the vine, or the fire: if it abide not in the vine, it shall be cast into the fire; if, then, it would not be cast into the fire, let it abide in the vine.

*Ninth Lesson.*

"IF ye abide in Me," saith the Lord, "and My words abide in you, ye shall ask what ye will and it shall be done unto you." And what can they will that abide in Christ, save the things of Christ? What can they will that abide in the Saviour save such things as tend to salvation? Since we are in Christ we will one thing, and since we are as yet in this world, we will another. Since we are yet in this world, it befalleth us to seek some things, whereof we know not that they be inexpedient for us. But far be it from us to think that we shall obtain them, if we abide in Christ, for, when we seek from Him, He giveth not, save that which is expedient for us.

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## For Simple Feasts of one or many Martyrs in Easter-tide.

*The Office is as on a Semidouble, with the following exceptions.*

FIRST VESPERS.

*The Office is of the Week-day, till the Chapter exclusive.*

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*The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given. The Paschal Commemoration of the Cross is said.*

*At Compline are said Preces.*

MATTINS.

*The Invitatory and Hymn are as just given.*

*Then follow the Week-day Psalms with the Antiphon,* "Alleluia, Alleluia, Alleluia."

*On Mondays and Thursdays.*

*Verse.* O ye Saints and righteous, rejoice in the Lord. Alleluia.

*Answer.* God hath chosen you for His own inheritance. Alleluia.

*Absolution.*

Graciously hear, &c.

*On Tuesdays and Fridays.*

*Verse.* The everlasting light shall shine upon Thy saints, O Lord—Alleluia.

*Answer.* Even unto everlasting. Alleluia.

*Absolution.*

May His loving-kindness, &c.

*On Wednesdays.*

*Verse.* Everlasting joy upon their heads. Alleluia.

*Answer.* They shall obtain joy and gladness. Alleluia.

*Absolution.*

May the Almighty, &c.

*First Blessing.*

May His blessing be upon us
Who doth live and reign for ever.

*First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.*

*First Responsory.*

*On Mondays and Thursdays.*

Blessed is the man, &c., (*First Responsory in the preceding Office, p.* 794.)

*On Tuesdays and Fridays.*

The everlasting light, &c., (*Fourth Responsory in the preceding Office, p.* 795.)

*On Wednesdays.*

I am the true vine, &c., (*Seventh Responsory in the preceding Office, p.* 797.)

*Second Blessing.*

He (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

*Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.*

*Second Responsory.*

*On Mondays and Thursdays.*

Your sorrow, &c., (*Second Responsory in the preceding Office, p.* 794, *with this addition:*)

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Shall be turned into joy. Alleluia, Alleluia.

*On Tuesdays and Fridays.*

God will comfort, &c., (*Fifth Responsory for Martyrs in the preceding Office, p.* 795, *with this addition:*)

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* His servants. Alleluia.

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*On Wednesdays.*

Her Nazarites, &c., (*Eighth Responsory in the preceding Office, p.* 798.)

*Third Blessing.*

May He That is the Angels' King
To that high realm His people bring.

*Third Lesson is the whole or second part of the Legend of the Saint or Saints, if there is one, or else the special Lesson assigned.*

*Then the Hymn,* "We praise Thee, O God, &c.," *is said, and so end Mattins.*

*The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Cross is Paschally commemorated at Lauds.*

## III. For Apostles and Evangelists,

*Whose Feasts are kept out of Easter-tide.*

*Everything as on Sundays except what is otherwise given here.*

FIRST VESPERS.

*Antiphons, Chapter, and Hymn from Lauds.*

*The Prayer is always Proper.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi., *p.* 154.)

*Verse.* [1]Their sound is gone out through all the earth.

*Answer.* And their words to the ends of the world.

*Antiphon at the Song of the Blessed Virgin.* [1]For they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before kings and governors for My sake, for a testimony against them and the Gentiles.

MATTINS.

*Invitatory.* The Lord, He is the King of the Apostles. * O come, let us worship Him!

*Hymn.*[2]

THE Lord's eternal gifts,
The Apostles' mighty praise,
Their victories, and high reward,
Sing we in joyful lays.

Lords of the Churches they;
Triumphant Chiefs of war;
Brave Soldiers of the Heavenly Camp;
True Lights for evermore.

Their's was the Saint's high faith;
And quenchless hope's pure glow;
And perfect charity, which laid
The world's fell tyrant low.

In them the Father shone;
In them the Son o'ercame:
In them the Holy Spirit wrought,
And filled their hearts with flame.

Praise to the Father, Son,
And Spirit, One and Three;
As evermore hath been before
And shall for ever be. Amen.

FIRST NOCTURN.

*First Antiphon.* Their sound is gone out through all the earth, and their words to the ends of the world.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Second Antiphon.* The righteous cry, and the LORD heareth.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Third Antiphon.* Thou shalt make them princes over all the earth: they shall be mindful of Thy Name, O Lord.

[1] Ps. xviii. 5.
[2] Translation by the Rev. E. Caswall.
[1] Matth. x. 17, 18.

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Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Verse.* Their sound is gone out through all the earth.

*Answer.* And their words to the ends of the world.

*The following Lessons are not read if Proper Lessons are assigned instead.*

*First Lesson.*

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (iv. 1.)

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. It is required of stewards here, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

*First Responsory.*

[1]Behold, I send you forth as sheep in the midst of wolves, saith the Lord; be ye therefore wise as serpents, and harmless as doves.

*Verse.* [2]While ye have light, believe in the light, that ye may be the children of light.

*Answer.* Be ye therefore wise as serpents, and harmless as doves.

*Second Lesson.*

AND these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich: ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

*Second Responsory.*

[3]Take My yoke upon you, saith the Lord, and learn of Me, for I am meek and lowly in heart; for My yoke is easy, and My burden is light.

*Verse.* And ye shall find rest unto your souls.

*Answer.* For My yoke is easy, and My burden is light.

*Third Lesson.*

WE are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the off-scouring of

[1] Matth. x. 16. [2] John xii. 36. [3] Matth. xi. 29.

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all things unto this day. I write not these things to shame you, but as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ; yet have ye not many fathers. For in Christ JESUS I have begotten you through the Gospel.

*Third Responsory.*

[1]When ye stand before kings and governors, take no thought how or what ye shall speak; for it shall be given you in that same hour, what ye shall speak.

*Verse.* For it is not ye that speak, but the Spirit of your Father, Which speaketh in you.

*Answer.* For it shall be given you in that same hour, what ye shall speak.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For it shall be given you in that same hour, what ye shall speak.

SECOND NOCTURN.

*First Antiphon.* The princes of the people are gathered together with the God of Abraham.

Ps. xlvi. O clap your hands, &c., (*p.* 37.)

*Second Antiphon.* Thou hast given the heritage to those that fear Thy Name, O Lord.

Ps. lx. Hear my cry, &c., (*p.* 47.)

*Third Antiphon.* They declared the work of God, and understood His doings.

Ps. lxiii. Hear my voice, &c., (*p.* 48.)

*Verse.* [2]Thou shalt make them princes over all the earth.

*Answer.* They shall be mindful of Thy Name, O Lord.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Gregory [the Great.] (*30th on the Gospels.*)

IT is written: "By His Spirit the Lord hath garnished the heavens." (Job xxvi. 13.) Now the garniture of the heavens are the godly powers of preachers, and this garniture, what it is, Paul teacheth us thus:—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 8.)

*Fourth Responsory.*

[3]I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

*Verse.* [4]I saw a strong Angel of God fly into the midst of heaven, saying with a loud voice—

*Answer.* These men are holy, for they are the friends of God.

*Fifth Lesson.*

SO much power then as have preachers, so much garniture

[1] Matth. x. 18—20.

[2] Ps. xliv. 17, 18.

[3] This Responsory reads like a quotation, but neither the translator nor any whom he has consulted, have succeeded in discovering its source. It is not in Scripture.

[4] Cf. Apoc. viii. 13.

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have the heavens. Wherefore again it is written: "By the word of the LORD were the heavens made." (Ps. xxxii. 6.) For the Word of the Lord is the Son of the Father. But, to the end that all the Holy Trinity may be made manifest as the Maker of the heavens, (that is, of the Apostles,) it is straightway added touching God the Holy Ghost: "and all the host of them by the Breath of His mouth." Therefore the might of the same heavens is the might of the Spirit, for they had not braved the powers of this world, unless the strength of the Holy Ghost had comforted them. For we know what manner of men the Teachers of the Holy Church were before the coming of this Spirit: and since He came we see in Whose strength they are made strong.

*Fifth Responsory.*

[1]Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad, for great is your reward in heaven.

*Verse.* [2]When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake,

*Answer.* Rejoice, and be exceeding glad, for great is your reward in heaven.

*Sixth Lesson.*

VERILY, if we ask of the damsel that kept the door, she will tell us what was the measure of weakness and of strength in that Shepherd[3] of the Church nigh to whose most holy body we are now sitting, before that the Spirit came. He was so stricken by the words of one woman, that for fear of death, he denied Life. And we may well remember that Peter denied in captivity Him, Whom the thief confessed, even when He was lifted up upon the Cross. But let us hear what that craven was after that the Spirit came. When the rulers and elders were gathered together, the Apostles were beaten, and commanded not to speak at all nor teach in the name of JESUS. And Peter answered with great boldness, "We ought to obey God rather than men." (Acts v. 42.)

*Sixth Responsory.*

These are they which have conquered, and are become the friends of God, who recked not of the commandments of princes, and earned the everlasting reward. And now have they crowns on their heads, and palms in their hands.

*Verse.* [4]These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

*Answer.* And now have they crowns on their heads, and palms in their hands.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And now have they crowns on their heads, and palms in their hands.

[1] Matth. v. 11, 12. [2] Luke vi. 22.

[3] St. Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

[4] Apoc. vii. 14, cf. 9.

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THIRD NOCTURN.

*Note that between Septuagesima and Easter the word* "Alleluia" *in the following Antiphons is omitted.*

*First Antiphon.* The horns of the righteous shall be exalted. [Alleluia.]

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 58.)

*Second Antiphon.* Light is sprung up for the righteous. Alleluia: and gladness for the upright in heart. [Alleluia.]

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* They kept His testimonies, and the ordinance that He gave them. [Alleluia.]

Ps. xcviii. The LORD reigneth, be the people, &c., (*p.* 74.)

*Verse.* [1]O God, Thy friends are exceeding honourable.

*Answer.* Their power is waxen right strong.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* iii. *on Matth.* xix.)

Peter was a fisherman, he was not rich, he earned his bread by his hand and skill, and nevertheless he is thus bold, and saith confidently: "We have forsaken all." And because it sufficeth not to forsake only, he addeth that which to do is to be perfect: "and followed Thee." "We have done that which Thou hast commanded us, what reward therefore wilt Thou give us?" "And JESUS said unto them: Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He said not, "Ye which have forsaken all," for this did even Crates the philosopher,[2] and they which have set nothing by riches are many, but, "Ye which have followed Me." This did the Apostles, and this do believers do.

*Seventh Responsory.*

These are they who while yet they lived in the flesh, planted the Church in their own blood; [3]they drank of the Lord's cup, and became the friends of God.

*Verse.* Their sound is gone out through all the earth, and their words to the ends of the world.

*Answer.* They drank of the Lord's cup, and became the friends of God.

*Eighth Blessing.*

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

*Eighth Lesson.*

"IN the regeneration, when the Son of Man shall sit in the throne of His glory, and when the dead shall rise again from corruption incorruptible, (1 Cor. xv. 53,) ye also shall sit upon

[1] Ps. cxxxviii. 17.
[2] A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.
[3] Cf. Matth. xx. 22, 23.

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twelve thrones of judgment, condemning the twelve tribes of Israël, because, when ye believed in Me, they would not. (John iii. 18.) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This place agreeth well with that other where the Saviour saith: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matth. x. 34.) Every one, therefore, that hath set no store by affection, and riches, and the pleasures of the world, for Christ's faith's sake, and the preaching of the Gospel, shall receive an hundredfold, and shall inherit everlasting life.

*Eighth Responsory.*

These men are saints, whom the Lord hath chosen in love unfeigned, and hath given them glory everlasting. These are they by the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

*Verse.* [1]The saints through faith subdued kingdoms, wrought righteousness.

*Answer.* By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

*Ninth Lesson.*

BY reason of these words, "an hundredfold," some will have it that there shall be a thousand years after the resurrection, wherein they that have forsaken all things shall receive an hundredfold of those things which they have forsaken, and shall inherit everlasting life. Such men consider not that though in other things this were worthy, as touching wives it is unseemly: for it becometh us not to think that he which hath forsaken one wife in this world, shall receive an hundred wives in that which is to come. But the meaning is this, that every one that for the Saviour's sake hath forsaken earthly things, shall receive spiritual things: which things, being rightly weighed against earthly things, are as though an hundredfold were weighed against one.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [2]This is My commandment, * That ye love one another, as I have loved you.

*Second Antiphon.* [2]Greater love hath no man than this, * that a man lay down his life for his friends.

*Third Antiphon.* [2]Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

*Fourth Antiphon.* [3]Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

[1] Heb. xi. 33. [2] John xv. 12—14. [3] Matth. v. 9, 8.

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*Fifth Antiphon.* [1]In your patience * possess ye your souls.

*Chapter.* (Eph. ii. 19.)

BRETHREN, now ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone.

*Hymn.*[2]

NOW let the earth with joy resound,
And Heaven the chant re-echo round;
Nor Heaven nor earth too high can raise,
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see,
Prepared from all eternity.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last. Amen.

*Verse.* [2]They declared the work of God.

*Answer.* And understood His doings.

*Antiphon at the Song of Zacharias.* [1]Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

[1] Luke xxi. 19.
[2] Ps. lxiii. 10.

*The Prayer throughout the Office is always special.*

PRIME.

*Antiphon.* This is My commandment, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Acts v. 41.)

THE Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the sake of the name of JESUS.

TIERCE.

*Antiphon.* Greater love, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Their sound is gone out through all the earth.

*Answer.* Their sound is gone out through all the earth.

*Verse.* And their words to the ends of the world.

*Answer.* Through all the earth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Their sound is gone out through all the earth.

*Verse.* Thou shalt make them princes over all the earth.

*Answer.* They shall be mindful of Thy Name, O Lord.

SEXT.

*Antiphon.* Ye are My friends, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Acts v. 12.)

AND by the hands of the Apostles were many signs and wonders wrought among the people.

[2] Translation by the Rev. E. Caswall.
[1] Matth. xix. 27—29.

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*Short Responsory.*

Thou shalt make them princes over all the earth.

*Answer.* Thou shalt make them princes over all the earth.

*Verse.* They shall be mindful of Thy Name, O Lord.

*Answer.* Over all the earth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou shalt make them princes over all the earth.

*Verse.* O God, Thy friends are exceeding honourable.

*Answer.* Their power is waxen right strong.

NONE.

*Antiphon.* In your patience, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

O God, Thy friends are exceeding honourable.

*Answer.* O God, Thy friends are exceeding honourable.

*Verse.* Their power is waxen right strong.

*Answer.* Exceeding honourable.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O God, Thy friends are exceeding honourable.

*Verse.* They declared the work of God.

*Answer.* And understood His doings.

SECOND VESPERS.

*First Antiphon.* The LORD hath sworn, and will not repent: Thou art a Priest for ever.

Ps. cix. The LORD said, &c., (*p.* 146.)

*Second Antiphon.* That the Lord may set him with the princes of His people.

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 148.)

*Third Antiphon.* O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Ps. cxv. I believed, therefore have I spoken, &c., (*p.* 153.)

*Fourth Antiphon.* They went forth weeping, sowing their seed.

Ps. cxxv. When the LORD turned again, &c., (*p.* 158.)

*Fifth Antiphon.* O God, Thy friends are honourable; their power is waxen right strong.

Ps. cxxxviii. O LORD, Thou hast searched me, &c., (*p.* 165.)

*Chapter, Hymn, and Verse and Answer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* Wax valiant in fight, and strive against the old serpent: and ye shall receive an everlasting kingdom. Alleluia.

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## Other Lessons for the Feasts of the Apostles.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St. Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve founda-

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tions, and in them the names of the Prophets and of the Apostles of the Lamb?[1] Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?[2] Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

*Fifth Lesson.*

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3,)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

*Sixth Lesson.*

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is said that the city hath twelve gates, because from all quarters shall the nations of them which are saved, enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city, have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they

[1] A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

[2] Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

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called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxviii. 19.) Now four being multiplied by three is twelve.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Homily for St. Benedict's Birth-day.*)

"If thou wilt be perfect," saith Christ, "go and sell that thou hast, and give to the poor, and come and follow Me: and thou shalt have treasure in heaven." (Matth. xix. 21.) Yea, treasure that passeth not away! Unto such saith JESUS, at the questioning of Peter: "Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He taught them, which work for His Name's sake in this life, to look for their reward in another life: that is, in the regeneration. "In the regeneration!"—when we who have been born dying creatures into a dying life, shall in the resurrection be born again into an undying life.

*Eighth Lesson.*

AND soothly, it is a just retribution, that they, who, while they were yet here, have for Christ's sake set no store by being great among men, should there by Christ be singularly glorified to be the assessors of His judgment-seat, even they whom nothing here could turn aside from being the followers of His footsteps. Nevertheless, let there be no man that believeth that the twelve Apostles only, among whom Matthias holdeth that place from which Judas by transgression fell, (Acts i. 25,) that they only shall judge, even as the twelve tribes of Israël shall not alone be judged: for then were the tribe of Levi, which is the thirteenth, unjudged.

*Ninth Lesson.*

MOREOVER, then, were Paul, who is the thirteenth Apostle, deprived of all part in the judgment; whereas he saith of himself: "Know ye not that we shall judge angels? How much more things that pertain to this life?" But it behoveth us to know that every one who hath forsaken all and followed Christ, as did the Apostles, shall also come with Him to judgment, even as every man shall stand at His judgment-seat. And the Scriptures use often to signify all by this number twelve; by the twelve thrones of the Apostles are signified the thrones of all them that shall judge; and by the twelve tribes of Israël, the whole number of them that shall be judged.

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## Other Lessons for the Feasts of Evangelists.

### FIRST NOCTURN.

*First Lesson.*

Here beginneth the Book of the Prophet Ezekiel (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.

*Second Lesson.*

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

*Third Lesson.*

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

### SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Book of the Prophet Ezekiel by Pope St. Gregory [the Great.] (*Hom.* 3, *Bk.* i.)

THE Prophet writeth very minutely touching the four holy living creatures, whom he saw in the spirit as being to come. He saith: "Every one had four faces, and every one had four wings." What signifieth the face save likeness whereby we are known? or wings, save the power to fly? since it is by the face that man is known from man, and by their wings that the birds' bodies are carried up into the air. So the face pertaineth to certitude, and the wings to contemplation. With certitude we are known of God Almighty, Who saith: "I am the Good Shepherd, and know My sheep, and am known of Mine." (John x. 14.) And again: "I know whom I have chosen." (xiii. 18.) And by contemplation,



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whereby we rise above ourselves, we as it were fly heavenwards.

*Fifth Lesson.*

"EVERY one had four faces" —four faces, that is, and one body. If thou seek to know what Matthew teacheth concerning the Incarnation of the Lord, he teacheth no other doctrine than teacheth Mark, or Luke, or John. If thou seek to know what John teacheth, it is beyond all doubt that his doctrine is the doctrine of Matthew, and Mark, and Luke. If thou ask concerning Mark, he hath that which hath Matthew, and John, and Luke. If thou wilt know of Luke, know that he teacheth as doth Matthew, and Mark, and John. Therefore every one hath four faces, for God knoweth and seeth in them but one faith, which thou mayest see in each and in all.

*Sixth Lesson.*

"AND every one had four wings." For they do all with one accord preach our Lord JESUS Christ, the Son of Almighty God: toward Whose Godhead lifting up the eyes of their mind, they do lift the wings of contemplation, and do fly. In the Evangelists, the face pertaineth to the Lord's Manhood, and the wings to His Godhead: for they turn their face toward Him Whom they see in bodily shape: but when they say that He is, as touching His Godhead, Incomprehensible, and Incorporeal, the wings of their contemplation do, in a manner, carry them in flight heavenward. Because, then, they have all one faith in the Incarnation, and do all equally look by contemplation toward the Godhead, it is well written of them, "Every one had four faces, and every one had four wings."

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by Pope St. Gregory [the Great.] (17*th on the Gospels.*)

Dearly beloved brethren, our Lord and Saviour doth sometimes admonish us by words, and sometimes by works. Yea, His very works do themselves teach us: for that which He doth silently His example still moveth us to copy. Behold how He sendeth forth His disciples to preach by two and two: since there are two commandments to love, that is, a commandment to love God, and a commandment to love our neighbour: and where there are not two, the one, being alone, hath not whereon to do the Lord's commandment. And no man can properly be said to love himself: for love tendeth outward toward our neighbour, if it be the love whereto the Gospel doth oblige us.

*Eighth Lesson.*

BEHOLD, the Lord sendeth forth His disciples to preach by two and two: and thus doing, He doth silently teach us that whosoever loveth not his neighbour, such an one it behoveth not to take upon him the office of a

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preacher. Well also is it said that He sent them before His face into every city and place whither He Himself would come. The Lord followeth His preachers: first cometh preaching, and then the Lord Himself cometh to the house of our mind, whither the word of exhortation hath come before: and so cometh the truth into our mind.

*Ninth Lesson.*

THEREFORE to preachers saith Isaiah: "Prepare ye the way of the LORD, make straight an high-way for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the heavens." (lxvii. 4.) The Lord rideth upon the heavens; above that from which in death He veiled His glory hath He royally exalted that glory that excelleth, even the glory of His rising again. He rideth upon the heavens, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the heavens, we spread a path, when we set forth His glory before the eyes of your mind, to the end that He Himself may come after, and Himself enlighten the same your minds by His presence and His love.

## IV. For Feasts of One Martyr,

*Which are kept out of Easter-tide.*

*Everything as on Sundays, except what is otherwise given here.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi., *p.* 154.)

*Hymn.*[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

Thy Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

*Verse.* [2]Thou hast crowned him with glory and honour, O Lord.

*Answer.* And madest him to have dominion over the works of Thy hands.

*Antiphon at the Song of the Blessed Virgin.* [3]This man is holy, * for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly: for he had his foundation upon a strong rock.

MATTINS.

*Invitatory.* The Lord He is the King of the Martyrs. * O come, let us worship Him!

*Hymn as at First Vespers.*

[1] Translation by the Rev. Dr. Newman.

[2] Ps. viii. 7.

[3] Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.



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FIRST NOCTURN.

*First Antiphon.* His delight * was in the law of the LORD day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* The Lord hath set him * upon His holy hill, to declare His decree.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* I cried unto the LORD * with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* Thou hast crowned him with glory and honour, O Lord.

*Answer.* And madest him to have dominion over the works of Thy hands.

*The following Lessons are not read if other Lessons are assigned instead, (either special, or from Scripture according to the Season,) or if the Martyr whose Feast is being kept was not a Bishop. In the latter case, failing other Lessons, are read those from* Rom. viii. 12, *given on p.* 829.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (xx. 17.)

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying-in-wait of the Jews: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord JESUS Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me at Jerusalem. But none of these things move me, neither count I my life dear unto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS, to testify the Gospel of the grace of God.

*First Responsory.*

This man is holy, for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly; for he had his foundation upon a strong rock.

*Verse.* [1]This is he which loved not his life in this world, and is come unto an everlasting kingdom.

*Answer.* For he had his foundation upon a strong rock.

*Second Lesson.*

AND now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed

[1] Cf. John xii. 25.

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unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to feed the Church of God, which He hath purchased with His Own Blood. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears.

*Second Responsory.*

[1]The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

*Verse.* [2]Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

*Answer.* Yea, he shall flourish in the presence of the Lord for ever.

*Third Lesson.*

AND now I commend you to God, and to the word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord JESUS, how He said: It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

*Third Responsory.*

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

*Verse.* This is he which loved not his life in this world, and is come unto an everlasting kingdom.

*Answer.* And he is numbered among the Saints.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And he is numbered among the Saints.

SECOND NOCTURN.

*First Antiphon.* O ye sons of men, * know that the LORD hath set apart him that is holy for Himself.

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* O LORD, Thou hast compassed him * with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Third Antiphon.* Thou hast crowned him * with glory and honour in all the earth.

Ps. viii. O LORD, our Ruler, how excellent, &c., (*p.* 6.)

*Verse.* O Lord, Thou hast set a crown of precious stones—

*Answer.* Upon his head.

[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

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*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*44th on the Saints.*)

THE illustrious day whereon the blessed Martyr N. (*here insert his name*) conquered, doth this day come round to us again: and as the Church doth rejoice with him in his glory, so doth she set before us his footsteps to be followed. For if we suffer, we shall also reign with him. In his glorious battle we have two things chiefly to consider: the hardened cruelty of the tormentor, and the unconquered patience of the Martyr: the cruelty of the tormentor, that we may abhor it; the patience of the Martyr, that we may imitate it. Hear what the Psalmist saith, complaining against sin: "Fret not thyself because of the evil-doers, for they shall soon dry up like the grass." (xxxvi. 1.) But touching the patience which is to be shown against the evil-doers, hear the word wherewith the Apostle moveth us: "Ye have need of patience, that ye may receive the promise." (Heb. x. 36.)

*Fourth Responsory.*

[1]The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

*Verse.* He went down with him into the pit, and left him not in bonds.

*Answer.* And gave him perpetual glory.

*Fifth Lesson.*

SO the patience of the blessed Martyr was crowned, and the unchastened spite of the tormentor is given over to everlasting torture. Christ's glorious champion looked for this during his battle, and shrank not from prison. Like his Head, he bore reproach, underwent mocking, and feared not for scourges: and as many sufferings as for Christ's sake he bore before he died, so many offerings did he make unto Him of himself. He had drunk in the Apostles' word, and kept it deep in him: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18,) "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Being lifted up above earthly things by the love of this promise, and tasting beforehand the sweetness of the heavenly peace, he was unspeakably moved, and said with the Psalmist: "What have I in heaven, and what is there upon earth that I desire beside Thee? My flesh and my heart faileth: Thou art the God of my heart, and God is my portion for ever." (lxxii. 26.)

*Fifth Responsory.*

[2]O Lord, Thou hast given him his heart's desire, and hast not withholden the request of his lips.

*Verse.* For Thou hast prevented him with the blessings of sweetness: Thou hast set a crown of precious stones upon his head.

*Answer.* And hast not withholden the request of his lips.

*Sixth Lesson.*

FOR he considered, as far as man's weakness is able, through

[1] Wisd. x. 11—14, substituting "Lord" for "Wisdom." [2] Ps. xx. 2, 3.

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this darkness, to fix the eyes of his mind upon the eternal things, what is the gladness of the city above: and being not able to tell it, he cried out wondering: "What have I in heaven?" As though he would have said: "It passeth my strength, it passeth the power of my utterance, it goeth beyond the reach of my understanding, what is that beauty, what is that glory, what is that exaltation, wherein, when He hath hidden us from the troubling of men, in the secret of His presence, our Lord JESUS Christ shall change our vile body, that it may be fashioned like unto His glorious Body!" (Ps. xxx. 21, Phil. iii. 21.) In sight of this perfect liberty he shrank from no danger, and quailed before no suffering: and if he could have died a thousand times, he would not have thought himself to have bought it at a price high enough.

*Sixth Responsory.*

[1]The Lord hath put on him a robe of honour, and put about his head a crown of joy.

*Verse.* With the bread of life and understanding hath the Lord fed him, and given him the water of health and wisdom to drink.

*Answer.* And put about his head a crown of joy.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And put about his head a crown of joy.

THIRD NOCTURN.

*First Antiphon.* The righteous LORD * loveth righteousness: His countenance doth behold uprightness.

Ps. x. In the LORD put I my trust, &c., (*p.* 8.)

*Second Antiphon.* He shall dwell * in Thy tabernacle, he shall rest upon Thy holy hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Third Antiphon.* O Lord, Thou hast set a crown * of precious stones upon his head.

Ps. xx. The king shall joy in Thy strength, &c., (*p.* 17.)

*Verse.* [2]His glory is great in Thy salvation.

*Answer.* Honour and great majesty shalt Thou lay upon him.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St. Gregory [the Great,] (*37th on the Gospels.*)

Dearly beloved brethren, if we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than an help. This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death? But what tongue is there that can tell, or what understanding that can com-

[1] Altered from Eccius. vi. 32; xv. 3.

[2] Ps. xx. 5.

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prehend how great is the rejoicing in the city above, where they have part with the choirs of Angels, where they stand with the most blessed spirits before the glory of the Creator, where they see the face of God present, where they behold the Incomprehensible Light, where they have no fear of death, and where they rejoice eternally incorruptible?

*Seventh Responsory.*

[1]A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

*Verse.* For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

*Answer.* Wherein is engraved Holiness, an ornament of honour, a costly work.

*Eighth Blessing.*

He whose feast-day we are keeping
Be our Advocate with God.

*Eighth Lesson.*

WHEN we hear these things our hearts burn within us; and we long to be already there, where we hope to rejoice for ever. But we cannot attain unto great rewards, save through great labour. Therefore saith the excellent preacher Paul: "He is not crowned, except he strive lawfully." (2 Tim. ii. 5.) The greatness of the reward doth delight our mind; let not the throes of the struggle dishearten us. Therefore the Truth saith unto every one that cometh unto Him: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

*Eighth Responsory.*

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

*Verse.* [2]The Lord guided the righteous in right paths, and showed him the kingdom of God.

*Answer.* Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

***Upon a few occasions, instead of the above, the following is the Eighth Responsory.***

[3]O Lord, Thou hast prevented him with the blessings of sweetness; Thou hast set a crown of precious stones upon his head.

*Verse.* He asked life of Thee, and Thou gavest him length of days for ever and ever.

*Answer.* Thou hast set a crown of precious stones upon his head.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou hast set a crown of precious stones upon his head.

*Ninth Lesson.*

BUT it may be asked how we are commanded in one place

[1] Altered from Ecclus. xlv. 14.
[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom." [3] Ps. xx. 3, 4.

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to hate our parents, and them that are near us in the flesh, and in another place to love even our enemies. And, verily, the Truth hath said, as touching a wife: "What God hath joined together, let not man put asunder." (Matth. xix. 6.) And Paul saith: "Husbands, love your wives, even as Christ also loved the Church." (Eph. v. 25.) Behold, the disciple commandeth a man to love his wife, and the Master saith: "If any man hate not his wife, he cannot be My disciple." Doth the judge, then, order one proclamation, and the crier make another? or can a man both love and hate? If we consider well the force of the commandment, we shall be able in wisdom to do both. Let us love wife, and kindred, and neighbour, as touching their nearness in the flesh; but as touching the way of God, if they withstand us therein, let us not know them, but hate them and flee from them.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [1]Whosoever shall confess Me * before men, him will I confess also before My Father.

*Second Antiphon.* [2]He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

*Third Antiphon.* [3]If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

*Fourth Antiphon.* [3]If any man serve Me, * him will My Father, Who is in heaven, honour.

[1] Matth. x. 32.
[2] John xii. 25, 26; xvii. 24.
[3] Ps. xci. 14.

*Fifth Antiphon.* [3]Father, I will * that where I am, there shall also My servant be.

*Chapter.* (James i. 12.)

BLESSED is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which God hath promised to them that love Him.

*Hymn.*[4]

MARTYR of unconquer'd might,
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detain'd thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to the Father be:
Glory to th' Incarnate Son;
Glory, Holy Ghost, to Thee,
While eternal ages run. Amen.

*Verse.* [5]The righteous shall flourish like the palm-tree.

*Answer.* He shall grow like a cedar in Lebanon.

*Antiphon at the Song of Zacharias.* [3]He that hateth his life * in this world, shall keep it unto life eternal.

*If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saint.*

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of

[3] John viii. 12.
[4] Translation by the Rev. E. Caswall.

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our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name,*) mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Whosoever, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Ecclus. xxxix. 6.)

THE righteous hath given his heart to resort early to the Lord That made him, and will pray before the Most High.

TERCE.

*Antiphon.* He that followeth Me, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Thou hast crowned him with glory and honour, O Lord.

*Answer.* Thou hast crowned him with glory and honour, O Lord.

*Verse.* And madest him to have dominion over the works of Thy hands.

*Answer.* With glory and honour, O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou hast crowned him with glory and honour, O Lord.

*Verse.* O Lord, Thou hast set a crown of precious stones—

*Answer.* Upon his head.

SEXT.

*Antiphon.* If any man serve Me, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xv. 3.)

WITH the bread of life and understanding hath the

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Lord our God fed him, and given him the water of health and wisdom to drink.

*Short Responsory.*

O Lord, Thou hast set a crown of precious stones—

*Answer.* O Lord, Thou hast set a crown of precious stones—

*Verse.* Upon his head.

*Answer.* A crown of precious stones.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O Lord, Thou hast set a crown of precious stones—

*Verse.* His glory is great in Thy salvation.

*Answer.* Honour and great majesty shalt Thou lay upon him.

NONE.

*Antiphon.* Father, I will, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

His glory is great in Thy Salvation.

*Answer.* His glory is great in Thy salvation.

*Verse.* Honour and great majesty shalt Thou lay upon him.

*Answer.* In Thy salvation.

*Verse.* The righteous shall flourish like the palm-tree.

*Answer.* He shall grow like a cedar in Lebanon.

SECOND VESPERS.

*Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.*

Ps. cxv. I believed, &c., (*p.* 163.)

*Hymn as at First Vespers.*

*Antiphon at the Song of the Blessed Virgin.* [1]If any man will come after Me, * let him deny himself, and take up his cross, and follow Me.

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## Other Lessons for Feasts of One Martyr.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St. Ambrose, Bishop [of Milan.] (*21st Sermon.*)

"PRINCES have persecuted me without a cause; but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber: who speaketh righteousness, and there is none that will hear: who speaketh salvation, and all men fight against him: who is able to say: "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge; they fight against him as an evil-doer, who is by their own acknowledgment righteous: they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

[1] Matth. xvi. 24.

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*Fifth Lesson.*

THEY fight against him in vain who is accused of ungodliness among the ungodly and the unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

*Sixth Lesson.*

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames, wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new. And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 24.)

AT that time: JESUS said unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And so on.

Homily by Pope St. Gregory [the Great.] (*32nd on the Gospels.*)

Our Lord and Redeemer came into the world a new Man, and gave the world new commandments. For against the ways of our old life, brought and bred up in sin, He set the contrast of His new life. It was the old way, according to the knowledge of the carnal man, for every man to keep his own goods, and, if he were able to do it, to take his neighbour's goods also, and, if he were not able to take them, at least to lust after them. But the Heavenly Physician hath medicines wherewith to meet all the diseases of sin. For, even, as by the art of the physician, things hot are healed by things cold, and things cold by things hot, so doth our Lord set against sin holiness, ordaining for the lecherous purity, for the miserly munificence, for the hot-tempered meekness, and for the proud lowliness.

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*Eighth Lesson.*

SO the Lord, when He would give a new commandment unto them that came to Him, said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," (Luke xiv. 33,)—as though He had said openly: "All ye that according to the old man lust after your neighbour's goods, must, according to the zeal of the new man, give away even that which is your own." But let us hear again what He saith in this place: "If any man will come after Me, let him deny himself." First He saith that we must deny to ourselves that which is our own, and now that we must even deny ourselves to ourselves. Perchance it is not hard for a man to give up that which is his own, but it is exceeding hard to give up himself. To deny himself his possessions is little: but to deny himself himself is a denial exceeding great.

*Ninth Lesson.*

YET when we come unto Him the Lord will have us deny to ourselves even ourselves, since as many of us as are entered into the battle of faith, are entered into a contention against evil spirits. But the evil spirits have nothing of their own in this world, and therefore must we wrestle with them, naked with naked. For if he that is clothed, wrestle with him that is naked, he faileth swiftly, because he hath whereon he that is naked taketh hold. And what are all things earthly but things wherewith the soul is clothed upon? whosoever therefore will wrestle with Satan, let him cast away his clothes, lest he be thereby endangered.

*Again other Lessons for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (x. 26.)

AT that time: JESUS said unto His disciples: There is nothing covered, that shall not be revealed, and hid, that shall not be known. And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Chap.* 10.)

The Lord pointeth to the day of judgment, that day wherein the hidden counsels of the hearts shall be made manifest, and those things which are dark now shall be the subject of all men's knowledge. Therefore He warneth us not to fear threats, nor persuasions, nor the power of such as fight against us; since in the day of judgment it will be manifest that all these things are null and void. "And what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." We read not that the Lord's use was to speak by night, or to tell His doctrine in darkness, but that to the carnal all His words were darkness, and to the unbelieving all His discourse night.

*Eighth Lesson.*

THEREFORE willeth He that that which He hath spoken, should be freely proclaimed in faith and in confession. Therefore commandeth He that that which He hath told in darkness shall be spoken in light, and that that which He hath made to be heard in the ear should be preached upon the house-tops,

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that is, with loud and high words. For it behoveth us ever to make God known, and to speak in the light of Apostolic preaching the dark things of the Gospel message, having no fear of them which have power over bodies, but none over our souls, but rather fearing God, Which is able to destroy both body and soul in hell.

*Ninth Lesson.*

"FEAR not them which kill the body." Therefore we need fear nothing which may chance to our bodies, nor sorrow because of the destruction of the flesh, when, according to the laws of our nature and that from whence we are taken, we are unclothed upon, and become a pure spirit. And, since it behoveth us who are rooted in such a doctrine, freely and constantly to confess God, even were it only because of the alternative whereby we are bound, He saith further: "Whosoever shall confess Me before men, him will I confess also before My Father, Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, Which is in heaven." Such witnesses as He hath seen us to have been here to His name before men, such a Witness shall we find Him to be hereafter to our names before His Father Which is in heaven.

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## For Simple Feasts of One Martyr.

*The Office is as on a Semi-double, with the following exceptions.*

FIRST VESPERS.

*The Office is of the Week-day, till the Chapter exclusive.*

*The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as given, (p. 817.) The Common Commemorations are said or not according to the Week-day.*

*At Compline are said Preces.*

MATTINS.

*The Invitatory and Hymn are as just given.*

*Then follow the Week-day Psalms, with their own Antiphons.*

*On Mondays and Thursdays.*

*Verse.* Thou hast crowned him with glory and honour, O Lord.

*Answer.* And madest him to have dominion over the works of Thy hands.

*Absolution.*

Graciously hear, &c.

*On Tuesdays and Fridays.*

*Verse.* O Lord, Thou hast set a crown of precious stones—

*Answer.* Upon his head.

*Absolution.*

May His loving-kindness, &c.

*On Wednesdays.*

*Verse.* His glory is great in Thy salvation.

*Answer.* Honour and great majesty shalt Thou lay upon him.

*Absolution.*

May the Almighty, &c.

*First Blessing.*

May His blessing be upon us, Who doth live and reign for ever.

*First Lesson from Scripture according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.*

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*First Responsory.*

*On Mondays and Thursdays.*

This man is holy, &c., (*First Responsory in the preceding Office.*)

*On Tuesdays and Fridays.*

The Lord made him honourable, &c., (*Fourth Responsory in the preceding Office.*)

*On Wednesdays.*

A crown of gold, &c., (*Seventh Responsory in the preceding Office.*)

*Second Blessing.*

He whose feast-day we are keeping
Be our Advocate with God.

*Second Lesson is the first of the Legend of the Saint, if there be two; if not, it is the second from Scripture, to which the third may be added at will.*

*Second Responsory.*

*On Mondays and Thursdays.*

The righteous shall grow, &c., (*Second Responsory in the preceding Office;*) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Yea, he shall flourish in the presence of the Lord for ever.

*On Tuesdays and Fridays.*

O Lord, Thou hast given him, &c., (*Fifth Responsory in the preceding Office;*) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And hast not withholden the request of his lips.

*On Wednesdays.*

This is a martyr indeed, &c. *Or,* O Lord, Thou hast prevented, &c., (*Eighth Responsory in the preceding Office.*)

*Third Blessing.*

May He That is the Angels' King
To that high realm His people bring.

*Third Lesson is the whole or the second part of the Legend of the Saint, if there is one, or else the special Lesson assigned.*

*Then the Hymn,* "We praise Thee, O God, &c.," *is said, and so end Mattins.*

*The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.*

## V. For Feasts of Many Martyrs,

*Kept out of Easter-tide.*

*Everything as on Sundays, except what is otherwise given here.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi., *p.* 154.)

*Hymn.*[1]

THE triumphs of the martyred saints
The joyous lay demand,
The heart delights in song to dwell
On that victorious band:
Those whom the senseless world abhorred,
Who cast the world aside,
Deemed fruitless, worthless, for the sake
Of Christ, their Lord and Guide.

[1] Translation by the late Dr. Mant.

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For Thee they braved the tyrant's rage,
The scourge's cruel smart:
The wild beast's claw their bodies tore,
But vanquished not the heart:
Like lambs before the sword they fell,
Nor cry nor plaint expressed:
For patience kept the conscious mind,
And armed the fearless breast.

What tongue can tell Thy crown prepared
To wreathe the martyr's head?
What voice Thy robe of white to clothe
His limbs with torture red?
Vouchsafe us, Lord, if such Thy will,
Clear skies and seasons calm:
If not, the martyr's cross to bear,
And win the martyr's palm. Amen.

*Verse.* [1]Be glad in the LORD, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*Antiphon at the Song of the Blessed Virgin.* [2]For theirs is the kingdom of heaven, who loved not their lives in this world, and have attained unto the reward of the kingdom, and have washed their robes in the blood of the Lamb.

MATTINS.

*Invitatory.* The Lord, He is the King of the Martyrs. * O come, let us worship Him!

*Hymn.*[3]

SING we the Martyrs blest,
Their blood for JESUS pour'd;
Sing we their glorious victories,
And infinite reward.

Treading the world beneath,
Spurning the body's pain,
'Twas theirs, in Martyrdom's brief space,
Eternal joys to gain.

Consign'd to raging flames
Or ruthless beasts a prey;
Their tender flesh by savage hooks
Torn piece by piece away;

Their vitals hanging forth;
Unmoved they still endure;
Unmoved continue, in the grace
Of endless life secure.

Saviour, to us vouchsafe
Of Thy dear clemency,
A portion with Thy Martyr Saints,
Through all eternity. Amen.

FIRST NOCTURN.

*First Antiphon.* By the rivers of water * hath the Lord planted the vineyard[4] of the righteous, and in His Law do they meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* [5]As gold in the furnace * hath the Lord tried His chosen ones, and received them for ever as a burnt-offering.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* [5]Though the elect be punished * in the sight of men, yet is their hope full of immortality for ever.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* Be glad in the LORD, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*First Lesson.*

The Lesson is taken from the Epistle of Blessed Paul the Apostle to the Romans (viii. 12.)

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to

[1] Ps. xxxi. 12.
[2] Translation by the Rev. E. Caswall.
[3] Cf. Matth. v. 10; John xii. 25; Apoc. vii. 14.
[4] Cf. Isa. v. 7.
[5] Wisd. iii. 6, 4.

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fear, but ye have received the Spirit of adoption, whereby we cry: Abba! (Father.) For the Spirit Itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

*First Responsory.*

God shall wipe away all tears from the eyes of His Saints, and there shall be no more [1]sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

*Verse.* They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

*Answer.* For the former things are passed away.

*Second Lesson.* (28.)

AND we know that all things work together for good to them that love God, to them who are called to be Saints, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is He that condemneth? It is Christ JESUS, That died, yea, rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

*Second Responsory.*

These men are holy, who have gloriously shed their blood for the Lord's sake, yea, who loved Christ in their lives, and were made like unto Him in their flesh, and therefore they have earned crowns of victory.

*Verse.* One spirit, and one faith was in them.

*Answer.* And therefore they have earned crowns of victory.

*Third Lesson.*

WHO then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword? As it is written: For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.[2] Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor

[1] In Apoc. xxi. 4, from which this beautiful Responsory is taken, the words are, "And there shall be no more death, neither sorrow, &c." The mention of "death" seems to be omitted because the Church will not apply that word to the glorious transit of her Martyrs, which she habitually styles their "natalitia," or Birthday Festival.

[2] Ps. xliii. 22.



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life, nor angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ JESUS our Lord.

*Third Responsory.*

They gave their bodies for God's sake to death; and gained the everlasting crown.

*Verse.* [1]These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

*Answer.* And gained the everlasting crown.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And gained the everlasting crown.

SECOND NOCTURN.

*First Antiphon.* [2]I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* To the Saints that are in the earth * Thou hast made all my counsels admirable.

Ps. xv. Preserve me, O Lord, &c., (*p.* 11.)

*Third Antiphon.* [3]The Saints that wait upon the LORD * shall renew their strength; they shall mount up with wings as eagles, they shall fly and not faint.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* [4]Let the righteous rejoice before God.

*Answer.* Yea, let them exceedingly rejoice.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*47th on the Saints.*)

DEARLY beloved brethren, as often as we keep the Feasts of the holy Martyrs, we look to obtain of the Lord, by their intercession, such good things in this life that thereby we, following them, may gain better in that which is to come. For they only do truly keep Holiday on the Feasts of the Martyrs, who follow after the Martyrs' example. These Feasts of the Martyrs are the Martyrs' preaching, whereby to stir us up to imitate what we are not loath to honour.

*Fourth Responsory.*

[5]Thy Saints, O Lord, have passed a wonderful way, serving Thy commandments, that they might be found without hurt in the midst of the mighty waters. Dry land appeared, and, out of the Red Sea, a way without impediment.

*Verse.* [6]He smote the rock, and the waters gushed out, and the streams overflowed.

*Answer.* Dry land appeared, and, out of the Red Sea, a way without impediment.

*Fifth Lesson.*

BUT we, who would fain rejoice with the Saints, would fain not share with them the persecution of the world. Whosoever will not take ensample of the holy Martyrs, as far as lieth in him, such an one cannot attain unto their blessedness. Thus preach-

[1] Apoc. vii. 14. [2] Cf. John xiv. 2. [3] Isa. xl. 31.
[4] Ps. lxvii. 4. [5] Wisd. xix. 5—7; Neh. ix. 11. [6] Ps. lxxvii. 20.

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eth the Apostle Paul, when he saith: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) Yea, the Lord Himself saith in the Gospel: "If the world hate you, ye know that it hated Me before it hated you." (John xv. 18.) He will not be of the body, who will not be hated with the Head.

*Fifth Responsory.*

The Saints of God shrank not from the stripes of the executioners, but died for Christ's Name's sake; that they might be made joint-heirs in the house of the Lord.

*Verse.* They gave their bodies for God's sake to death.

*Answer.* That they might be made joint-heirs in the house of the Lord.

*Sixth Lesson.*

BUT some man will say: "And who is he that can tread in the footsteps of the blessed Martyrs?" To such an one I answer that, by the Lord's help, we are able, if we so will, to tread in the footsteps, not of the blessed Martyrs only, but even of the same Lord Himself. Hearken, not to me, but to the same Lord, Who crieth unto all men: "Learn of Me, for I am meek and lowly in heart." (Matth. xi. 29.) Hear also with what words the Apostle Peter warneth us: "Christ suffered for us, leaving us an example, that we should follow His steps." (1 Pet. ii. 21.)

*Sixth Responsory.*

[1]As gold in the furnace hath the Lord tried His chosen ones, and received them as a burnt-offering, and yet a while, and they shall be regarded; for the grace of God, and His peace, are with His chosen.

*Verse.* They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him.

*Answer.* For the grace of God, and His peace, are with His chosen.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For the grace of God, and His peace, are with His chosen.

THIRD NOCTURN.

*First Antiphon.* [2]The righteous live * for evermore; their reward also is with the Lord.

Ps. xxxii. Rejoice in the LORD, &c., (*p.* 25.)

*Second Antiphon.* They gave up their bodies unto death * rather than serve idols: and therefore have they crowns on their heads and palms in their hands.[3]

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Third Antiphon.* Behold, how great with God is the reward * of His Saints:[4] yea, they who died for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Verse.* The righteous live for evermore.

*Answer.* Their reward also is with the Lord.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xxi. 9.)

AT that time: JESUS said unto His disciples: When ye shall hear of wars and commotions, be

[1] Wisd. iii. 6—9. [2] Wisd. v. 16. [3] Apoc. vii. 9. [4] Matth. v. 12.



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not terrified: for these things must first come to pass; but the end is not by and by. And so on.

Homily by Pope St. Gregory [the Great.] (*35th on the Gospels.*)

Our Lord and Redeemer willeth us to know what shall be the signs that the end of the world is at hand, to the end that ye may be the less terrified, when that cometh whereof ye have already had warning. Darts strike less which are seen coming: and the plagues of the earth will be to us more bearable, if we are harnessed against them with the shield of foreknowledge. Behold, how He saith: "When ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by." It behoveth us to ponder these words of our Redeemer, wherein He warneth us of suffering, from without, and from within. Wars are the work of a foreign enemy, commotions of the citizens. Therefore, that He may let us know that we shall be troubled from within and from without, He showeth that our wrestling shall be in part against strangers, and in part against our brethren.

*Seventh Responsory.*

Because of the covenant of the Lord, and the laws of their fathers, the Saints of God abode in brotherly love, for one spirit and one faith was ever in them.

*Verse.* [1]Behold how good and how pleasant it is for brethren to dwell together in unity.

*Answer.* For one spirit and one faith was ever in them.

*Eighth Blessing.*

They whose feast-day we are keeping
Be our Advocates with God.

*Eighth Lesson.*

BUT, when these woes come, the end is not by and by. And He saith further: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights and great signs shall there be from heaven." Before the last tribulation cometh, shall come many other tribulations: and, by the many woes which shall come first, shall be foreshadowed the everlasting woe which shall come in the end. And therefore, after wars and commotions, the end is not yet by and by: many woes must come first, to give warning of the woe that hath no end.

*Eighth Responsory.*

O ye My Saints, who, being in the flesh, didst have striving—I will render unto you a reward of your labours.[2]

*Verse.* [3]Come, ye blessed of My Father, inherit the kingdom!

*Answer.* I will render unto you a reward of your labours.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* I will render unto you a reward of your labours.

*On the Feasts of Martyrs who were brothers the following is the Second or Eighth Responsory.*

Theirs is a brotherhood indeed, whose tie no storms availed to sever; together they followed the Lord in the shedding of their

[1] Ps. cxxxii. 1. [2] Wisd. x. 17. [3] Matth. xxv. 34.

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blood. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

*Verse.* Behold how good and how pleasant it is for brethren to dwell together in unity.

*Answer.* Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

*Ninth Lesson.*

BUT, forasmuch as the signs and troubles whereof the Lord speaketh are so manifold, we must needs shortly consider each: for, of necessity, we must suffer some things from heaven, some from the earth, some from the powers of nature, and some from men. For where He saith: "Nation shall rise against nation"—He speaketh concerning the troubling of men: where: "great earthquakes shall be in divers places"—concerning wrath from above: where: "and pestilences"—concerning the frailty of the body: where: "and famines"—concerning the barrenness of the earth: where: "fearful signs from heaven," and tempests—concerning commotions of the air. As, then, all things shall have an end, so, before the end, shall all things be troubled: and we who have sinned and come short in all things, shall in all things be afflicted, that it may be fulfilled that is written: "and the world shall fight with Him against the unwise." (Wisd. v. 20.)

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* O how many torments have all the Saints suffered, * that they might attain safely unto the palm of martyrdom!

*Second Antiphon.* The Saints have attained unto the kingdom,* with palms in their hands; they have earned crowns of Majesty from the Lord's hand.

*Third Antiphon.* [1]The bodies of the Saints are buried in peace, * and their name liveth for evermore.

*Fourth Antiphon.* O all ye Martyrs of the Lord, bless ye the Lord * for ever.

*Fifth Antiphon.* O ye Martyrs, * praise ye the LORD from the heavens, praise Him with the dance—[Alleluia.]

*Note that between Septuagesima and Easter this last word* "Alleluia" *is omitted.*

*The Chapter.* (Wisd. iii. 1.)

THE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

*Hymn.* O Thou, the Martyrs' glorious King, &c., (*p.* 793.)

*Verse.* [2]Let the Saints be joyful in glory.

*Answer.* Let them sing aloud upon their beds.

*Antiphon at the Song of Zacharias.* [3]Even the very hairs of your head are all numbered: *

[1] Eccius. xliv. 14. [2] Ps. cxlix. 5. [3] Luke xii. 7.

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fear not therefore; ye are of more value than many sparrows.

*If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saints.*

*Prayer for many Martyrs, who were Bishops.*

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Prayer for many Martyrs, not Bishops.*

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Another for the same.*

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* O how many torments, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Wisd. iii. 7.)

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

TERCE.

*Antiphon.* The Saints have attained, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

[1]Be glad in the LORD, and rejoice, ye righteous.

*Answer.* Be glad in the LORD, and rejoice, ye righteous.

*Verse.* And shout for joy, all ye that are upright in heart.

*Answer.* And rejoice, ye righteous.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Be glad in the LORD, and rejoice, ye righteous.

*Verse.* Let the righteous rejoice before God.

*Answer.* Yea, let them exceedingly rejoice.

SEXT.

*Antiphon.* The bodies of the Saints, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Wisd. x. 17.)

THE Lord hath rendered to the Saints a reward of their labours, and guided them in a marvellous way: and was unto them

[1] Ps. xxxi. 11.

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for a cover by day, and a light of stars in the night season.

*Short Responsory.*

Let the righteous rejoice before God.

*Answer.* Let the righteous rejoice before God.

*Verse.* Yea, let them exceedingly rejoice.

*Answer.* Before God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Let the righteous rejoice before God.

*Verse.* The righteous live for evermore.

*Answer.* Their reward also is with the Lord.

NONE.

*Antiphon.* O ye Martyrs, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

The righteous live for evermore.

*Answer.* The righteous live for evermore.

*Verse.* Their reward also is with the Lord.

*Answer.* For evermore.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The righteous live for evermore.

*Verse.* Let the Saints be joyful in glory.

*Answer.* Let them sing aloud upon their beds.

SECOND VESPERS.

*First Antiphon.* These men are holy, * for they have given up their bodies unto death for the sake of the covenant of their God, and have washed their robes in the Blood of the Lamb.

*Second Antiphon.* [1]The Saints through faith subdued kingdoms, * wrought righteousness, obtained promises.

*Third Antiphon.* [2]The youth of the Saints shall be renewed * like the eagle's: they shall grow as the lily in the city of the Lord.

*Fourth Antiphon.* God shall wipe away all tears from the eyes of His Saints: * and there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

*Fifth Antiphon.* In the heavenly kingdoms, * there is the dwelling of the Saints: there shall be their rest for ever and ever.

Ps. cxv. I believed, &c., (*p.* 153.)

*Chapter, and Verse and Answer from Lauds.*

*Hymn from First Vespers.*

*Antiphon at the Song of the Blessed Virgin.* In heaven do rejoice the souls of the Saints * who have followed the steps of Christ; and because they shed their blood for the love of Christ, therefore shall they be made glad for ever with Christ.

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## Other Lessons for the Feasts of Many Martyrs.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*1st on the Martyrs. Tom.* iii.)

EVERY man knoweth how, by the good Providence of God,

[1] Heb. xi. 33.

[2] Ps. ciii. 5; lxxi. 16; Isa. xxxv. 1.

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the divers glories of His Martyrs are held in such esteem by His people, that the same His Saints in all places receive worthy honour, and before us is set, by the favour of Christ, the noble ensample of their courage: thus are we stirred up to consider, on the occasion of these Holidays, how great glory doth abide them in heaven, whose birthdays are thus kept upon earth: thereby, also, we are roused to strive to be like them, brave, godly, and true: so that, in the strength of Christ, we, like them, may wrestle with, and conquer our enemy, and, when we have gained the same victory that they gained, may with them at last be glorified in the kingdom of heaven.

*Fifth Lesson.*

FOR what man is there willing to share their reward, that if he do not first lay hold on their steadfastness, follow after the ensample of their faith, and imitate their brave patience, can either seek or find their glory by likeness to their lives? But whosoever doth so follow them, let him not doubt but that, though in very deed he gain not the crown of martyrdom, he is yet able by good works to make himself meet therefor. For we have a most merciful God, Which either giveth Martyrdom unto such as be willing, or, without Martyrdom, doth make them joint heirs with the Saints in the kingdom of God.

*Sixth Lesson.*

FOR even as afflictions unman the ungodly, so do trials harden the righteous. Even thus did the Saints strive against sin; but the work braced their muscles, and in death they were more than conquerors. Of such as run in a race, no man saith that they are strong, unless they run, and none can be crowned, unless he conquer. No soldier prevaileth against his enemy, unless he fight; or winneth the Emperor's favour, unless he have warred. Christian! the needful arms are thine! In thy hands are the strong weapons, wherewith thou canst conquer the enemy!

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (vi. 17.)

AT that time: JESUS came down from the mountain, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* vi.)

Mark well how JESUS goeth upward with His disciples, and downward to the multitude. How should the multitude behold Christ, save in a lower place? Such go not up to the things which are above; such attain not to the things which are high. And when JESUS cometh down, He findeth such as are diseased: for such like go not up to the heights. Hence also Matthew saith that there were there "all

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sick people," (iv. 25.) Of these every man had need of healing, that, when he had received strength, by and by, he might go up into the mountain. And therefore, being Himself come down, He healeth them in the plain, that is to say, He calleth them away from their lust, and freeth them of their blindness. He cometh down to our wounds, to the end that by a certain use of His nature, and by the abundance thereof, He might make us joint-heirs of the kingdom of heaven.

*Eighth Lesson.*

"BLESSED be ye poor, for your's is the kingdom of God." Saint Luke giveth us but four of the Lord's Beatitudes, and Saint Matthew eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced the cardinal virtues: and in those eight they are set forth in a number full of mystery. It is written at the head of more than one of the Psalms that they are "for the octave," and thou hast received the commandment: "Give a portion to seven, and also to eight"—to seven or eight what? Perchance degrees of blessedness. For as this eighth [Beatitude] doth name the most glorious realization of our hope—["the kingdom of Heaven"]—so doth it also name the most royal exertion of our strength—["blessed are they which are persecuted."][1]

*Ninth Lesson.*

BUT let us first consider the fuller of the forms of these Beatitudes. "Blessed be ye poor, for your's is the kingdom of God." Both of the Evangelists give to this Beatitude the first place. Yea, surely, for poorness, at least in spirit, is the first in order, the mother, and procreatrix of virtues; since he that setteth no store by temporal things, winneth toward eternal things; neither is any man able to gain the kingdom of heaven, on whom the love of this present world doth so press, that he cannot rid himself thereof.

[1] The latter half of this Lesson, from the words "It is written," &c., is one of the most difficult passages in the Breviary, and seems to require a short note, especially as it is so often recited in the Church Service. (1.) "For the octave" is meant as a translation of the Hebrew words "Al-hashsh'minith," found in the superscription of Pss. vi. and xi. The real meaning of these words seems to have been lost for at least two thousand years, and conjectures on the subject have exercised the various ingenuity of the learned, who are widely disagreed. It is, however, a pretty general idea that the phrase is a technical musical direction, and has something to do with the number 8. Gesenius believes it to correspond to the Italian "basso," and to imply a composition intended for men's voices. (2.) Eccles. xi. begins thus: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." This latter verse the Rev. T. P. Dale, in his profound translation and Commentary upon Ecclesiastes, renders, "Give a share all round, and to some one else beside, for thou dost not know what sort of mischief shall be in the earth," and he says, "it is equivalent to our 'everybody and some one else.'" The whole would seem to be an exhortation to almsgiving full even to abundance: seven, as the "perfect" number, being chosen to imply a full number generally. Cf. Job v. 19; Micah v. 5; Matth. xviii. 22. (3.) "benedictionibus. Sicut enim spei nostræ octava perfectio est, ita octava summa virtutum est." The translator confesses to great uncertainty as to the meaning, but, upon full and repeated consideration, at the interval of years, he is inclined to think that "octava" agrees with "benedictio" understood, and that the paraphrase in the text is the most probable sense.

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*Another Homily.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

AT that time: JESUS said unto His disciples: Beware of the leaven of the Pharisees, which is hypocrisy. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iv. *on Luke, Cap.* lii.)

Touching this leaven the Apostle warneth us: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 8.) For even as a little leaven doth infect the whole lump wherein it is put, and the savour thereof doth spread all abroad therein, so doth hypocrisy, when once it hath tainted the soul, drive out from it all sincerity and truth. The meaning, therefore, of this passage is this: "Beware, lest ye be as the hypocrites, for yet a little while, and all men shall see that ye are good, and they are evil."

*Eighth Lesson.*

AS touching what followeth: "For there is nothing covered that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light." These words are true, not only as concerning the world which is to come, wherein the secrets of all hearts shall be made manifest, but even as concerning this present world, since now that which the Apostles spake and suffered in the darkness of persecution, and the gloom of dungeons, is, since that the Church is glorified, told of them for a memorial of them, wherever their acts are read throughout the whole world. "Be not afraid of them that kill the body," for they that persecute the righteous, when they have killed the body, "after that, have no more that they can do." Truly, it is a childish folly which maketh such men to cast the dead limbs of the martyrs to birds and beasts, while yet they have no strength to withstand the Almight of God, whereby He will surely quicken the same limbs and raise them up again.

*Ninth Lesson.*

OF persecutors there are two kinds: first, of such as do openly rage in cruelty against us; and, secondly, of such as do seek, by cunning wiliness and lying, to beguile us. Against both these the Saviour willeth to guard and strengthen us, in one place warning us to be not afraid of them that kill the body, and, in another place, to beware of the leaven of the Pharisees: since, when we are dead, neither the cruelty of the one class, nor the falsehood of the other, will be able any more to touch us. "Are not five sparrows sold for two farthings?" If God, saith the Lord, if God cannot forget the least of the works of His hands that hath life, the little birds that fly hither and thither in the air, if He cannot forget them, wherefore should ye, who are made in the image and likeness of your Maker, wherefore should ye be afraid of them that kill the body? He that is the careful Lord of the beasts, which

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think not, how much more shall He be careful of man which hath a reasonable soul?

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## For Simple Feasts of Many Martyrs.

*The Office is as on a Semi-double, with the following exceptions.*

FIRST VESPERS.

*The Office is of the Week-day, till the Chapter, exclusive.*

*The Office of the Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given,* (*pp.* 829, 830.) *The Common Commemorations are said or not according to the Week-day.*

*At Compline are said Preces.*

MATTINS.

*The Invitatory and Hymn are as just given.*

*Then follow the Week-day Psalms, with their own Antiphons.*

*On Mondays and Thursdays.*

*Verse.* Be glad in the Lord, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*Absolution.*

Graciously hear, &c.

*On Tuesdays and Fridays.*

*Verse.* Let the righteous rejoice in the presence of God.

*Answer.* Yea, let them be exceeding glad.

*Absolution.*

May His loving-kindness, &c.

*On Wednesdays.*

*Verse.* The righteous live for evermore.

*Answer.* Their reward also is with the Lord.

*Absolution.*

May the Almighty, &c.

*First Blessing.*

May His blessing be upon us,
Who doth live and reign for ever.

*First Lesson from Scripture, according to the Season, being either the first part, or, if the Saints have two Lessons, the whole read as one, at will.*

*First Responsory.*

*On Mondays and Thursdays.*

God shall wipe away, &c., (*First Responsory in the preceding Office.*)

*On Tuesdays and Fridays.*

Thy Saints, O Lord, &c., (*Fourth Responsory in the preceding Office.*)

*On Wednesdays.*

Because of the covenant, &c., (*Seventh Responsory in the preceding Office.*)

*Second Blessing.*

They whose feast-day we are keeping,
Be our Advocates with God.

*Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added, at will.*

*Second Responsory.*

*On Mondays and Thursdays.*

These men are holy, &c., (*Second Responsory in the preceding Office,*) *with the following addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And therefore they have earned crowns of victory.

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*On Tuesdays and Fridays.*

The Saints of God shrank not, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That they might be made joint-heirs in the house of the Lord.

*On Wednesdays.*

O ye, My Saints, &c., (*Eighth Responsory in the preceding Office.*)

*Third Blessing.*

May He That is the Angels, King,
To that high realm His people bring.

*Third Lesson is the whole or the Second part of the Legend of the Saints, if there is one, or else the special Lesson assigned.*

*Then the Hymn,* "We praise Thee, O God," &c., *is said, and so end Mattins.*

*The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.*

## VI. For Feasts of one Bishop and Confessor,

*Whether kept in Easter-tide or not.*

*Everything as on Sundays, except what is otherwise given here. In Easter-tide the word* Alleluia, *here given in brackets* [ ] *is occasionally added.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi., *p.* 154.)

*Hymn.*[1]

1.

THIS is the day when JESU's true Confessor,
Whose happy festal here His people keep,
Hasting with joy to dwell with Him the Blesser,
Climbed Heaven's steep.

*If it be not the anniversary of the Saint's death, the following is said instead.*

1.

Safe now for ever, JESU's true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

[1] Translation by the Rev. Dr. Littledale, except the alternative first verse, and the third.

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*Verse.* [1]The Lord loved him and beautified him. [Alleluia.]

*Answer.* He clothed him with a robe of glory. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* O thou Priest and Bishop, * thou worker of mighty works, thou good shepherd over God's people, pray for us unto the Lord. [Alleluia.]

*For Doctors.*

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

*Invitatory.* The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

*Hymn as at First Vespers.*

FIRST NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first,* "Blessed is the man."

*First Antiphon.* Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* The Lord loved him and beautified him. [Alleluia.]

*Answer.* He clothed him with a robe of glory. [Alleluia.]

*First Lesson.*

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop, then, must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

*First Responsory.*

[2]Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]

*Verse.* Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

[1] Eccius. xlv. 9.

[2] Matth. xxv. 21, 20.

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*Answer.* Enter thou into the joy of thy Lord. [Alleluia.]

*Second Lesson.*

The Lesson is taken from the Epistle to Titus (i. 7.)

FOR a Bishop must be blameless, as the steward of God: not proud, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped: who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

*Second Responsory.*

[1]Behold an high priest, who in his days pleased God: therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

*Verse.* He hath made him a blessing unto all nations, and hath established His covenant upon his head.

*Answer.* Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

*Third Lesson.* (ii. 1.)

BUT speak thou the things which become sound doctrine: that the aged men be sober, chaste, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, sober, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things show thyself a pattern of good works, in doctrine, in uncorruptness, in gravity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of us.

*Third Responsory.*

[2]The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

*Verse.* The LORD said unto my Lord: Sit Thou at My right hand.

*Answer.* Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

SECOND NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz. the first.*

*First Antiphon.* When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace. [Alleluia.]

Ps. iv. When I called, &c., (*p.* 172.)

[1] Eccius. xliv. 16, 22, 25.

[2] Ps. cix. 5, 1.

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*Second Antiphon.* Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Third Antiphon.* O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Verse.* [1]The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

*Answer.* To offer up unto Him the sacrifice of praise. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Maximus, Bishop [of Turin.] (*59th Hom., being the 2nd on St. Eusebius of Vercelli.*)

IT is idle to strive to add anything to the praise of our holy and most blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast is this day kept. The beauty of his life ought not to be the subject of panegyrics, so much as the object of imitation. The Scripture saith: "A wise son is the glory of his father,"[2]—truly then will he be honoured by such as, by doing after his ensample, show themselves to be his children—"for in Christ JESUS hath he begotten us through the Gospel." (1 Cor. iv. 15.)

*Fourth Responsory.*

[3]I have found David My servant, with My holy oil have I anointed him; for My hand shall help him. [Alleluia.]

*Verse.* The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

*Answer.* For My hand shall help him. [Alleluia.]

*Fifth Lesson.*

WHATSOEVER, therefore, of virtue and grace there may be in this holy people, all the bright streams thereof do flow from him, as from a most clear fountain. By his manly chastity, by his sternly noble temperance, by the graceful courtesy which marked him, he drew all men's love to God: and by his eminent ministry in his Bishoprick he hath left behind him in his disciples, many heirs of his priesthood.

*Fifth Responsory.*

[3]I have laid help upon one that is mighty, and have exalted one chosen out of My people; for My hand shall help him. [Alleluia.]

*Verse.* I have found David My servant, with My holy oil have I anointed him.

*Answer.* For My hand shall help him. [Alleluia.]

*Sixth Lesson.*

IT is very meet and right that upon this day, which is made a joyful day for us because it is

[1] Cf. Eccius. xiv. 20.

[2] There does not appear to be any such passage in Scripture. Prov. x. 1 is something like it.

[3] Ps. lxxxviii. 21, 20.

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the day whereon our blessed Father N., (*here insert his name,*) passed away to heaven, I say it is very meet and right that on this day we should sing that verse of the Psalms: "The righteous shall be in everlasting remembrance." (cxi. 7.) His memory is rightly honoured among men who is at this present making glad among Angels. The word of God saith: "Judge none blessed before his death," (Ecclus. xi. 30,) as though it were said, "Judge him blessed when life is ended, praise him when he is made perfect." For there are two main reasons why it is better to praise a dead man than a living, since, if thou call him holy and worthy after his death, thou dost it when neither canst thou be corrupted by being a flatterer, nor he by being flattered.

*Sixth Responsory.*

This is he which wrought great wonders before God, and the whole earth is full of his teaching. [1]May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

*Verse.* This is he which loved not his life in this world, and hath attained unto the kingdom of heaven.

*Answer.* May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

THIRD NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz. the first.*

*First Antiphon.* Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Ps. xx. The king shall joy, &c., (*p.* 17.)

*Third Antiphon.* He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* [2]Thou art a Priest for ever. [Alleluia.]

*Answer.* After the order of Melchisedek. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by Pope St. Gregory [the Great.] (*9th on the Gospels.*)

Dearly beloved brethren, this Lesson from the Holy Gospel moveth us to take good heed lest we, who seem in this world to have re-

[1] Cf. 2 Macc. xv. 14.

[2] Ps. cix. 5.

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ceived more than others, should thereby bring ourselves into greater condemnation from the Maker of this world. To whom much is given, of the same is much required. Therefore, let him that receiveth much, strive to be all the more lowly, and all the more ready to do God service, for his very gifts' sake, knowing that he will be obliged to give account thereof. Behold, a man, travelling into a far country, calleth his own servants, and delivereth unto them talents, to the end that they may trade therewith. After a long time, the lord of those servants cometh, and reckoneth with them, and to them that have done well, He rendereth a reward of their labours, but that servant which was careless of his master's work He condemneth.

*Seventh Responsory.*

The Lord loved him and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

*Verse.* The Lord hath put on him the breast-plate of faith,[1] and hath adorned him.

*Answer.* And crowned him at the gates of Paradise. [Alleluia.]

*Eighth Blessing.*

He whose feast-day we are keeping
Be our Advocate with God.

*Eighth Lesson.*

WHAT other, then, is that man travelling into a far country but our Redeemer, Who is gone up from us into heaven in that Flesh Which He had taken into Himself? For the earth is the home of the Flesh, Which travelleth into a far country—when our Redeemer giveth It a place in heaven. But that man travelling into a far country delivered unto his servants his goods; and so doth our Redeemer give spiritual gifts unto His faithful people. "And unto one he gave five talents, to another two, and to another one." There are five bodily senses; that is, sight, hearing, taste, smell, and touch. By the five talents therefore are signified the five senses, that is, outward knowledge. By the two, wit and work. And by the figure of the one talent, understanding, which is alone.

*Eighth Responsory.*

[2]Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Verse.* [3]Watch therefore, for ye know not what hour your Lord doth come.

*Answer.* And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Eighth Responsory for Doctors.*

[4]In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

[1] 1 Thess. v. 8. [2] Luke xii. 35, 36. [3] Matth. xxiv. 42. [4] Ecclus. xv. 5, 6.



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*Verse.* He made him rich with joy and gladness.

*Answer.* And filled him with the spirit of wisdom and understanding. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And filled him with the spirit of wisdom and understanding. [Alleluia.]

*Ninth Lesson.*

"AND so he that had received five talents, gained other five talents"—for some there be who, while yet they are not able to go on unto things inward and mystic, do yet so desire our Fatherland which is above, that they teach well all whom they can, and of those very outward things which they have received make gain double. These are they which keep themselves clean from the unruly motions of the flesh, and from the lust of the world, and from the delight of things which are seen, and, by their preaching, keep other men also clean from all these things. And some there are who receive, as their two talents, the power to think and the power to work. These are they which inwardly understand dark things, and outwardly work wonders. And these, since they preach unto others, both through their understanding and their works, gain, as it were, double, for the talents which they have received.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [1]Behold an high priest, * who in his days pleased God, and was found righteous. [Alleluia.]

*Second Antiphon.* [1]None was found like unto him, * to keep the Law of the Most High. [Alleluia.]

*Third Antiphon.* [1]Therefore the Lord assured him * by an oath that He would multiply his seed among His people. [Alleluia.]

*Fourth Antiphon.* O all ye Priests of God, * bless ye the Lord: O all ye servants of the Lord, sing praises unto our God. [Alleluia.]

*This last word,* "Alleluia," *is omitted between Septuagesima and Easter.*

*Fifth Antiphon.* Good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

*Chapter.* (Ecclus. xliv. 17.)

BEHOLD an high priest, who in his days pleased God, and was found righteous, and in the time of wrath he made a propitiation.

*Hymn.*[2]

JESU, the world's Redeemer, hear!
Thy Bishops' fadeless crown, draw near!
Accept with gentler love to-day
The prayers and praises that we pay!

The day that crowned with deathless fame
This meek Confessor of Thy Name,
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

The world, and all its boasted good,
As vain and passing, he eschewed;
And therefore, with Angelic bands,
In endless joys for ever stands.

Grant then that we, O gracious God,
May follow in the steps he trod;
And freed from ev'ry stain of sin,
As he hath won, may also win.

[1] Ecclus. xliv. 16, 17, 20, 2.
[2] Translation by J. D. Chambers, Esq.

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To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring:
All glory, as is ever meet,
To Father and to Paraclete. Amen.

*Verse.* [1]The Lord guided the just in right paths. [Alleluia.]

*Answer.* And showed him the kingdom of God. [Alleluia.]

*Antiphon at the Song of Zacharias.* Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things, saith the Lord. [Alleluia.]

*If the Prayer is not special, there is said one of the following, which is also used throughout the whole Office of the Saint.*

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Confessor and Bishop N., (*here insert his name,*) may avail us to the increase both of godliness toward Thee, and healthfulness to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Another Prayer.*

HEAR, O Lord, we beseech Thee, the prayers which we offer Thee on this the solemn Feast-day of Thy blessed Confessor and Bishop N., (*here insert his name,*) and, for the sake of him who so nobly served Thee, forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*For Doctors.*

O GOD, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*The same Prayer throughout the day.*

PRIME.

*Antiphon.* Behold, an high priest, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Ecclus. xlv. 19.)

TO execute the office of the Priesthood, and to be honoured for His Name's sake, and to offer to Him the incense which He had chosen, for a sweet savour.

TERCE.

*Antiphon.* None was found, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

The Lord loved him, and beautified him.

*Answer.* The Lord loved him, and beautified him.

*Verse.* He clothed him with a robe of glory.

*Answer.* And beautified him.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Wisd. x. 10.



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*Answer.* The Lord loved him and beautified him.

*Verse.* The Lord hath chosen him for a Priest unto Himself.

*Answer.* To offer up unto Him the sacrifice of praise.

*In Easter-tide the above is said thus:*

The Lord loved him, and beautified him. Alleluia, Alleluia.

*Answer.* The Lord loved him, and beautified him. Alleluia, Alleluia.

*Verse.* He clothed him with a robe of glory.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord loved him, and beautified him. Alleluia, Alleluia.

*Verse.* The Lord hath chosen him for a Priest unto Himself. Alleluia.

*Answer.* To offer up unto Him the sacrifice of praise. Alleluia.

SEXT.

*Antiphon.* Therefore the Lord, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xliv. 20.)

NONE was found like unto him, to keep the Law of the Most High; therefore the Lord assured him by an oath, that He would multiply his seed among His people.

*Short Responsory.*

The Lord hath chosen him for a Priest unto Himself.

*Answer.* The Lord hath chosen him for a Priest unto Himself.

*Verse.* To offer up unto Him the sacrifice of praise.

*Answer.* A Priest unto Himself.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord hath chosen him for a Priest unto Himself.

*Verse.* Thou art a Priest for ever.

*Answer.* After the order of Melchisedek.

*In Easter-tide the above is said thus:*

The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

*Answer.* The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

*Verse.* To offer up unto Him the sacrifice of praise.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.

*Verse.* Thou art a Priest for ever. Alleluia.

*Answer.* After the order of Melchisedek. Alleluia.

NONE.

*Antiphon.* Good and faithful, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Thou art a Priest for ever.

*Answer.* Thou art a Priest for ever.

*Verse.* After the order of Melchisedek.

*Answer.* For ever.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou art a Priest for ever.

*Verse.* The Lord guided the just in right paths.

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*Answer.* And showed him the kingdom of God.

*In Easter-tide the above is said thus:*

Thou art a Priest for ever. Alleluia, Alleluia.

*Answer.* Thou art a Priest for ever. Alleluia, Alleluia.

*Verse.* After the order of Melchisedek.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou art a Priest for ever. Alleluia, Alleluia.

*Verse.* The Lord guided the just in right paths. Alleluia.

*Answer.* And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

*Antiphons, Chapter, and Verse and Answer from Lauds.*
*Hymn from First Vespers.*

*Last Psalm.*

LORD, remember David, &c., (Ps. cxxxi., *p.* 160.)

*Antiphon at the Song of the Blessed Virgin.* The Lord loved him * and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

*But if the Saint were a Pope, the following is said instead:*

Being made the Chief Bishop, * he dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven. [Alleluia.]

*For Doctors.*

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

## Other Lessons for Feasts of One Bishop and Confessor.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Maximus, Bishop [of Turin.] (*59th Homily, being the 2nd on St. Eusebius of Vercelli.*)

OUR Blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) is safe now, and we may safely praise his great deeds. He that kept such a manful hand upon the tiller of faith, hath now cast the anchor of hope in moorings of great calm, and brought his ship, heavy laden with heavenly riches and everlasting merchandise, safe into the haven where he would be. Thus fareth it now with him who never fainted, but for so long time held up ever the shield of the fear of God against all that did beset him. What was his whole life but one long fight against an enemy that never slept?

*Fifth Lesson.*

O HOW many blinded souls there were, that had wandered away from the path of the Truth, and were hanging from the edge of the precipice over the pit, when he gave them sight again, and opened their eyes that they might see Christ! How many deaf ears were there, stopped up with unbelief and condemnation, when he opened them to hear that voice of commandment that speaketh from heaven, and gave them that precious hearing that heareth God calling us to be forgiven, so that they obeyed, and answered! How many wounded spirits were

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there, to whom his tongue, persuading them and praying for them like the tongue of an angel, brought health again!

*Sixth Lesson.*

O HOW God wrought in him to cleanse and pardon, by discipline and exhortation, many a stricken soul, long distempered, and, as it seemed, incurably foul with sin, covered all over with virulent leprosy! How many souls there were, dwelling in living bodies, but dead, and crushed and buried under the sense of sin, whom he quickened again for God, by calling them to amendment as to light, souls dead to God, in which that great follower of his Lord killed sin by the same Lord's life-giving death.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comment. on Matth. chap.* 26.)

To the end that we may know that our ignorance of that day whereof no man knoweth is not without use, the Lord moveth us to watch for the coming of the thief, to be ever instant in prayer, and ever busy in such works as He commandeth. He showeth how that the devil is that thief who watcheth ever how he may spoil our goods, breaking into the house of our body; that, while we are dwelling therein careless and heavy with sleep, he may dig through our walls with the arms of his craft and temptations. Us, therefore, it behoveth to be ready, who have ever our ignorance concerning that day to be unto us a reason of watchfulness.

*Eighth Lesson.* (*Chap.* 27.)

"WHO then is a faithful and wise servant, whom his Lord hath made ruler over His household?" Although the Lord doth move us all in common to weary not in carefulness and watching, He layeth more especially upon the rulers of His people, that is, the Bishops, this duty, to look always for His coming. For such an one is that faithful and wise servant, made ruler over his Lord's household, who ever seeketh such things as be convenient and useful for the people unto him committed. Such an one, if he hear this word, and do that which he is commanded, that is, if he strengthen by seasonable and sound doctrine such things as be weak, if he bind together that which is sundered, if he make straight again what is become crooked, and give to the household the lively Word which is able to feed them unto life eternal, if such an one do thus, and meanwhile the hour which he knoweth not come upon him, he shall obtain glory of the Lord, as a faithful steward and an useful overseer: that is, he shall have glory with God, for in all things he shall have of that which is best.

*Ninth Lesson.*

BUT if that servant despise the longsuffering of God, Which

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waiteth to give salvation unto all men, and begin to wax wanton against his fellow-servants, and to give himself over to the evil and the vices of this present world, having all his care for the worship of his belly: the Lord of that servant shall come in a day when he looketh not for Him, and shall cut him off from the goods wherewith he was entrusted, and appoint him his portion with the hypocrites, in everlasting punishment, because he hath disobeyed the commandments, because he hath minded the things of this present world, because he hath lived the life of an heathen, because being unmindful of the judgment to come, he hath afflicted with hunger, and thirst, and stripes, the flock committed to his care.

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*If it should be that several Bishops and Confessors are to be honoured by one Feast, the Office is the same as that just given, except as follows:*

1. *In the Common Prayer the words* "Thy Blessed Confessor and Bishop N." *are altered into* "Thy blessed Confessors and Bishops N. and N."

2. *In the Sermons by St. Maximus of Turin everything said of the Saint in the Singular Number, is altered into the Plural. For example:* "Our Blessed Fathers N. and N. are safe now, and we may safely praise their great deeds. They that kept such manful hands upon the tiller, &c. &c. &c."

3. *The following Lessons may be read in the First Nocturn.*

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

*Second Lesson.*

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

*Third Lesson.*

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

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## For a Simple Feast of a Bishop and Confessor.

*The Office is as on a Semi-double, with the following exceptions.*

### FIRST VESPERS.

*The Office is of the Week-day, till the Chapter, exclusive. The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 842 et seq.) The Common Commemorations are said or not according to the Week-day.*

*At Compline are said Preces.*

### MATTINS.

*The Invitatory and Hymn are as just given.*

*Then follow the Week-day Psalms, with their own Antiphons.*

*On Mondays and Thursdays.*

*Verse.* The Lord loved him and beautified him. [Alleluia.]

*Answer.* He clothed him with a robe of glory. [Alleluia.]

*Absolution.*

Graciously hear, &c.

*On Tuesdays and Fridays.*

*Verse.* The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

*Answer.* To offer up unto Him the sacrifice of praise. [Alleluia.]

*Absolution.*

May His loving-kindness, &c.

*On Wednesdays.*

*Verse.* Thou art a Priest for ever. [Alleluia.]

*Answer.* After the order of Melchisedek. [Alleluia.]

*Absolution.*

May the Almighty, &c.

*First Blessing.*

May His blessing be upon us,
Who doth live and reign for ever.

*First Lesson from Scripture, according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.*

*First Responsory.*

*On Mondays and Thursdays.*

Well done, &c., (*First Responsory in the preceding Office.*)

*On Tuesdays and Fridays.*

I have found David, &c., (*Fourth Responsory in the preceding Office.*)

*On Wednesdays.*

The Lord loved him, &c., (*Seventh Responsory in the preceding Office.*)

*Second Blessing.*

They whose feast-day we are keeping,
Be our Advocates with God.

*Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added at will.*

*Second Responsory.*

*On Mondays and Thursdays.*

Behold an high priest, &c., (*Second Responsory in the preceding Office,*) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

*On Tuesdays and Fridays.*

I have laid help, &c., (*Fifth*

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*Responsory in the preceding Office,) with the following addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For My hand shall help him. [Alleluia.]

*On Wednesdays.*

Let your loins, &c., (*Eighth Responsory in the preceding Office.*)

*Third Blessing.*

May He That is the Angels' King,

To that high realm His people bring.

*Third Lesson is the whole or the second part of the Legend of the Saint, if there be one, or else the special Lesson assigned.*

*Then the Hymn,* "We praise Thee, O God, &c.," *is said, and so end Mattins.*

*The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.*

## VII. For Feasts of a Confessor not a Bishop,

*Whether kept in Easter-tide or not.*

*Everything as on Sundays, except what is otherwise given here. In Easter-tide the word* Alleluia, *here given in brackets* [ ] *is occasionally added.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

O praise the LORD, &c., (Ps. cxvi., *p.* 154.)

*Hymn,* This is the day, &c., *or,* Safe now for ever, &c., (*p.* 842.)

*Verse.* The Lord loved him and beautified him. [Alleluia.]

*Answer.* He clothed him with a robe of glory. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* [1]I will liken him unto a wise man, * which built his house upon a rock. [Alleluia.]

*For Doctors.*

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

*Invitatory.* The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

*Hymn as at First Vespers.*

FIRST NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first,* "Blessed is the man."

*First Antiphon.* Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* Blessed and holy is he * that putteth his trust in the Lord, that declareth the

[1] Matth. vii. 24.

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decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* The Lord loved him and beautified him. [Alleluia.]

*Answer.* He clothed him with a robe of glory. [Alleluia.]

*First Lesson.*

The Lesson is taken from the Book of Wisdom (iv. 7.)

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners, he was translated. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted He to take him away from among the wicked.

*First Responsory.*

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]

*Verse.* Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

*Answer.* Enter thou into the joy of thy Lord. [Alleluia.]

*Second Lesson.*

THIS the people saw, and understood it not, neither laid they this up in their minds, that the grace of God and His mercy are with His Saints, and that He hath respect unto His chosen. Thus the righteous that is dead doth condemn the ungodly which are living, and youth that is soon perfected, the many years of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him and despise him: but the Lord shall laugh them to scorn. And they shall thereafter fall without honour, and be a reproach among the dead for evermore: for when they are puffed up, He shall rend them, and they shall be speechless, and He shall shake them from the foundation, and they shall be utterly laid waste.

*Second Responsory.*

[1]The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

*Verse.* [2]Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

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*Answer.* Yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

*Third Lesson.*

AND they shall be in sorrow, and their memorial shall perish. When they cast up the accounts of their sins they shall come with fear, and their own iniquities shall convince them to their face. (v.) Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their salvation, and they, repenting and groaning for anguish of spirit shall say within themselves: These were they whom we had sometimes in derision, and a proverb of reproach. We fools accounted their life madness, and their end to be without honour. Behold, how they are numbered among the children of God, and their lot is among the Saints.

*Third Responsory.*

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints. [Alleluia.]

*Verse.* This is he which loved not his life in this world, and is come unto an everlasting kingdom.

*Answer.* And he is numbered among the Saints. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And he is numbered among the Saints. [Alleluia.]

SECOND NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz. the first.*

*First Antiphon.* When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace. [Alleluia.]

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Third Antiphon.* O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Verse.* [1]The mouth of the righteous speaketh wisdom. [Alleluia.]

*Answer.* And his tongue talketh judgment. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*On St. Philogonius, Tom.* iii.)

THE blessed N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast we are this day keeping, doth justly call on our tongue to tell what great deeds he wrought. To-day did that blessed servant of God pass

[1] Ps. xxxvi. 30.

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into that higher life, which is a life of peace, a life where there is no trouble. To-day his ship reached that harbour whereafter wreck is to be dreaded no more. He hath felt trouble and anguish of spirit for the last time. And wherefore marvel we that that place is one where the mind is vexed no more, when we remember that Paul saith even to men living here in this life—"Rejoice evermore, pray without ceasing!" (1 Thess. v. 16.)

*Fourth Responsory.*

[1]The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory. [Alleluia.]

*Verse.* He went down with him into the pit, and left him not in bonds.

*Answer.* And gave him perpetual glory. [Alleluia.]

*Fifth Lesson.*

HERE there are sicknesses, here there are strivings, here there are untimely deaths, here there are lies, here there are jealousies, here there are troubles, here there is anger, here there are lustings, here there are pitfalls unnumbered, here there are daily cares, here one evil followeth after another, and all bring vexation. And yet Paul hath it that even here a man may rejoice evermore, if he will but raise his head above the flood of earthly things, and order his life aright. How much better shall we fare when we have passed away from all these things, and all these things are taken away from us, when we shall have no ill-health, nor disease, nor matter wherein to sin, when that hard thing, right of property, shall exist no more, whereby all unrighteousness cometh into this life, and strifes unnumbered are begotten.

*Fifth Responsory.*

The Lord loved him and beautified him: He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

*Verse.* The Lord hath put on him the breast-plate of faith,[2] and hath adorned him.

*Answer.* And crowned him at the gates of Paradise. [Alleluia.]

*Sixth Lesson.*

IN this verily do I most chiefly rejoice, for the happiness of that holy servant of God, in that, being taken away hence, and having found here no abiding city, he is become a citizen of that other city, which is the city of the living God: from the Church here he is gone, but he is come unto the Church of the first-born, which are written in heaven, (Heb. xii. 22, 23); he keepeth holiday with us no more, but he is passed to where he holdeth high festival with Angels. And what be that city, and that Church, and that festival above, Paul biddeth us know, saying: "Ye are come unto the city of the living God, the heavenly Jerusalem, and unto the Church of the first-born which are written in heaven, and to an innumerable company of Angels."

[1] Wisd. x. 11—14, substituting "Lord" for "Wisdom." [2] 1 Thess. v. 8.

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*Sixth Responsory.*

[1]This is he which did according unto all that God commanded him; and God said unto him: Enter thou into My rest; for thee have I seen righteous before Me among all people. [Alleluia.]

*Verse.* This is he which loved not his life in this world, and is come unto an everlasting kingdom.

*Answer.* For thee have I seen righteous before Me among all people. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For thee have I seen righteous before Me among all people. [Alleluia.]

THIRD NOCTURN.

*In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.*

*First Antiphon.* Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Ps. xx. The king shall joy, &c., (*p.* 17.)

*Third Antiphon.* He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* [2]The law of his God is in his heart. [Alleluia.]

*Answer.* None of his steps shall slide. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by Pope St. Gregory [the Great.] (*13th on the Gospels.*)

Dearly beloved brethren, the words of the Holy Gospel, which have just been read, lie open before you, and, lest their very plainness should make them seem to some to be hard, we will go through them with such shortness as that neither may they which understand not remain unenlightened, nor they which understand be wearied. The Lord saith: "Let your loins be girded about." Now, we gird our loins about, when by continency we master the lustful inclination of the flesh. But, forasmuch as it sufficeth not for a man to abstain from evil deeds, if he strive not to join thereto the earnest doing of good works, it is immediately added: "And your lights burning." Our lights burn when, by good works, we give bright example to our neighbour; concerning which works the Lord saith: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." (Matth. v. 16.)

[1] Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11. [2] Ps. xxxvi. 31.

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*Seventh Responsory.*

This is he which wrought great wonders before God, and praised the Lord with all his heart. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.].

*Verse.* Behold a man without blame, a worshipper of God in truth, keeping himself clean from every evil work, and abiding still in his innocency.

*Answer.* May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

*Eighth Blessing.*

He whose feast-day we are keeping
Be our Advocate with God.

*Eighth Lesson.*

HERE, then, are two commandments, to gird our loins about, and to keep our lights burning—the cleanness of purity in our body, and the light of the truth in our works. Whoso hath the one and not the other, pleaseth not thereby our Redeemer; that is, he pleaseth Him not which doth good works, but bridleth not himself from the pollutions of lust, neither he which is eminent in chastity, but exerciseth not himself in good works. Neither is chastity a great thing without good works, nor good works anything without chastity. And if any man do both, it remaineth that he must look by hope toward our Fatherland above, and not have for his reason wherethrough he turneth himself away from vice, the love of honour in this present world.

*Eighth Responsory.*

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Verse.* Watch, therefore, for ye know not what hour your Lord doth come.

*Answer.* And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

*Eighth Responsory for Doctors.*

In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

*Verse.* He made him rich with joy and gladness.

*Answer.* And filled him with the spirit of wisdom and understanding. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And filled him with the spirit of wisdom and understanding. [Alleluia.]

*Ninth Lesson.*

"AND ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately." The Lord cometh at the hour of judgment: He knocketh when, by the pains of sickness, He biddeth us know that death is nigh. To Him open we immediately, if we

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receive Him in love. Whoso feareth to leave this body, will not open to the Judge when He knocketh, for he dreadeth to see that Judge, Whom he knoweth that he hath despised. But whosoever knoweth that his hope and works are built upon a good foundation, when he heareth the Judge knock, openeth to Him immediately, for to such an one that coming is blessed,—yea, when the hour of death is at hand, such an one haileth with gladness a glorious reward.

LAUDS.

*First Antiphon.* [1]Lord, Thou deliveredst unto me five talents: * behold, I have gained beside them five talents more. [Alleluia.]

*Second Antiphon.* [2]Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord. [Alleluia.]

*Third Antiphon.* [3]A faithful and wise servant * whom his Lord hath made ruler over His household. [Alleluia.]

*Fourth Antiphon.* [4]Blessed is that servant * whom his Lord, when He cometh and knocketh at the door, shall find watching. [Alleluia.]

*Fifth Antiphon.* [2]Thou good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

*Chapter.* (Ecclus. xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches, nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life.

*Hymn.*[5]

JESUS! Eternal Truth sublime!
Through endless years the Same!
Thou Crown of those who through all time
Confess Thy Holy Name!

Thy suppliant people, through the prayer
Of Thy blest Saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

Thee, JESUS, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

In holy deeds of faith and love,
In fastings and in prayers,
His days were spent; and now above
Thy heavenly Feast he shares.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be,
And Sole Incarnate Son;
Praise, Holy Paraclete to Thee,
While endless ages run. Amen.

*Antiphon at the Song of Zacharias.* Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. [Alleluia.]

[1] Matth. xxv. 20.
[2] Matth. xxv. 21; Luke xix. 17.
[3] Matth. xxiv. 45.
[4] Matth. xxiv. 46; Luke xii. 36, 37; Apoc. iii. 20.
[5] Translation by the Rev. E. Caswall.

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*Prayer.*

O GOD, Who, year by year, dost gladden us by the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) mercifully grant unto all who keep his birthday, grace to follow after the pattern of his godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Another Prayer.*

O LORD, mercifully hear the supplications which we offer unto Thee on this the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) and, forasmuch as we put no trust in our own righteousness, grant that we may be holpen by his prayers who walked with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*For Doctors.*

O GOD, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*The same Prayer throughout the day.*

PRIME.

*Antiphon.* Lord, Thou deliveredst, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Wisdom x. 10.)

THE Lord guided the just in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

TERCE.

*Antiphon.* Well done, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

The Lord loved him, and beautified him.

*Answer.* The Lord loved him, and beautified him.

*Verse.* He clothed him with a robe of glory.

*Answer.* And beautified him.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord loved him, and beautified him.

*Verse.* The mouth of the righteous speaketh wisdom.

*Answer.* And his tongue talketh judgment.

*In Easter-tide the above is said thus:*

The Lord loved him, and beautified him. Alleluia, Alleluia.

*Answer.* The Lord loved him, and beautified him. Alleluia, Alleluia.

*Verse.* He clothed him with a robe of glory.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Lord loved him, and beautified him. Alleluia, Alleluia.

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*Verse.* The mouth of the righteous speaketh wisdom. Alleluia.

*Answer.* And his tongue talketh judgment. Alleluia.

SEXT.

*Antiphon.* A faithful and wise servant, * &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xxxix. 6.)

THE righteous giveth his heart to resort early to the Lord that made him, and will pray before the Most High.

*Short Responsory.*

The mouth of the righteous speaketh wisdom.

*Answer.* The mouth of the righteous speaketh wisdom.

*Verse.* And his tongue talketh judgment.

*Answer.* The righteous speaketh wisdom.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The mouth of the righteous speaketh wisdom.

*Verse.* The law of his God is in his heart.

*Answer.* None of his steps shall slide.

*In Easter-tide the above is said thus:*

The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

*Answer.* The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

*Verse.* And his tongue talketh judgment.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.

*Verse.* The law of his God is in his heart. Alleluia.

*Answer.* None of his steps shall slide. Alleluia.

NONE.

*Antiphon.* Thou good and faithful servant, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

The law of his God is in his heart.

*Answer.* The law of his God is in his heart.

*Verse.* None of his steps shall slide.

*Answer.* In his heart.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The law of his God is in his heart.

*Verse.* The Lord guided the just in right paths.

*Answer.* And showed him the kingdom of God.

*In Easter-tide the above is said thus:*

The law of his God is in his heart. Alleluia, Alleluia.

*Answer.* The law of his God is in his heart. Alleluia, Alleluia.

*Verse.* None of his steps shall slide.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The law of his God is in his heart. Alleluia, Alleluia.



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*Verse.* The Lord guided the just in right paths. Alleluia.

*Answer.* And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

*Same as at First Vespers, except the following.*

*Verse and Answer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* [1]Lo, a servant of God who esteemed but little things earthly,

And by word and work laid him up treasure in heaven. [Alleluia.]

*For Doctors.*

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

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## Other Lessons for Feasts of a Confessor not a Bishop.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life. Whoso hath been tried thereby, and found perfect, the same shall have glory for ever; who might offend, and hath not offended; or done evil, and hath not done it. His goods are established in the Lord, and all the congregation of the Saints shall declare his alms.

*Second Lesson.* (xxxii. 18.)

WHOSO feareth the Lord will receive His discipline: and they that seek Him early shall find His blessing. He that seeketh the law shall be filled therewith: but the hypocrites shall be offended thereat. They that fear the Lord shall find righteous judgment, and shall kindle justice as a light. (28.) He that believeth God taketh heed to the commandments: and he that trusteth in Him shall fare never the worse. (xxxiii. 1.) There shall no evil happen unto him that feareth the Lord: but in temptation God will keep him, and deliver him from evil. A wise man hateth not the commandments and judgments, neither is he tossed to and fro therein as a ship in a storm. A man of understanding trusteth in the law of God, and the law is faithful unto him.

*Third Lesson.* (xxxiv. 14.)

THE spirit of those that fear God is precious, and is blessed in His sight. For their hope is in Him that serveth them, and the eyes of God are upon them that love Him. Whoso feareth the Lord shall fear nothing, nor be afraid, for He is his hope. Blessed is the soul of him that feareth the Lord. To Whom doth he look? And Who is his strength? The eyes of the Lord are upon them that fear Him, He is their mighty protection, and strong stay; a defence from heat, and a cover from

[1] An elegiac couplet.

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the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes; He giveth health, and life, and blessing.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral [Reflections upon Job,] written by Pope St. Gregory [the Great.] (*Bk.* x. *Chap.* xvi. *on Job* xii.)

THE simplicity of the righteous is made a subject of derision. The wisdom of this world hideth our true feelings by artifice, and useth language to conceal our thoughts; this is the wisdom which demonstrateth the truth of falsehood, and showeth the falsehood of the truth. This kind of shrewdness the young acquire by practice, and children pay for the learning it. Those who are good at this look down upon their neighbours; those who are bad at it are humble and timid, and wonder at it in others; they regard this astuteness too, wrong though it be, with wistful admiration, under softened epithets. Unstraightforwardness is called good breeding. The principles of the world teach those who entertain them, to try and rise to distinction, and when they have attained the bubble of glory which is so soon to pass away, to feel it sweet to have at their feet them on whom they may wreak rich revenge. These principles teach a man, as long as he is strong enough, to give way to nobody else, and, if he hath no chance by force, to try and attain his object by diplomacy.

*Fifth Lesson.*

THE wisdom of the righteous is the contrary of all this. They seek to avoid deception, to give their thoughts a clear expression in their words, to love the truth because it is the truth, to avoid falsehood, and rather to suffer than to inflict evil. Such are they who seek not to avenge themselves for wrong, and deem it gain to be despised for the truth's sake. This their simplicity is made a subject of derision, for such as are wise in this world believe the purity of their virtue to be simple foolery. Whatsoever is done innocently, they consider without doubt stupid. Such works as the truth approveth are idiotic, when tried by carnal standards of wisdom. After all, what stupider thing is there in this world than to express our real thoughts in our words, to keep nothing quiet by skilful tact, to repay no injuries, to pray for them which curse us, to seek poverty, to give up property, to strive not with such as take from us, to turn the other cheek to the smiter?

*Sixth Lesson.* (*Ch.* xvii.)

"A LAMP despised in the thoughts of the rich, is ready for the time appointed." (Job xii. 5.)[1] It often happeneth that one of the elect, who is on his way to be happy for ever, is crushed down here by repeated misfortunes. He reposeth in no luxury of possessions, no distinction marketh him as honourable among men, no admiring followers

[1] I.e., the just man seems to shine now but dimly, but at the set time, he shall shine in splendour.—Abp. Kenrick.



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court him, no rich dress maketh comely his bodily appearance. Everybody seeth in him a person to be looked down upon, and his reputation is that of one unworthy of the world's favour. And yet, that is a man who, to the eyes of the Judge Who seeth in secret, is glorious through virtue, whose life is radiant with worth. He disliketh to be honoured, and doth not refuse to meet with contempt. He bringeth abstinence to bear on his body, and his luxury is spiritual richness in love. He trieth to keep his feelings patient, and when he hath to stand up for righteousness' sake, is glad to be despised. He feeleth from his heart for the afflicted, and the prosperity of the godly giveth him as much pleasure as if it were his own. He is careful inwardly to digest the food of the Holy Word. When he is inquired of, he doth not know how to give a double answer.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iv. *Ch.* 54 *on Luke* xii.)

The elect are called a little flock, perchance because the reprobate are far more in number than they, but, more probably, because they love to be lowly, since it is God's will that however much His Church should grow in numbers, she should grow with lowliness even unto the end of the world, and should enter lowly into that kingdom which is hers by His promise. That kingdom He promiseth to her here, when He biddeth her to seek only the kingdom of God, and, to comfort her in her travail, He doth so sweetly and so graciously say that her Father will give it to her.

*Eighth Lesson.*

"SELL that ye have and give alms." Fear not, He saith, lest, while ye fight for the kingdom of God, ye should lack such things as are needful for this life, nay rather, sell even that which ye have, and give alms. This doth, whosoever for the Lord's sake leaveth all that he hath, and then worketh with his hands, that so he may have to eat, and withal to give alms. In this doth the Apostle boast himself, saying: "I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." (Acts xx. 33, 34, 35.)

*Ninth Lesson.*

"PROVIDE yourselves bags which wax not old"—that is to say, by almsgiving, the reward thereof remaineth for ever. Nevertheless, we must not think here that this commandment forbiddeth the Saints to keep money for their own use, and for helping of the poor. The Lord Himself, to Whom angels ministered, had a bag, and kept therein that which the faithful people gave unto Him

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(John xii. 6,) to relieve therewith the need of His disciples, and other poor folk. But we are commanded not to serve God for gain, nor to work unrighteousness for fear of poverty.

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*If it should be that several Confessors not Bishops are to be honoured by one Feast, the Office is the same as that just given, except the following:*

1. *In the Common Prayer the words* "Thy blessed Confessor N." *are altered into* "Thy blessed Confessors N. and N.," *and the word* "his" *into* "their."

2. *In the Sermon by St. John Chrysostom everything said in the Singular Number is altered into the Plural. For example:* "The blessed N. and N., whose Feast we are this day keeping, do justly call, &c., &c."

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*For Abbats the Office is as above, except the following:*

*Prayer.*

O LORD, we beseech Thee, that the prayers of Thy blessed Abbat N. (*here insert his name*) may commend us unto Thee, and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THIRD NOCTURN.

*Lessons from Matth.* xix. 27, *with the Homily of St. Jerome upon the same,* (*p.* 809.)

*Other Lessons.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xi. 25.)

AT that time JESUS answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*10th Sermon on the Words of the Lord.*)

"Come unto Me, all ye that labour!" And wherefore labour we all, but because we are frail, sickly, dying creatures, burdened with earthen vessels which distress us? But if these fleshly vessels be distressful, let the open expanse of love be free and wide. "Come unto Me, all ye that labour!"—and why? That we may labour no more. His promise is an instant promise, for He calleth such as are labouring. Perchance they will ask Him what shall be their reward? "And I," saith He, "will give you rest. Take My yoke upon you, and learn of Me"—not how to make the world, not how to create all things visible and invisible, not to work wonders in the earth, nor to raise the dead—but—"for I am meek and lowly in heart."

*Eighth Lesson.*

WILT thou be great? Begin by being little. Dost thou think to raise up a lofty building? Then lay the foundations thereof in lowliness. The greater soever, and the more massy, be that which any man thinketh to build, so much the deeper doth he dig his foundation. And when the house is built, it towereth heavenward; but he which layeth the foundation goeth down into the earth. The building, therefore, is low before it is high, and, after it is low, it riseth high to the roof.

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*Ninth Lesson.*

WHAT is the roof of the house on which we labour? Whither do its spires rise? I answer you at once; to the presence of God. You see how high it is, yea, what it is to see God. He that will, understandeth what I say, and he heareth. What is promised you is to see God, God, the True, God, the Supreme. Blessed is he who seeth Him by Whom he is seen. Such as worship false gods see them easily, but they see them who have eyes and see not. But unto us it is promised that we shall see that God Who liveth and seeth. (Gen. xvi. 14.)

*Other Lessons.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For St. Benedict's Birthday.*)

In the judgment to come, the elect will be in two classes. One class are they who have forsaken all, and followed the Lord: and these shall judge along with Him. The other class are they who have not equally forsaken all that they had, but who have been careful daily to give alms of their goods to the poor of Christ: these shall be the subjects of judgment, and these are they who shall then hear these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink." (Matth. xxv. 34, 35.)

*Eighth Lesson.*

OF the reprobate also we gather, from the words of the Lord, that there will be two classes. One class are they who, being made partakers in the mystery of Christian faith, have neglected to show their faith by their works: these are they to whom it will be said at the judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an-hungered, and ye gave Me no meat." (41.) The other class are they who either have never received the faith and mysteries of Christ, or who, having received, have apostatised, and abandoned it: and touching these it is said: "But he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.)

*Ninth Lesson.*

AND now that we have touched for a moment, with fear and just dread, upon these things, let us rather turn our hearing to the right joyful promises of our Lord and Saviour. Let us look what His so great, beautiful, and fatherly love will give to such as follow Him; not the reward of life everlasting only, but gifts exceeding precious in this life also. "Every one," saith He "that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall

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receive an hundredfold, and shall inherit everlasting life." For every one that shall forsake earthly affections and goods, to go and be Christ's disciple, the further he goeth on in Christ's love, the more shall he find who will rejoice to give him a place in their hearts, and to minister to him of their substance.

## VIII. For Doctors of the Church.

*The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 842 and 855) according as the particular Doctor was a Bishop or not, with the differences marked in those two Offices, and the following.*

*Lessons.*

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxxix. 1.)

HE that is wise will seek out the wisdom of all the antient, and be occupied in prophecies. He will keep the sayings of the renowned men, and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He will serve among great men, and appear before princes. He will travel through strange countries, for he will try the good and the evil among men.

*Second Lesson.*

HE will give his heart to resort early to the Lord that made him, and will pray before the most High. He will open his mouth in prayer, and make supplication for his sins. If the great Lord will, He will fill him with the spirit of understanding, and he shall make the utterances of his wisdom to distil as the rain, and shall give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate.

*Third Lesson.*

HE shall show forth that which he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and it shall not be blotted out for ever. His memorial shall not depart away, and his name shall live from generation to generation. Nations shall show forth his wisdom, and the congregation shall declare his praise.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of Moral [Reflections on Job,] written by Pope St. Gregory [the Great.] (*Bk.* ix. *ch.* vi.)

[1] IN the Book of Job (ix. 9), it is written that it is God "which maketh Arcturus, Orion, and Hyades." Now if by the constellation Orion be mystically signified the spiritual constellation of the holy Martyrs, whom can we understand to be named after them under the title of the Hyades, but the Doctors of the

[1] The first and part of the second sentence is here inserted for the sake of the sense.

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Holy Church? When the glorious constellation of the Martyrs had set, and the light of the faith grew stronger, then appeared the constellation of the Doctors in the firmament of the Church, even in that spring-time when the winter of unbelief was past, and the Sun of truth rose higher to shine on the hearts of His faithful ones. The storms of persecution were gone, and the long nights of unbelief were over; then rose the Doctors to shine on the Church, when the spring promised her a year, all the brighter for the cruel tempest before.

*Fifth Lesson.*

IT beseemeth well that the holy Doctors be figured by Hyades, for these stars are so styled from the Greek word "hyetos," and "hyetos" signifieth rain. The Hyades are therefore named after rain, because when they rise they undoubtedly bring rain. Well, then, do we apply the name of the Hyades to those who, when they rise to shine in the firmament of the universal Church, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, then had Moses never said: "My doctrine shall drop as the rain," (Deut. xxxii. 2,) nor had the Truth said by Isaiah: "I will also command the clouds that they rain no rain upon it," (v. 6,) nor yet these words which we have just quoted: "Therefore the rain-stars have been withholden."[1]

*Sixth Lesson.*

AT the same time that the Hyades come bringing rain, the sun daily riseth higher in the heavens: thus do we, seeing the learning of the Doctors, and having our mind saturated with the rain of preaching, grow warmer in faith. And when the hot heavens shine fiery over her, the wet earth tendeth to harvest: thus do we, when the fire of holy learning burneth bright in our heart, tend to bring forth the fruit of good works. When, day by day we learn more of the knowledge of heavenly things, a spring-time of inward light is opening within us, a new Sun is irradiating our mind, and, as we know Him better by the words of His Teachers, He doth daily Himself shine the more therein. As the end of the world groweth nearer, the knowledge of things heavenly will grow greater, and continue to develop with time.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount, ch.* vi., *tom.* 4.)

The Lord showeth how that such men are to be esteemed but

[1] Quamobrem prohibitæ sunt stellæ pluviarum. This would appear to have been a copyist's blunder in St. Gregory's Bible for "Quamobrem prohibitæ sunt *stillæ* pluviarum—Therefore the rain-*drops* have been withholden."—Jer. iii. 3.

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fools as do so run after things temporal, either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away. If, therefore, the salt have lost his savour, wherewith shall it be salted? This is as much as to say: Ye are they by whom the stale mass of mankind is to be sweetened; if ye, therefore, through shrinking from the trials of persecutions, which endure but for a moment, do yourselves cast away that kingdom which is everlasting, who will there be to correct your backsliding, seeing that ye be they, and none other, whom God hath chosen to correct the backslidings of all others?

*Eighth Lesson.*

"IT is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He that suffereth persecution is not thus trodden under foot of men; he that in good sooth is trodden under foot of men, is he which, through fear of persecution, hath lost his savour. No man can be trodden upon, unless he be beneath him which treadeth upon him; but he cannot be beneath his tormentor, who, suffer he how grievously soever in his body upon earth, hath still his heart in heaven.

*Ninth Lesson.*

"YE are the light of the world." They whom the Lord hath, just above, called the salt of the earth, the same doth He now call the light of the world. By the earth, whereof they were said to be the salt, we have not understood to be signified that earth whereupon we walk with our bodily feet, but the men which dwell upon the earth, or sinners, for the sweetening and correction of whose stinking corruption the Lord hath sent His Apostles, as it were, as so much salt. And so here also, by the world we are to understand, not the heavens and the earth, but the men which are in the world, or which love the world for the enlightening of whom the Apostles have been sent.

"A city that is set on an hill cannot be hid"—that is, set upon the heights of the same plain and great righteousness, whereof the mountain upon the which the Lord taught was itself a figure.

*Another Homily for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* v.)

"Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There is, I take it, no such thing as salt of the earth. How, then, can the Apostles be called the salt of the earth?

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But the true meaning of these words will be made plain, when we consider the duty of Apostles, and the nature of salt itself. Now, salt is a compound of the elements of water and fire, out of the which two things in salt there is made one.

*Eighth Lesson.*

THIS thing, therefore, thus made to serve in divers ways the use of men, doth keep from corruption bodies whereon it is sprinkled, and doth readily yield to all the senses the perception of its inborn savour. And thus are the Apostles, seeing that they are the preachers of the kingdom of heaven, and in a certain sense the sowers of the seed of life everlasting, since that Word of God which they scatter hath power to make this mortal put on immortality. Meetly then are they called salt, the savour of whose teaching doth keep sweet the receiver thereof even unto life everlasting.

*Ninth Lesson.*

BUT the nature of salt is to be ever the same, and unchanging, and, on the other hand, the nature of man hath this weakness, to be changeable. He only is blessed who hath continued even unto the end in all the works which God hath commanded. Therefore doth the Lord warn them whom He calleth the salt of the earth, that they are behoven to remain strong in that strength which He hath given unto them, lest, becoming themselves savourless, they should be impotent to season others; losing the freshness of their own saltness, be unable to stop the corruption round about them; and so the Church cast them out of her buttery, and they and those that they should have salted, be together trodden under foot of such as enter in.

*A Third Homily for the Third Nocturn.*

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*15th on Matth.*)

Consider how that the Lord saith: "Ye are the salt of the earth," by the which figure He showeth what a necessary of life is the Gospel. By this figure, He hath us to know that they unto whom He spake have an account to render, not of their own life only, but for the whole world. Not unto two cities, saith the Lord, nor unto ten, nor unto twenty, nor unto one people, as I sent the Prophets, send I you. But I send you unto every land and sea, even unto the whole world, lying groaning, as it is, under the burden of divers sins.

*Eighth Lesson.*

THESE words, "Ye are the salt of the earth," show unto us the whole nature of man as savourless and stinking with the strong corruption of sin. And therefore demandeth He of His Apostles such qualities as are

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most needful and useful to the furthering the salvation of many. He that is gentle and lowly, tender and just, shutteth not up all these good things in his own heart, but openeth these bright fountains that they may gush forth for the use of his neighbour. He whose heart is pure, and who seeketh peace, suffering persecution for the truth's sake, doth still lead a life for the good of the commonwealth.

*Ninth Lesson.*

THINK not, saith the Lord, that the struggle is easy whereunto ye shall be led, neither shall your reckoning be of light matters. Ye are the salt of the earth. Have ye then salted that which is corrupted? Nay, for it is impossible that that which is once corrupted can be made sound again by the rubbing it with salt. This it is not asked of them to do. But their work is to sprinkle with salt, and to keep fresh thereafter, such things as the Lord hath given over into their charge, and which He Himself hath made new, and freed from all taint, before giving them. To make sound after the corruption of sin, is the work of Christ's power alone; to preserve from falling away again, is the duty and the toil commanded to the Apostles.

## IX. For Virgins,

*Whether one or many, Martyr or not Martyr.*

*All as on Sundays, except the following.*
*The* "Alleluias" *in brackets* [ ] *are only inserted during Paschal-time.*

FIRST VESPERS.

*Antiphons, Chapter, Hymn, and Prayer from Lauds.*

Ps. cix. The LORD said, &c., (*p.* 146.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 148.)

Ps. cxxi. I was glad, &c., (*p.* 156.)

Ps. cxxvi. Except the LORD build, &c., (*p.* 158.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 170.)

*For One Virgin.*

*Verse.* [1]In thy comeliness and thy beauty. [Alleluia.]

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee. [Alleluia.]

*For Many Virgins.*

*Verse.* [1]After her shall virgins be brought unto the King. [Alleluia.]

*Answer.* Her fellows shall be brought unto thee. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* [2]Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him! [Alleluia.]

MATTINS.

*Invitatory.* The Lord He is the King of the Virgins. * O come, let us worship Him! [Alleluia.]

[1] Ps. xliv. 5—16.

[2] Matth. xxv. 6, 7.

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*Hymn.*[1]

1.

CHILD of the Virgin, Maker of Thy Mother,
Virgin-engendered, of the Virgin Son,
Virgin is she of whom we sing another
Victory won.

*If the Saint be not a Martyr the 2nd and 3rd verses are omitted.*

2.

Double the palm of triumph which she beareth,
Strove she to vanquish woman's fear of death:
Quelled now the hand of death and hell appeareth
Her feet beneath.

3.

Death won no conquest, nor the thousand terrors,
Kindred of death—fierce torments bravely borne:
Gave she her blood: that blood the radiance mirrors
Of life's new morn.

4.

When she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt O grant us Thy remission
And peace within.

5.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high,
Equal in power, in unity of merit,
Eternally. Amen.

FIRST NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* [2]O how lovely and glorious * is the generation of the chaste! [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* Sing for us again and again before this maiden's bed * the tender idylls of the play.[3]

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Third Antiphon.* [4]Return, return, O Shulammith! * Return, return, that we may look upon thee.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* In thy comeliness and thy beauty—[Alleluia.]

*Answer.* Go forward, fare prosperously and reign. [Alleluia.]

*First Lesson.*

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 25.)

CONCERNING virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. I suppose, therefore that this is good for the present need, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in

[1] Translation by the Rev. G. Moultrie.

[2] Wisd. iv. 1.

[3] *Drama.* The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

[4] Cant. vi. 13. The translation follows the Hebrew and Latin as to the proper name. The Breviary text has "Sunamitis," which seems to be either a misprint or a conjectural emendation, founded on the belief that the name is a local designation from the town of Shunem (Cf. 3 (1) Kings i. 3, &c.) But this town, teste Eusebio, was also called "Sulem," and is now known as "Sólam." However, the most common view has been that the name is a feminine form of Solomon, (cf. in English, John and Jane, Francis and Frances, &c.) Vide Gesenius sub vocibus. It is found in the New Testament, under the form of "Salome." Mark xv. 40, xvi. 1.

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the flesh. But I spare you. But this I say, brethren: The time is short—it remaineth that both they that have wives be as though they had none: and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

*First Responsory for a Virgin and Martyr.*

Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love of Him hast shed thy blood, and art entered with Angels into His garden. [Alleluia.]

*Verse.* Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.[1]

*Answer.* And thou art entered with Angels into His garden. [Alleluia.]

*First Responsory for a Virgin not a Martyr.*

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.[1]

*Answer.* For the King hath greatly desired thy beauty. [Alleluia.]

*Second Lesson.*

BUT I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God. But he that is married careth for the things that are of the world, how he may please his wife, and he is divided. The unmarried woman, and the virgin careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I would cast a snare upon you, but for that which is comely, and which giveth occasion to attend upon the Lord without distraction.

*Second Responsory.*

[1]Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* God hath blessed thee for ever. [Alleluia.]

*Third Lesson.*

IF any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will—he sinneth not, and if she marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then, he that giveth his virgin in marriage doeth well; and he that giveth her not, doeth better. The wife is bound by law as long as her husband liveth. But if her husband have fallen asleep, she is free; she may marry whom she

[1] Ps. xliv. 13, 5, 3.

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will—only, in the Lord. But she will be happier if she so abide, after my judgment—and I also think that I have the Spirit of God.

*Third Responsory.*

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

*Verse.* Grace is poured into thy lips, therefore God hath blessed thee for ever.

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Ps. xliv. My heart is overflowing, &c., (*p.* 86.)

*Second Antiphon.* God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* [1]Many waters cannot * quench love.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

*Verse.* God shall help her with His countenance. [Alleluia.]

*Answer.* God is in the midst of her; she shall not be moved. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Ambrose, Bishop [of Milan.] (*Bk.* i. *on Virgins.*)

THIS day is a maiden's Birthday. The love of virginity provoketh us to say somewhat touching maidenhood, lest, if we pass thereby, we should seem to cast a slur on that which was her chief strength. Virginity is not to be praised because it is a grace which is poured forth in Martyrs, but because it is a grace which maketh Martyrs. But what understanding of man can rightly grasp this excellency which riseth above the laws of nature herself? What natural voice can pourtray a thing which is supernaturally noble? It is a reflection on earth of a glory whose home is in heaven. And it is but that which we may justly look for, when we see her who hath her Husband in heaven, live a life whose model is the life of heaven.

*Fourth Responsory.*

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

*Verse.* In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

*Answer.* And thy right hand shall lead thee wonderfully. [Alleluia.]

*Fifth Lesson.*

IT was maiden-hood that pierced beyond the clouds, the atmosphere, the Angels, and the stars, and came upon the Word of God in the very bosom of the Father, and sucked Him into her heart. For who, that hath once found such

[1] Cant. viii. 7.

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blessedness, would leave it again? "For thy name is as ointment poured forth, therefore do the virgins love thee," and draw thee after them. (Cant. i. 3.) Lastly, it is not I, but the Lord by Whom it is said that they which neither marry nor are given in marriage are as the angels of God in heaven. (Matth. xxii. 30.) Let no man therefore marvel that they which be married unto the Lord of angels should be likened themselves to angels.

*Fifth Responsory.*

[1]Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

*Verse.* Because of truth, and meekness, and righteousness.

*Answer.* Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

*Sixth Lesson.*

WHO would deny that this is a life which hath come down from heaven, seeing it is a life whereof it is not easy to find an ensample before God came down to dwell in a Body of clay? Then was it a virgin which conceived Him in her womb, and the Word was made Flesh, that Flesh might be made God. Some will say: Concerning Elias also, we find not that he shared in the lusting after a bodily coming-together. Yea; and therefore is it that he was carried up in a fiery chariot into heaven; therefore is it that he is seen with the Lord amid all the glory of the Transfiguration; therefore it is that he is to come as a Forerunner of the Lord's coming again.

[1] Ps. xlv. 9.

*Sixth Responsory.*

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

THIRD NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* [2]I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into his chamber. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* [2]Draw me after thee; * we will run after the savour of thy good ointments; thy name is as oil poured forth.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Come, Bride of Christ, * and take the everlasting crown with the Lord hath prepared for thee.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* GOD hath chosen her, and fore-chosen her. [Alleluia.]

*Answer.* He hath made her to dwell in His tabernacle. [Alleluia.]

[2] Cant. i. 3, 4.

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*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: JESUS said to His disciples: The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom and the Bride. And so on.

Homily by Pope St. Gregory [the Great.] (12*th on the Gospels.*)

Dearly beloved brethren; oftentimes do I warn you to fly corrupt conversation, and to keep yourselves unspotted from the world. But the portion which is this day read from the Holy Gospel doth oblige me to say that even to these good things which ye do, ye must needs take all careful heed. Look ye well to it, that, when ye work righteousness, ye do it not as seeking the praise and admiration of men, for if the lust of praise do once creep in, that which seemeth so fair without, loseth its reward within. Behold how the Redeemer speaketh of these ten virgins. He calleth them all virgins, yet entered not all of them into the door of blessedness, for there were some of them who sought outwardly the honour of virginity, but would take no oil within their vessels with their lamps.

*Seventh Responsory.*

This is one of those wise virgins whom the Lord found watching, for when she took her lamp, she took oil with her. And when the Lord came, she went in with him to the marriage. [Alleluia.]

*Verse.* At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

*Answer.* And when the Lord came, she went in with Him to the marriage. [Alleluia.]

*Eighth Blessing.*

She (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

*Eighth Lesson.*

BUT, first of all, it is for us to ask: What is the kingdom of Heaven? And wherefore shall the same be likened unto ten virgins, whereof, albeit five were wise, yet five were foolish? For if the kingdom of heaven be such that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, (Apoc. xxi. 27,) how can it be like unto five virgins which were foolish? But we must know that, in the word of God, the kingdom of heaven doth oftentimes signify the Church as she now is, touching the which the Lord saith in another place: "The Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend." (Matth. xiii. 41.) In that kingdom of Blessedness, wherein peace shall have her perfect reign, there shall be nothing found that offendeth for the angels to gather out.

*Eighth Responsory.*

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

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*Verse.* Trim your lamps, O ye wise virgins.

*Answer.* Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

*Ninth Lesson.*

THE body of every man doth consist of five senses, and five being doubled, is ten. Forasmuch, therefore, as the whole body of the faithful doth consist of two sexes, the Holy Church is likened unto ten virgins. And forasmuch as in the Church the good are for the present mingled with the bad, and the reprobate with the elect, it is rightly said that, of the ten virgins, five are wise and five are foolish. There are many who have self-control, which do keep themselves from lusting after things outward, whose hope beareth them to things inward, who chastise the flesh, who long with intense homesickness for their Fatherland which is in heaven, who seek an eternal reward, and who will not to receive for their labours the praise of men. These are they who reckon their glory, not in the mouths of men, but in the testimony of their own conscience. And many there be likewise who afflict the body by self-control, and yet who seek for their self-control applause from men.

*The Hymn,* "We [1]praise Thee, O God, &c.," *is said.*

[1] Wisd. iii. 13.

LAUDS.

*First Antiphon.* This is one of the wise virgins, * one chosen out of the number of the careful. [Alleluia.]

*Second Antiphon.* This is one of the wise virgins, * whom the Lord found watching. [Alleluia.]

*Third Antiphon.* [1]This is one which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls. [Alleluia.]

*Fourth Antiphon.* Come, O My chosen one, * and I will establish My throne in thee. [Alleluia.]

*Fifth Antiphon.* She is beautiful * among the daughters of Jerusalem. [Alleluia.]

*Chapter.* (2 Cor. x. 17.)

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

*Hymn.*[2]

JESU, the Virgin's Crown, do Thou
Accept us, as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid we own.

Amongst the lilies Thou dost feed,
With Virgin choirs accompanied;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend;
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below,
Thy grace, that so we may endure
From taint of all corruption pure.

[2] Translation by the Rev. Dr. Neale.



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All laud to God the Father be:
All laud, Eternal Son, to Thee:
All laud, as is for ever meet,
To God the Holy Paraclete. Amen.

*For one Virgin.*

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever.

*For many Virgins.*

*Verse.* After her shall virgins be brought unto the King. [Alleluia.]

*Answer.* Her fellows shall be brought unto thee. [Alleluia.]

*Antiphon at the Song of Zacharias. For one Virgin.* [1]The kingdom of heaven is like unto a merchantman * seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it. [Alleluia.]

*For many Virgins.* Trim your lamps, O ye wise virgins! * Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

*Prayer for a Virgin and Martyr.*

O GOD, Who, amidst the wondrous work of Thy Divine power, dost make even weak women to be more than conquerors in the uplifting of their testimony, mercifully grant unto all us which do keep the Birthday of Thy blessed handmaiden and witness N. (*here mention her name*) grace to follow her steps to Thee-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Another Prayer for a Virgin and Martyr.*

O LORD, we pray Thee that Thy blessed handmaiden and witness N., (*here mention her name,*) in whom Thou hast ever been well pleased, because of her worthy maidenhood and her mighty showing-forth of Thy power, may entreat Thy pardon on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Prayer for a Virgin not a Martyr.*

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaiden N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Prayer for many Virgins, Martyrs.*

GRANT unto us, we beseech Thee, O Lord, our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Virgin Martyrs NN., (*here mention their names,*) and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Matth. xiii. 45, 46.

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PRIME.

*Antiphon.* This is one, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.*

*For a Virgin and Martyr.* (Ecclus. li. 13.)

O LORD my God, Thou hast lifted up my dwelling from the earth; and I prayed for deliverance from death—I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

*For a Virgin not a Martyr.* (Wisd. iv. 1.)

O HOW lovely and glorious is the generation of the chaste! For the memorial thereof is immortal, because it is known with God and with men.

TERCE.

*Antiphon.* This is one, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

In thy comeliness and in thy beauty.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* Go forward, fare prosperously and reign.

*Answer.* In thy beauty.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* God shall help her with His countenance.

*Answer.* God is in the midst of her, she shall not be moved.

*In Paschal-time the above is said thus:*

In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* Go forward, fare prosperously, and reign.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* God shall help her with His countenance. Alleluia.

*Answer.* God is in the midst of her, she shall not be moved. Alleluia.

*Prayer from Lauds.*

SEXT.

*Antiphon.* This is one, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (2 Cor. xi. 2.)

FOR I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

*Short Responsory.*

God shall help her with His countenance.

*Answer.* God shall help her with His countenance.

*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* With His countenance.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance.

*Verse.* God hath chosen her, and fore-chosen her.



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*Answer.* He hath made her to dwell in His tabernacle.

*In Paschal-time the above is said thus:*

God shall help her with His countenance. Alleluia, Alleluia.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

*Verse.* God hath chosen her and fore-chosen her. Alleluia.

*Answer.* He hath made her to dwell in His tabernacle. Alleluia.

*Prayer from Lauds.*

NONE.

*Antiphon.* She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

God hath chosen her, and fore-chosen her.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* And fore-chosen her.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

*In Paschal-time the above is said thus:*

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Answer.* God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Verse.* Grace is poured into thy lips. Alleluia.

*Answer.* Therefore God hath blessed thee for ever. Alleluia.

*Prayer from Lauds.*

SECOND VESPERS.

*All as at First, except the following.*

*For one Virgin.*

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever. [Alleluia.]

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## Other Lessons for Virgins.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name; for Thou hast been mine Helper and Defender, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine Helper against mine adversaries. And hast delivered me, according to the multitude of the mercies of

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Thy Name, from them that roared against me, and that were ready to devour me: out of the hands of such as sought after my life, and from the gates of trouble that were open all around me: from the choking of the fire that compassed me, so that when I stood in the midst of the flame I was not scorched: from the depth of the belly of hell, from an unclean tongue, and from lying words, and from an unjust king, and from an unrighteous tongue.

*Second Lesson.*

MY soul shall praise the Lord even unto death, for my life was near to the hell beneath. They compassed me on every side, and there was no man to help me. I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, and upon Thine acts of old; how Thou deliverest such as wait for Thee, O Lord, and savest them out of the hands of the people.

*Third Lesson.*

THOU hast lifted up my dwelling from the earth, and I prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise Thy Name continually, and will sing praise with thanksgiving; for that my prayer was heard. For Thou savedst me from destruction, and deliveredst me from the evil time. Therefore will I give thanks, and praise Thee, and bless the Name of the Lord.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book of the holy Martyr Cyprian, Bishop [of Carthage,] concerning the rules and clothing of Virgins. (2.)

I AM now to address myself to virgins, and as their condition is one of such glorious exaltation, I am the more behoven to be careful. This mass of consecrated virginity is the flower upon the plant of the Church. It is the charm and loveliness of spiritual grace. It is a generation of gladness. It is a work of praise and honour, untouched and uncorrupted. It is the image of God reflecting the holiness of the Lord. It is the brightest portion of the flock of Christ. It is the joy of our holy Mother the Church, and the rich blossom of her glorious fruitfulness, and every addition to the number of her virgins is an increase of her gladness. To these I speak, them I exhort, more in tenderness than in authority. Not that I, who am so worthless, and little, and feel so keenly the lowliness of mine own estate, would speak as finding any fault to reprove, but because when I feel the tenderest care, I feel the most nervous dread of any troubling by the wicked one.

*Fifth Lesson.*

THIS is not an unreasonable care, nor a groundless dread, which looketh to the way of salvation and keepeth the life-giving commandments of the Lord, to the end that they, who have consecrated themselves to Christ, who have turned their back for ever

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upon the pleasure of the flesh, who have vowed themselves God's own in body as well as in mind, may finish the work for which so vast a reward awaiteth them; that they may desire no more to seem fair or pleasing in any eyes but those of the Lord, from Whose hand they look to receive the wage of their continence, as He Himself hath said: "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 11, 12.)

*Sixth Lesson.*

AND yet again, the voice of an Angel hath proclaimed what is the reward of continence. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." (Apoc. xiv. 4.) Neither is it to man only that the Lord hath promised this glorious reward for virginity. He passeth not by women, but, since the woman is made out of the man, and taken and formed from him, God in His Holy Scriptures useth mostly to address Himself to the race in the form wherein He originally created it, for they are twain in one flesh, and when mankind is spoken of, womankind also is signified. But if continence be a following of Christ, and virginity have her aim in the kingdom of heaven, what concern have such with earthly finery, or with self-adorning, whereby, while they seek to please men, they offend God?

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 3.)

AT that time: the Pharisees came unto JESUS, tempting Him and saying unto Him: Is it lawful for a man to put away his wife for any cause? And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (63*rd on Matthew.*)

Seeing that directly to exhort them unto virginity was well-nigh more than they could bear, our Lord seeketh to draw them to the desire thereof, taking occasion by the needfulness of a law against divorce. Then He showeth that virginity is possible, saying: "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." In these words He persuadeth them indirectly to choose virginity, while He teacheth them that such a gift is not so good as to be impossible.

*Eighth Lesson.*

THIS His doctrine He establisheth somewhat thus. Supposing that thou hadst been born a eunuch by nature, or hadst been made a eunuch by the cruelty of men, so that thou hadst no sexual enjoyment, and hadst no credit for having none, what wouldest

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thou do? Give God thanks therefore, that thou dost, for a reward and a crown, what such others suffer with no reward and no crown—yea, and that, rather a lighter burden than the same, and that not only because thou hast the joy of hope, and of knowing that thou doest well, but also because thou art not so battered by storms of desire as they are.

*Ninth Lesson.*

WHEN, therefore, He had spoken of such as are eunuchs by nature, or by mutilation, and are eunuchs vainly and uselessly, unless they also bridle their thoughts, and of such as deny themselves for the kingdom of heaven's sake, He added: "He that is able to receive it, let him receive it," that He might make them the readier by showing the very sternness of the work, and, in His unspeakable goodness, He would not include any such precept within the requirements of the law, and, by saying this, showeth it to be the more possible, that He might increase the desire of freely choosing it.

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## Simple Office for Virgins.

*The Office is as on a Semi-double, with the following exceptions.*

FIRST VESPERS.

*The Office is of the Week-day, till the Chapter exclusive.*

*The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given. The Common Commemorations are made or not according to the Week-day.*

*At Compline are said Preces.*

MATTINS.

*The Invitatory and Hymn are as just given.*

*Then follow the Week-day Psalms, with their own Antiphons.*

*On Mondays and Thursdays.*

*Verse.* In thy comeliness and thy beauty. [Alleluia.]

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*On Tuesdays and Fridays.*

*Verse.* God shall give her the help of His countenance. [Alleluia.]

*Answer.* God is in the midst of her, she shall not be moved. [Alleluia.]

*For Wednesdays.*

*Verse.* God hath chosen her, and fore-chosen her. [Alleluia.]

*Answer.* He hath made her to dwell in His tabernacle. [Alleluia.]

*First Blessing.*

May His blessing be upon us,
Who doth live and reign for ever.

*First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.*

*First Responsory.*

*On Monday and Thursday.*

Come, Bride of Christ, &c. *Or,* Come, O My chosen one, &c., (*p.* 875.)

*On Tuesday and Friday.*

Because of truth and meekness, &c., (*p.* 876.)

*On Wednesday.*

This is one of those wise virgins, &c., (*p.* 878.)

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*Second Blessing.*

She (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

*Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.*

*Second Responsory.*

*On Monday and Thursday.*

Grace is poured into thy lips, &c., (*p.* 875,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath blessed thee for ever. [Alleluia.]

*On Tuesday and Friday.*

Thou hast loved righteousness, &c., (*p.* 877,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

*On Wednesday.*

At midnight, &c., (*p.* 878.)

*Third Blessing.*

May He That is the angels' King
To that high realm His people bring.

*Third Lesson, the whole or second part of the Lesson of the Feast.*

*Then the Hymn,* "We praise Thee, O God, &c.," *is said, and so end Matins.*

*The rest as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.*

## X. For Holy Women.

*Whether One or Many, Martyr or not Martyr, but not Virgin.*

*All as on Sundays, except the following.*

*In Paschal-time are inserted the* "Alleluias" *here given in brackets* [ ].

FIRST VESPERS.

*Antiphons, Chapter, Hymn and Prayer from Lauds.*

Ps. cix. The LORD said, &c., (*p.* 146.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 148.)

Ps. cxxi. I was glad, &c., (*p.* 156.)

Ps. cxxvi. Unless the LORD build, &c., (*p.* 158.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 170.)

*Verse.* In thy comeliness and thy beauty. [Alleluia.]

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* [1]The kingdom of heaven is like unto a merchantman, seeking goodly pearls; * who, when he had found one pearl of great price, gave up all that he had and bought it. [Alleluia.]

[1] Matth. xiii. 45, 46.

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MATTINS.

*Invitatory.* For the godly life of Blessed N. * (*here insert her name*), let us praise our God.

*Hymn.*

WHEN she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt, O grant us Thy remission
And peace within.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high!
Equal in power, in unity of merit
Eternally! Amen.

*Lessons for a Martyr from* Ecclus. li. 1, (*p.* 882.)

*For a Woman not a Martyr.*

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh wisely with her hands. She is like the merchant's ship, she bringeth her food from afar; she riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

*First Responsory.*

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* For the King hath greatly desired thy beauty. [Alleluia.]

*Second Lesson.*

SHE tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night. She layeth her hands to hard work, and her fingers hold the distaff. She spreadeth out her hands to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household, for all her servants are clothed with double garments. She maketh for herself coverings of tapestry: her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen and selleth it, and delivereth girdles unto the Canaanite.[1]

*Second Responsory.*

Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* God hath blessed thee for ever. [Alleluia.]

*Third Lesson.*

STRENGTH and honour are her clothing; and she will laugh in the latter day. She openeth her mouth with wisdom,

[1] Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. Gipsy.)

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and in her tongue is the law of kindness She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband, and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favour is deceitful, and beauty is vain: a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

*Third Responsory.*

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

*Verse.* Grace is poured into thy lips, therefore God hath blessed thee for ever.

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book upon Widows by St. Ambrose, Bishop [of Milan.] (*Near the end.*)

I BEHOLD the field of the Church, that the same is a fruitful field, somewhile smiling with the brightness of virginity, somewhile golden with the ripe harvest of widowhood, somewhile rich with the crop of marriage. These things be diverse, but they be the fruits of the same field. There are not so many choice lilies as stalks of bearded grain, ears for the harvest, and there are more places in the soil fitted once to receive seed than there are places which, when they have yielded a crop, are fitted again to be ploughed. Good, then, is widowhood, which the judgment of an Apostle hath so often commended, widowhood, which is the teacher of faith and of purity.

*Fourth Responsory.*

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* And thy right hand shall lead thee wonderfully. [Alleluia.]

*Fifth Lesson.*

THEREFORE, they who worship adultery and uncleanness in their gods made celibacy and widowhood punishable. They who lusted after abominations, taxed self-control. The pretence was the desire of fruitfulness, but the aim was to abolish virginity, the resolution of chastity. When a soldier hath served his time he layeth down his arms, leaveth his trade, and retireth him to his own lands, that as well himself may rest after the toils of life, as that the hope of rest to come may make others the more ready to undergo work. So also the aged labourer leaveth it for others to guide the handle of the plough, and withdraweth from the weariness of his younger days' labour to essay the task of an old man's thoughtful supervision. It is easier to prune vines, than to stamp them out, to check the first wild outburst of their vigour,

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and to curtail the wantonness of their young growth, so teaching, even by the ensample of the vineyard, that chastity, which keepeth itself within the bearing of but a few children.

*Fifth Responsory.*

Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

*Verse.* Because of truth, and meekness, and righteousness.

*Answer.* Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

*Sixth Lesson.*

LIKE to these is a widow, a veteran retiring to rest upon the earned rewards of her chastity, and who, albeit she layeth down the arms of wifehood, still ruleth the order of all her household; albeit she be at rest from bearing burdens, she is careful in the marriage of her youngers, and with the wisdom of age chooseth what study is the most useful, what fruit is the richest, what wedlock is the meetest. And so, if the government of the field be given more to the elder than to the younger, wherefore shouldest thou hold that a wife is more useful than a widow? But if they which persecuted the faith persecuted also widowhood, then, surely, in the eyes of them which hold the faith, must widowhood be looked upon as a reward, rather than shrunk from as a punishment.

*Sixth Responsory.*

Favour is deceitful, and beauty is vain: a woman that feareth God she shall be praised. [Alleluia.]

*Verse.* Give her of the fruit of her hands, and let her own works praise her in the gates.

*Answer.* A woman that feareth God, she shall be praised. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* A woman that feareth God, she shall be praised. [Alleluia.]

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St. Gregory [the Great.] (*11th on the Gospels.*)

Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth, to the end that by the mean of things which we know, our mind may rise to the contemplation of the things which we know not; by the ensample of things which are seen, may fix her gaze on things which are not seen; by the touch of things which she useth, may be warmed towards the things which she useth not; by things which she knoweth and loveth, to love also the things which she knoweth not. For, behold, "the kingdom of heaven is likened unto treasure hid in a field, the which when a man hath found, he

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hideth, and, for joy thereof, goeth and selleth all that he hath and buyeth that field."

*Seventh Responsory.*

She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. [Alleluia.]

*Verse.* She tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night.

*Answer.* And she eateth not the bread of idleness. [Alleluia.]

*Eighth Lesson.*

AND herein we must remark that the treasure, when once it hath been found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving heavenwards, doth not enough to keep the same safe from the attacks of evil spirits. In this life we are, as it were, on the way home, and the road is beset by evil spirits, as it were, by highwaymen. He, therefore, inviteth robbery who carrieth his treasure glaringly. This I say, not that our neighbour should not see our good works—since it is written: "Let your light so shine before men that they may see your good works, and glorify your Father Which is in heaven" (Matth. v. 16)—but that we should not seek, by what we do, to gain the praise of men. Let the outward work agree with the inward thought, that by our good works we may give an ensample to our neighbour, and still, by our intention, directed only to the pleasing God, we may also have liefer that our works were secret.

*Eighth Responsory.*

[1]The kingdom of this world and all the beauty of life I have esteemed as nothing, for the excellency of the love of JESUS Christ my Lord, Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

*Verse.* My heart is overflowing with a good matter; I speak of my works unto the King.

*Answer.* Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

*Ninth Lesson.*

THE treasure is the desire for heaven; the field wherein it is hidden is the earnest observance wherewith this desire is surrounded. Whosoever turneth his back upon the enjoyments of the flesh, and by earnest striving heavenward, putteth all earthly lusts under the feet of discipline, so that he smileth back no more when the flesh smileth at him, and shuddereth no more at anything that can only kill the body—whosoever doth thus, hath sold all that he had, and bought that field.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [2]While the king * sitteth at his table, my spikenard

[1] Cf. Phil. iii. 8.

[2] Cant. i. 12.

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sendeth forth the smell thereof. [Alleluia.]

*Second Antiphon.* [1]We will run after thee, * in the savour of thy good ointments. The virgins love them exceedingly. [Alleluia.]

*Third Antiphon.* [1]Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

*Fourth Antiphon.* Come, O My chosen one, * and I will establish My throne in thee. Alleluia.

*Omit this* Alleluia *between Septuagesima and Easter.*

*Fifth Antiphon.* She is beautiful * among the daughters of Jerusalem. [Alleluia.]

*Chapter for a Martyr.* (Ecclus. li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name, for Thou hast been my Helper and Defender, and hast preserved my body from destruction.

*Chapter for a Woman neither Virgin nor Martyr.* (Prov. xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

*Hymn.*[2]

LAUD we the Saint most sweet
Shining in glory blest,
Who bore a hero's noble heart
Within a woman's breast.

Pierced with the love of Christ
The world's false love she fled:
And Heavenward with might and main
Upon her journey sped.

With fasts she pined the flesh,
But on sweet food of prayer
Feasted her spirit pure; and now
Doth joys eternal share.

O Christ our King and God!
Thou strength of all the strong!
To Whom alone all holy deeds,
And all great works belong;

For her deep plaints on high,
To us propitious be;
And in the glorious Trinity
Glory eterne to Thee. Amen.

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever. [Alleluia.]

*Antiphon at the Song of Zacharias.* Give her of the fruit of her hands, * and let her own works praise her in the gates. [Alleluia.]

*Prayer as for Virgins.*

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaid N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* While the king, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.*

*For a Martyr.* (Ecclus. li. 8.)

MY soul shall praise the Lord even unto death, for Thou, O Lord our God, deliverest such as wait for Thee, and savest them out of trouble.

*For a Woman neither Virgin nor Martyr.* (Prov. xxxi. 29.)

MANY daughters have gotten riches, but thou excellest them all. Favour is deceitful

[1] Cant. i. 4, 3; ii. 11, 10.

[2] Translation by the Rev. E. Caswall.

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and beauty is vain; a woman that feareth the LORD, she shall be praised.

TERCE.

*Antiphon.* We will run, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

In thy comeliness and in thy beauty.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* Go forward, fare prosperously, and reign.

*Answer.* In thy beauty.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* God shall help her with His countenance.

*Answer.* God is in the midst of her, she shall not be moved.

*In Paschal-time the above is said thus:*

In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* Go forward, fare prosperously, and reign.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* God shall help her with His countenance. Alleluia.

*Answer.* God is in the midst of her, she shall not be moved. Alleluia.

*Prayer from Lauds.*

SEXT.

*Antiphon.* Lo! the winter is past, &c., (*Third Antiphon at Lauds.*)

*Chapter for a Martyr.* (Ecclus. li. 4.)

THOU hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me, out of the hands of such as sought after my life, and from the gates of trouble that were open all around me.

*Chapter for a Woman neither Virgin nor Martyr.* (Prov. xxxi. 10.)

SHE spreadeth out her hand to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household.

*Short Responsory.*

God shall help her with His countenance.

*Answer.* God shall help her with His countenance.

*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* With His countenance.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance.

*Verse.* God hath chosen her, and fore-chosen her.

*Answer.* He hath made her to dwell in His tabernacle.

*In Paschal-time the above is said thus:*

God shall help her with His countenance. Alleluia, Alleluia.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

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*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

*Verse.* God hath chosen her, and fore-chosen her. Alleluia.

*Answer.* He hath made her to dwell in His tabernacle. Alleluia.

*Prayer from Lauds.*

NONE.

She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

God hath chosen her, and fore-chosen her.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* And fore-chosen her.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

*In Paschal-time the above is said thus:*

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Answer.* God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Verse.* Grace is poured into thy lips. Alleluia.

*Answer.* Therefore God hath blessed thee for ever. Alleluia.

*Prayer from Lauds.*

SECOND VESPERS.

*Antiphons, Chapter, Hymn, and Verse and Answer from Lauds.*

*Psalms as at First Vespers.*

*Antiphon at the Song of the Blessed Virgin.* She spreadeth out her hand to the poor, * yea, she reacheth forth her hands to the needy, and eateth not the bread of idleness. [Alleluia.]

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## Other Lessons for the Second Nocturn for a Martyred Woman not a Virgin.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*67th on divers places in the New Testament.*)

THE commemorations which I love and welcome the most are the commemorations of the Martyrs, and, while I love and welcome them all, more especially do I do so when the wrestling set before us is the wrestling of a woman. The weaker the vessel, the stronger the grace, the greater the spoils, the clearer the victory; and that, not because the sex of the wrestler is frail, but because the enemy is now conquered by her through whom he once conquered.

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*Fifth Lesson.*

BY a woman he overcame, by a woman he is overcome. A woman was once his weapon; a woman is now become the instrument of his defeat; he findeth that the weak vessel cannot be broken. The first woman sinned and died; this one died rather than sin. The first under the delusion of a lying promise, (Gen. iii. 4,) broke the law of God; this one chose rather to keep covenant with her Benefactor, than to keep this present life. What excuse for softness and sloth can men any longer hope to make? or what forgiveness, when women bear themselves so bravely and manfully, and gird themselves up so nobly for the wrestling of godliness?

*Sixth Lesson.*

SHE had a weak body, and a sex which is exposed to hurt; but grace came, and made nothing of these frailties. Nothing is stronger than one in whose mind the fear of God is firmly and wilfully rooted. The enemy may threaten fire, or iron, or beasts, or anything else, but such an one taketh them all for matters not worth consideration. And thus did this blessed woman do.

## XI. For Feasts of the Blessed Virgin Mary.[1]

*All as on Sundays, except the following.*

*The* "Alleluias" *in brackets* [ ] *are only inserted during Paschal-time.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

Ps. cix. The LORD said, &c., (*p.* 146.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 148.)

Ps. cxxi. I was glad, &c., (*p.* 156.)

Ps. cxxvi. Except the LORD build, &c., (*p.* 158.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 170.)

*Hymn.*[2]

HAIL, thou "Star-of-Ocean,"[3]
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High!

Oh, by Gabriel's AVE
Uttered long ago,
EVA's name reversing,[4]
'Stablish peace below!

Break the captive's fetters—
Light on blindness pour—
All our ills expelling,
Every bliss implore—

Show thyself a Mother—
Offer Him our sighs,
Who, for us Incarnate,
Did not thee despise.

Virgin of all virgins!
To thy shelter take us—
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavour,
Till with thee and JESUS,
We rejoice for ever.

[1] It is now usual to insert this Common Office into Breviaries, but it is placed last of all, after the Office for the Consecration of Churches.

[2] Translation by the Rev. E. Caswall.

[3] Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

[4] I.e., Eva, written backwards, reads Ave (Hail.) This quaint conceit is clearer in the translation than in the Latin.

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Through the highest heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

*Verse.* Holy Virgin, my praise by thee accepted be. [Alleluia.]

*Answer.* Give me strength against thine enemies. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; * pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that *are keeping this thine holy Feast-day* feel the might of thine assistance. [Alleluia.]

*The words,* "Are keeping this thine holy Feast-day," *are very often altered on the different Festivals, which alterations will be found in their own places.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

MATTINS.

*Invitatory.* Holy Virgin Mary, * Mother of God, pray for us. [Alleluia.]

*Hymn.*[1]

THE God Whom earth, and sea, and sky,
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

The God, Whose will by moon and sun,
And all things in due course is done,
Is borne upon a maiden's breast,
By fullest heavenly grace possessed.

How blest that Mother in whose shrine
That great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie!

Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the great Desire of earth
Took human Flesh and human birth.

All honour, laud, and glory be,
O JESU, Virgin-born, to Thee!
All glory, as is ever meet,
To Father and to Paraclete. Amen.

FIRST NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* [2]Blessed art thou among women, * and blessed is the fruit of thy womb. [Alleluia.]

Ps. viii. O LORD our Ruler, &c., (*p.* 6.)

*Second Antiphon.* [2]O Holy Mother of God, * thou hast yielded a pleasant odour like the best myrrh.

Ps. xviii. The heavens declare &c., (*p.* 16.)

*Third Antiphon.* Sing for us again and again before this maiden's bed * the tender idylls of the play.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* In thy comeliness and thy beauty. [Alleluia.]

*Answer.* Go forward, fare prosperously, and reign. [Alleluia.]

*First Lesson.*

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

[1] Translation by the late Rev. Dr. Neale.

[2] Luke i. 42. [2] Eccius. xxiv. 20.



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*First Responsory.*

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

*Verse.* Blessed art thou among women, and blessed is the fruit of thy womb.

*Answer.* For thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

*Second Lesson.*

RICHES and honour are with me, yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance, and that I may fill their treasures. The LORD possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water, before the mountains were settled in their strength, before the hills, was I brought forth.

*Second Responsory.*

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man. [Alleluia.]

*Verse.* [1]All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

*Answer.* And I have brought forth from my bowels God and man. [Alleluia.]

*Third Lesson.* (34.)

BLESSED is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation from the LORD; but he that sinneth against me wrongeth his own soul. All they that hate me love death. (ix. 1.) Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens unto the citadel, and unto the walls of the city, to cry out: Whoso is simple, let him come unto me. And unto them that want understanding, she saith: Come, eat of my bread, and drink of the wine which I have mingled.

*Third Responsory.*

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

*Verse.* Hail, Mary, full of grace. The Lord is with thee.

*Answer.* Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou hast borne Him

[1] Luke i. 48.

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Who created thee, and thou abidest a virgin for ever. [Alleluia.]

SECOND NOCTURN.

*In Paschal-time all the Psalms are said under the first Antiphon.*

*First Antiphon.* In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Second Antiphon.* God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* O Holy Mother of God: * all we who dwell in thee are in gladness.

Ps. lxxxvi. Her foundation is in the holy mountains, &c., (*p.* 68.)

*Verse.* God shall give her the help of His countenance. [Alleluia.]

*Answer.* God is in the midst of her, she shall not be moved. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*Found in Metaphrastes.*)

THE Son of God chose for His Mother not a woman of wealth, not a woman of substance, but that blessed maiden whose soul was bright with grace. It was because Blessed Mary had preserved a superhuman chastity, that she conceived the Lord Jesus Christ in her womb. Let us then fly to the most holy maiden, who is Mother of God, that we may gain the help of her patronage. Yea, all ye that be virgins, whosoever ye be, run to the Mother of the Lord. She will keep for you by her protection, your most beautiful, your most precious, and your most enduring possession.

*Fourth Responsory.*

[1]I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. Like the best myrrh I yielded a pleasant odour. [Alleluia.]

*Verse.* Like cinnamon and sweet balsam.

*Answer.* I yielded a pleasant odour. [Alleluia.]

*Fifth Lesson.*

VERILY, dearly beloved brethren, the Blessed Virgin Mary was a great wonder. What thing greater or more famous than she, hath ever at any time been found, or can be found? She alone is greater than heaven and earth. What thing holier than she hath been, or can be found? Neither Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Lordships, nor Seraphim, nor Cherubim, nor any other creature, visible or invisible, can be found that is greater or more excellent than she. She is at once the hand-maid and the parent of God, at once virgin and mother.

*Fifth Responsory.*

[2]Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion

[1] I.e. Wisdom. Ecclus. xxiv. 17, 20.

[2] Cant. viii. 5; vi. 10, 4, 8.



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saw her, and called her blessed; the queens also, and they praised her. [Alleluia.]

*Verse.* [1]And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

*Answer.* The daughters of Zion saw her and called her blessed; the queens also, and they praised her. [Alleluia.]

*Sixth Lesson.*

SHE is the Mother of Him Who was begotten of the Father before all ages, and Who is acknowledged by Angels and men to be Lord of all. Wouldst thou know how much nobler is this virgin than any of the heavenly powers? They stand before Him with fear and trembling, veiling their faces with their wings, but she offereth humanity to Him to Whom she gave birth. Through her we obtain the remission of sins. Hail, then, O Mother! heaven! damsel! maiden! throne! adornment, and glory, and foundation, of our Church! cease not to pray for us to thy Son and our Lord JESUS Christ! that through thee we may find mercy in the day of judgment, and may be able to obtain those good things which God hath prepared for them that love Him, by the grace and goodness of our Lord JESUS Christ; to Whom, with the Father, and the Holy Ghost, be ascribed all glory, and honour, and power, now, and for ever and ever. Amen.

*Sixth Responsory.*

When the Lord beheld the daughter of Jerusalem adorned with her jewels, He greatly desired her beauty; and when the daughters of Zion saw her, they cried out that she was most blessed, saying: Thy name is as ointment poured forth. [Alleluia.]

*Verse.* Upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

*Answer.* And when the daughters of Zion saw her, they cried out that she was most blessed. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Saying, Thy name is as ointment poured forth. [Alleluia.]

THIRD NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon during most of the year.* After thy delivery thou still remainest a virgin * undefiled; Mother of God, pray for us.

*Third Antiphon, during Advent and on the Feast of the Annunciation.* The angel of the Lord announced unto Mary, * and she conceived of the Holy Ghost.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* God hath chosen her, and fore-chosen her. [Alleluia.]

[1] Eccius. l. 8.

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*Answer.* He hath made her to dwell in His tabernacle. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: as JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iv. *ch.* 49 *on Luke* xi.)

It is plain that this was a woman of great earnestness and faith. The Scribes and Pharisees were at once tempting and blaspheming the Lord, but this woman so clearly grasped His Incarnation, and so bravely confessed the same, that she confounded both the lies of the great men who were present, and the faithlessness of the heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Ghost, denied the very Son of God Who is of one substance with the Father, so afterwards did the heretics, by denying that Mary always a Virgin did, under the operation of the Holy Ghost, supply flesh to the Only-begotten One of God, when He was about being born in an human Body, even so, I say, did the heretics deny that the Son of Man should be called a true Son, Who is of one substance[1] with His Mother.

*Seventh Responsory.*

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

*Verse.* Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that are keeping this thine holy Feast-day feel the might of thine assistance.

*Answer.* For out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

*Eighth Blessing.*

She whose feast-day we are keeping—
Mary, blessed Maid of maidens,
Be our advocate with God.

*Eighth Lesson.*

BUT if we shall say that the Flesh, Wherewith the Son of God was born in the flesh, was something outside[2] of the flesh of the Virgin His Mother, without reason should we bless the womb that bare Him, and the paps which He hath sucked. But the Apostle saith: "God sent forth His Son, made of a woman, made under the law," (Gal. iv. 4,) and they are not to be listened to who read this passage: "Born of a woman, made under the law." He was made of a woman, for He was conceived in a virgin's womb, and took His Flesh, not from nothing, not from elsewhere, but from the flesh of His Mother. Otherwise, and if He had not been sprung of a woman, He could not with truth be called the Son of man. Let us therefore, denying the doctrine of Eutyches, lift up our voice, along with the Universal Church, whereof that woman was a figure, let us lift up our heart as well as our voice

[1] Verum consubstantialemque matri filium.

[2] Extraneo.

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from the company, and say unto the Saviour: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" Blessed Mother! of whom one[1] hath said:

Thou art His Mother Who reigns o'er
earth and o'er heaven for ever.

*Eighth Responsory.*

All generations shall call me blessed. For He That is Mighty, even the Lord, hath done to me great things; and Holy is His Name. [Alleluia.]

*Verse.* And His mercy is on them that fear Him, from generation to generation.

*Answer.* He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

*Ninth Lesson.*

"YEA, rather, blessed are they that hear the Word of God and keep it." How nobly doth the Saviour say "Yea" to the woman's blessing, declaring also that not only is she blessed who was meet to give bodily birth to the Word of God, but that all they who spiritually conceive the same Word by the hearing of faith, and, by keeping it through good works, bring it forth and, as it were, carefully nurse it, in their own hearts, and in the hearts of their neighbours, are also blessed. Yea, and that the very Mother of God herself was blessed in being for a while the handmaid of the Word of God made Flesh, but that she was much more blessed in this, that through her love she keepeth Him for ever.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* While the King sitteth at his table, * my spikenard sendeth forth the smell thereof. [Alleluia.]

*Second Antiphon.* [2]His left hand is under my head, * and his right hand doth embrace me. [Alleluia.]

*Third Antiphon.* [3]I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber. [Alleluia.]

*Fourth Antiphon.* [4]Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

*Fifth Antiphon.* O Holy Mother of God! thou art become beautiful * and gentle in thy gladness. [Alleluia.]

*Chapter.* (Ecclus. xxiv. 14.)

[5]I WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before Him.

*Hymn.*[6]

O GLORIOUS Virgin, ever blest,
All daughters of mankind above,
Who gavest nurture from thy breast
To God, with pure maternal love.

What we had lost through sinful Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

[1] The poet Sedulius—an Irishman, of the fifth century.
[2] Cant. i. 5, 4.
[3] The speaker in these Little Chapters is Wisdom.
[4] Cant. ii. 6.
[4] Cant. ii. 11, 10.
[6] Translation by the Rev. Dr. Littledale.

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O Gate, through which hath passed the King!
O Hall, whence light shone through the gloom!
The ransomed nations praise and sing
The Offspring of thy virgin womb!

Praise from mankind and heaven's host,
To JESUS of a Virgin sprung,
To Father and to Holy Ghost,
Be equal glory ever sung. Amen.

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever. [Alleluia.]

*Antiphon at the Song of Zacharias.* [1]O Mary! Blessed art thou that hast believed,* for there shall be a performance of those things which were told thee from the Lord. Alleluia.

*Between Septuagesima and Easter omit* Alleluia.

*Prayer throughout the Office, if there be none special.*

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* While the King, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory instead of the Verse,* "Thou that sittest, &c.," *is said:*

*Verse.* Thou that wast born of the Virgin Mary.

*Chapter at the end.* (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* His left hand, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

In thy comeliness and in thy beauty.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* Go forward, fare prosperously, and reign.

*Answer.* In thy beauty.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In thy comeliness and in thy beauty.

*Verse.* God shall help her with His countenance.

*Answer.* God is in the midst of her, she shall not be moved.

*In Paschal-time the above is said thus:*

In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* Go forward, fare prosperously, and reign.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Luke i. 45.

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*Answer.* In thy comeliness and in thy beauty. Alleluia, Alleluia.

*Verse.* God shall help her with His countenance. Alleluia.

*Answer.* God is in the midst of her, she shall not be moved. Alleluia.

*Prayer from Lauds.*

SEXT.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* I am black, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable people,[1] even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

*Short Responsory.*

God shall help her with His countenance.

*Answer.* God shall help her with His countenance.

*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* With His countenance.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance.

*Verse.* God hath chosen her, and fore-chosen her.

*Answer.* He hath made her to dwell in His tabernacle.

*In Paschal-time the above is said thus:*

God shall help her with His countenance. Alleluia, Alleluia.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

*Verse.* God is in the midst of her, she shall not be moved.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God shall help her with His countenance. Alleluia, Alleluia.

*Verse.* God hath chosen her, and fore-chosen her. Alleluia.

*Answer.* He hath made her to dwell in His tabernacle. Alleluia.

*Prayer from Lauds.*

NONE.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* O Holy Mother, &c., (*Fifth Antiphon at Lauds.*)

*Chapter from the end of Prime.*

*Short Responsory.*

God hath chosen her, and fore-chosen her.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* And fore-chosen her.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her.

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

*In Paschal-time the above is said thus:*

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Answer.* God hath chosen her,

[1] I.e. the Jews.

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and fore-chosen her. Alleluia, Alleluia.

*Verse.* He hath made her to dwell in His tabernacle.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

*Verse.* Grace is poured into thy lips. Alleluia.

*Answer.* Therefore God hath blessed thee for ever. Alleluia.

*Prayer from Lauds.*

SECOND VESPERS.

*The same as the First, except the following:*

*Verse.* Holy Virgin, my praise by thee accepted be. [Alleluia.]

*Answer.* Give me strength against thine enemies. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden. [Alleluia.]

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

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*Note. The above-mentioned alterations of the last verses of the Hymns at Compline, Prime, Terce, Sext, None, and Compline, and in the Verse in the Short Responsory at Prime, are made every day within the Octaves of the Feasts of the Blessed Virgin, and that even when the Office of the day is not of her.*

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## Office of the Blessed Virgin as a Simple, for Saturdays.

*On all Saturdays not immediately hereafter excepted, the Office of the Blessed Virgin is said*[1] *as a Simple, to the exclusion of the Week-day Office, and in preference before any other Simple. The Saturdays excepted are* (1) *those in Advent,* (2) *those in Lent,* (3) *the Ember Saturdays,* (4) *all Eves,* (5) *those to which a Sunday Office may be transferred according to chap.* iv. 4, 5, *of the Pye,* (6) *those upon which any Office of Nine Lessons occurs*[2] *either naturally or by translation.*

FIRST VESPERS.

*These begin with the Chapter on Friday evening. Chapter from Lauds of the full Office.*

*Hymn,* Hail, thou Star of Ocean, &c., (*p.* 892.)

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin (except between Christmas and Candlemas, and in Paschal-time.)* Blessed Mother, and inviolate maiden! * glorious Queen of the world! plead for us with the Lord!

*Between Christmas and Candlemas it is taken from the Second Vespers of New Year's Day, viz.* "Herein is a great mystery of heirship, &c.," (*p.* 256.)

*In Paschal-time it is,* "Rejoice! Rejoice! &c.," (*p.* 95.)

*Prayer,* "Grant, we beseech Thee, &c.," *as in the full Office, except between Christmas and Candlemas, when it is,* "O God, Who by the fruitful virginity, &c.," (*p.* 150.)

*After the Prayer of the Blessed Virgin are made the Common Commemora-*

[1] But it need not now ever be said, unless the reciter wishes, as Pope Pius IX. allows the Votive Office of the Immaculate Conception to be substituted.

[2] This is reckoned to include the Saturdays before Low and Trinity Sundays, on account of their rank as Semi-doubles.

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*tions of St. Joseph, the Holy Apostles, the local Patrons, and for Peace, or of the Cross only, according to the Season. If there be a Simple to be commemorated, it is done before these, immediately after the Prayer of the Blessed Virgin.*

*If the Office on Friday be one of Nine Lessons, the Vespers are of it, and a Commemoration is made of the Blessed Virgin, (Antiphon, Verse and Answer, and Prayer, as above,) unless the said Office of Nine Lessons be of her already, in which case no further Commemoration of her is made.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation, even if the Blessed Virgin should only have been commemorated at Vespers. An exception, however, is made in favour of the Office of Nine Lessons, which has had the Vespers, if it has a special last verse of its own.*

MATTINS.

*Invitatory.* Hail, Mary, full of grace, * the Lord is with thee. [Alleluia.]

*Hymn.* The God Whom earth, &c., (*p.* 895.)

*Then follow the Psalms and Antiphons of Saturday.*

*Verse.* Grace is poured into thy lips. [Alleluia.]

*Answer.* Therefore God hath blessed thee for ever. [Alleluia.]

*Absolution.*

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His saints, and for her sake, and for their sakes, may the Lord lead us unto the kingdom of heaven.

*First Blessing.*

Bless us, Mary, Maiden mild—
Bless us, JESUS, Mary's Child.

*First Lessons from Scripture according to the Season.*

*First Responsory.*

O how holy and how spotless, &c., (*p.* 896.)

*Second Blessing.*

With the Lord, Who sprang of thee,
Maid of maidens, plead for me!

*Second Lesson, the rest of the Lessons from Scripture.*

*Second Responsory.*

O Holy Virgin Mary, happy indeed, &c., (*p.* 896,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For out of thee rose the Sun of righteousness, even Christ our God.

*Third Blessing.*

He to Whom His Mother prays
Grant us blessing all our days.

*Third Lesson, from those given at the end of the Office.*

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

*All the rest as on Semi-doubles, except the following.*

*Between Christmas and Candlemas the Antiphons at Lauds and the small Hours are those of New Year's Day,* (*p.* 251,) *as well for the Psalms as for the Song of Zacharias.*

*Verse.* Blessed art thou among women. [Alleluia.]

*Answer.* And blessed is the Fruit of thy womb. [Alleluia.]

*Antiphon at the Song of Zacharias, except between Christmas and Candlemas, and in Paschal-time.* O Blessed Mary, * Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ—pray for the people, plead for the

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clergy, make intercession for all women vowed to God.

*Paschal Antiphon at the Song of Zacharias.* Rejoice, rejoice, &c., (*p.* 95.)

*Between Christmas and Candlemas the Prayer throughout the day is,* "O God, Who by the fruitful, &c.," (*p.* 160.) *At other times,* "Grant, we beseech Thee, &c.," *as in the full Office.*

*The Commemorations are made as directed at Vespers.*

*The Office ends with None.*

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THIRD LESSONS FOR THE SIMPLE OFFICE OF THE BLESSED VIRGIN, ACCORDING TO THE DIFFERENT MONTHS OF THE YEAR.

1. *For January.*

The Lesson is taken from an Epistle of St. Ambrose, Bishop [of Milan,] to Pope Siricius. (*Variously numbered* 81 *and* 7.)

THERE be some perverse persons who say: She conceived as a virgin, but she did not bring forth as a virgin. Could she then conceive as a virgin, but not bring forth as a virgin, seeing that conception and birth always go together? But if the teaching of Priests be not believed, at any rate let belief be given to the revelation of Christ, and to the utterances of Angels, who said: "With God nothing shall be impossible." (Luke i. 37.) Let belief be given to the Apostles' Creed, which the Church of Rome holdeth and keepeth ever incorrupt. Mary listened to the voice of the Angel, and she who had first said: "How shall this be?" —making no question of the truth of such birth, afterwards answered: "Behold the handmaid of the Lord; be it done unto me according to thy word."

2. *For February.*

The Lesson is taken from the Book against Jovinian, written by St. Jerome, Priest [at Bethlehem.]

CHRIST was a Virgin, and the Mother of this our Virgin was herself always a Virgin, a mother and still a virgin. JESUS came in when the doors were shut. (John xx. 19.) In His sepulchre, which was new, and cut out of the hardest rock, no man was laid, either before or after Him. It was from a spring shut up, a garden enclosed, (Cant. iv. 12,) that there came forth, to use the language of Joel, (iii. 18,) a fountain that watereth the valley, according to one interpretation[1] called the valley of cords, according to another, the valley of thorns. By cords would be signified those of sinners, wherewith, until He come, they are bound; by thorns, the thorns that spring up and choke the seed of the sower, (Matth. xiii. 7, 22.) The Virgin Mother is that gate which looketh toward the East, and which, as saith Ezekiel, (xliv. 2,) was to be shut, and was not to be opened; over which is the glory of the God of Israel, (x. 19;) which was to have within it, and which was to disclose, the Holy of Holies; by the way of which the Sun of righteousness, the Priest after the order of Melchisedek, was to enter, and to go out by the way of the same (xliv. 3.)

3. *For March.*

The Lesson is taken from the Book against heresies written

[1] The present Hebrew text reads "acacias."

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by the Holy Martyr Irenæus,[1] Bishop [of Lyons.] (v. 19.)

WHEN the Lord came unto His Own, and was made of the nature whereof He is the Maker, and by becoming obedient even unto the tree [of the Cross] atoned for the disobedience which had rifled the tree [of knowledge]; and when the transgression was done away, whereby the espoused virgin Eve had transgressed; the true message of the Gospel was meetly carried by an angel unto a virgin espoused to a man, even Mary. Eve was drawn away by a fallen angel to fly from God, and to deny His Word, but Mary was told by an angel that she was to bear God, and she was obedient unto His Word. The one was drawn aside to turn away from God, the other was persuaded to obey God, and Maiden Mary became advocate for Maiden Eve. As one maiden had brought the sentence of death upon all mankind, so the other maiden took it away—a maiden in each scale of the balance restored the æquipoise.

### 4. *For April.*

The Lesson is taken from the Exposition of the Prophet Ezekiel, written by St. Jerome, Priest [at Bethlehem.] (*Bk.* xiii. *on ch.* xliv.)

"THEN he brought me back the way of the gate of the outward Sanctuary, which looketh toward the East, and it was shut. Then saith the LORD unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut. It is for the Prince; the Prince, he shall sit in it, to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." By this closed gate may well be understood to be figured the Virgin Mary, who hath remained a Virgin since, as well as before, becoming a mother. Virgin she was when the Angel said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God." And when He was born, she still remained a Virgin for ever—to the confutation of them who hold that after the birth of the Saviour she had children by Joseph, because the Gospel speaketh of "brethren of the Lord."

### 5. *For May.*

The Lesson is taken from a Discourse upon the Creed addressed to Catechumens by St. Austin, Bishop [of Hippo.] (*Bk.* iii. *ch.* 4, *t.* ix.)

BY a woman came death, and by a woman, life. By Eve destruction, by Mary salvation. Fallen[2] Eve went after the tempter, [3]unfallen Mary gave birth to the Redeemer. Eve freely took the cup offered to her by the serpent, and gave it to her husband, and thereby they both earned

[1] Disciple of St. Polycarp, disciple of St. John the Evangelist. Martyred at Lyons, in the persecution under Severus, when a great number of the Lyonnese Christians suffered, June 28, A.D. 202 or 208.

[2] Corrupta. [3] Integra.

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death; Mary, filled with heavenly grace, brought forth that Life whereby dead flesh can be quickened. For Who did this but He Who is Son of a Virgin and Bridegroom of Virgins?—Who made His Mother fruitful, but robbed her not of her maidenhood.

6. *For June.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*On Apoc.* xii. 1.)

DEARLY beloved brethren, one man and one woman grievously harmed us, but, thanks be to God, by one Man and one woman all things are restored unto us, and there remaineth still due from us a great debt of gratitude. For not as the offence, so was the gift (Rom. v. 15,) but the greatness of the benefit far outweigheth the amount of the loss. Thus did it please our most wise and merciful Creator; that which was shaken, He did not break, but made all things new and better, making for us a new Adam out of the old, and changing Eve for Mary.

7. *For July.*

The Lesson is taken from an Epistle of St. Ambrose, Bishop [of Milan,] to Pope Siricius. (*Variously numbered* 81 *or* 7.)

SINCE water hath been called out of the rock, since iron hath floated upon water, since man hath walked upon water, it is not impossible that a virgin bore a son. Therefore if the waves carried man, could not a virgin give birth to a man, and especially to that Man, of Whom we read: "The Lord shall send them a Saviour, and a Great One, and He shall deliver them, and the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day." (Isa. xix. 20, 21.) In the Old Testament there was a virgin at the head of the Hebrew army when they passed through the sea (Ex. xv. 20, 21;) in the New Testament a noble maiden was chosen as the heavenly Palace, the instrument of salvation.

8. *For August.*

The Lesson is taken from the Exposition of the Books of Kings written by Pope St. Gregory [the Great.] (*On* 1 *Kings* (*Sam.*) i. 1.)

"NOW there was a certain man of Ramathaïm-zophim, of Mount Ephraïm." The name of Mount Ephraïm may be applied to the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination, towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah saith: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

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9. *For September.*

The Lesson is taken from an Epistle of Pope St. Leo [the Great] to the Empress Pulcheria. (*Ep.* xiii.)

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person,—the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with the Father had been pleased to become of one substance with His Mother[1]—unless He, Who alone is without sin, had joined our nature to His Own—mankind would still have remained bound under the yoke of the devil.

10. *For October.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*From the Sermon on Apoc.* xii. 1.)

DEARLY beloved brethren, let us embrace the footsteps of Mary, and cast ourselves down in earnest entreaty before her blessed feet. Let us hold her, and not let her go, except she bless us, (Gen. xxxii. 26,)—for she is able. She is the fleece between the dew and the floor, (Judges vi. 37—40.) The woman between the sun and the moon, (Apoc. xii. 1.) Mary, standing midway between Christ and the Church. But perchance the fleece lying soaked with dew in the midst of the dry floor maketh thee to wonder less than the woman clothed with the sun. Great is the relation, but marvellous the closeness, of the woman and the sun. How did that gentle nature remain unconsumed in the fervent heat? Thou didst justly wonder, O holy Moses, [when thou didst see that the bush burned with fire but that the bush was not consumed,] and didst say: "I will now turn aside and see this great sight, why the bush is not burnt." If thou wilt indeed draw nigh, put off thy shoes from off thy feet, and the curiosity of carnal speculation from thy mind. (Ex. iii. 2—5.)

11. *For November.*

The Lesson is taken from the Exposition of the Prophet Isaiah, written by St. Basil, Archbishop [of Cæsarea.] (*On ch.* viii. 3.)

"AND I went in unto the Prophetess," said Isaiah, "and she conceived and bare a son." (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from

[1] Consubstantialis matri.

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henceforth all generations shall call me blessed." If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

12. *For December.*

The Lesson is taken from the Book upon Offices written by St. Ambrose, Bishop [of Milan.] (i. 8.)

MODESTY is a good comrade for keeping chastity, and commendeth the Mother of God unto readers of the Gospel, at the very beginning of acquaintance. Her modesty, like a satisfactory witness, showeth her worthiness to be chosen unto the office. Alone in her chamber, she is silent at the salutation of the Angel, and is troubled at his entering, for the strange sight of anything like a man disturbed her maidenly countenance. Lowly though she was, her bashfulness allowed her not to return his salutation, or to make any answer, until she knew that she was to receive the motherhood of the Lord—and [then she spoke,] not to gainsay his words, but to learn how the matter was to act upon her.

## XII. For the Dedication of a Church.

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 173.)

*Hymn.*[1]

BLESSED City, Heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of Heaven above,
And, with angel cohorts circled,
As a Bride to earth dost move!

From celestial realms descending,
Bridal glory round her shed,
To His Presence, decked with jewels,
By her Lord shall she be led:
All her streets, and all her bulwarks,
Of pure gold are fashioned.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ's dear Name, in this world
Pain and tribulation bore.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the Heavenly Architect,
Who therewith hath willed for ever
That His Palace should be decked.

Laud and honour to the Father,
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

*Verse.* This is the house of God, stoutly builded. [Alleluia.]

*Answer.* Well founded upon a sure rock. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* [2]The Most High hath hallowed His Tabernacle. * For this is the House of God, whereon His Name shall be called, whereof it is written: My Name shall be there, saith the Lord. [Alleluia.]

MATTINS.

*Invitatory.* [3]Holiness becometh

[1] Dr. Neale's translation from the original text, with one line altered.
[2] Ps. xlv. 5; Jer. vii. 10; 2 Kings viii. 29, &c. [3] Ps. xcii. 5.

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the house of God. * In her let us worship her Bridegroom, even Christ. [Alleluia.]

*Hymn from Vespers.*

FIRST NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* Lift up your gates, O ye princes, * and be ye lift up, ye everlasting doors. [Alleluia.]

Ps. xxiii. The earth is the LORD's, &c., (*p.* 124.)

*Second Antiphon.* [1]The LORD shall be my God, * and this stone shall be called God's house.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* [2]Moses built an altar * unto the Lord God.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

*Verse.* Holiness becometh Thine house, O LORD,—[Alleluia.]

*Answer.* For ever. [Alleluia.]

*First Lesson.*

The Lesson is taken from the Second Book of Paralipomena (vii. 1.)

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offerings and the sacrifices; and the glory of the LORD filled the house. And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Israël saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [saying:] For He is good; for His mercy endureth for ever! Then the King and all the people offered sacrifices before the LORD. And King Solomon offered a sacrifice of twenty-and-two thousand oxen, and an hundred and twenty thousand sheep. So the King and all the people dedicated the house of God.

*First Responsory.*

When the Temple was dedicated the people sang praise, and sweet in their mouths was the sound. [Alleluia.]

*Verse.* [3]The LORD's house is established in the top of the mountains; and all nations shall flow unto it.

*Answer.* And sweet in their mouths was the sound. [Alleluia.]

*Second Lesson.*

AND the Priests waited on their offices; the Levites also with instruments of music of the LORD, which David the King had made to praise the LORD—"Because His mercy endureth for ever"—singing David's hymns by their ministry. And the Priests sounded trumpets before them, and all Israël stood. Moreover, Solomon hallowed the middle of the Court that was before the house of the LORD; for there he offered burnt-offerings and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the meat-offerings and the fat. Also at the same time Solomon kept the Feast seven days and all Israël with him, a very

[1] Gen. xxviii. 21, 22. [2] Ex. xvii. 15. [3] Isa. ii. 2.

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great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day he made a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days.

*Second Responsory.*

The LORD's house is established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it, and shall say: Glory be to Thee, O LORD! [Alleluia.]

*Verse.* [1]They shall doubtless come again with rejoicing, bringing their sheaves with them.

*Answer.* And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord! [Alleluia.]

*Third Lesson.*

THUS Solomon finished the house of the LORD, and the King's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to him by night, and said unto him: I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this place, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually.

*Third Responsory.*

[2]O Lord, bless this house which I have built unto Thy Name. Whosoever shall come unto this place and pray, then hear Thou from the excellent throne of Thy glory. [Alleluia.]

*Verse.* O Lord, if Thy people turn and pray toward Thy sanctuary.

*Answer.* Hear Thou from the excellent throne of Thy glory. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Hear Thou from the excellent throne of Thy glory. [Alleluia.]

SECOND NOCTURN.

*In Paschal-time all three Psalms are said under the first Antiphon.*

*First Antiphon.* This is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 66.)

*Second Antiphon.* [3]Jacob beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God descending on it. And he said: Surely this place is holy.

Ps. lxxxvi. Her foundation, &c., (*p.* 68.)

*Third Antiphon.* [3]Jacob set up

[1] Ps. cxxv. 6. [2] Founded on Solomon's Prayer at the Dedication of the Temple. [3] Gen. xxviii. 17, 12, 18.



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the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 68.)

*Verse.* [1]My house—[Alleluia,]

*Answer.* Shall be called the house of prayer. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (252*nd for the Season.*)

DEARLY beloved brethren, as often as we keep the Dedication-Feast of some Altar or Church, if we think faithfully and carefully, and live holily and righteously, that which is done in temples made with hands, is done in our soul by a spiritual building. He lied not who said: "The temple of God is holy; which temple ye are," (1 Cor. iii. 17,) and again: "Know ye not that your body is the temple of the Holy Ghost, Which is in you," (vi. 19.) And therefore, dearly beloved brethren, since by the grace of God, without any foregoing deserts of our own, we have been made meet to become the Temple of God, let us work as hard as we can, with His help, that our Lord may not find in His Temple, that is, in us, anything to offend the eyes of His Majesty.

*Fourth Responsory.*

[2]If they pray toward this place, forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

*Verse.* [3]Give ear, O Shepherd of Israël, Thou that leadest Joseph like a flock, Thou that sittest upon the Cherubim.

*Answer.* Forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

*Fifth Lesson.*

LET the Tabernacle of our heart be swept clean of vices and filled with virtues. Let it be locked to the devil, and thrown open to Christ. Yea, let us so work, that we may be able to open the door of the kingdom of heaven with the key of good works. For even as evil works are so many bolts and bars to close against us the entrance into life, so beyond doubt are good works the key thereto. And therefore, dearly beloved brethren, let each one look into his own conscience, and when he findeth the wounds of guilt there, let him first strive by prayers, fasting, or almsdeeds to purge his conscience, and so let him dare to take the Eucharist.

*Fifth Responsory.*

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

*Verse.* This is the house of God, stoutly builded, well founded upon a sure rock.

*Answer.* Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

*Sixth Lesson.*

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will

[1] Mark xi. 17.
[2] Founded on Solomon's prayer at the Dedication of the Temple.
[3] Ps. lxxix. 1.

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soon attain unto the mercy of the pardon of God, for, as he that exalteth himself shall be abased, so shall he that humbleth himself be exalted. (Luke xiv. 11.) He who, as I have said, acknowledging his iniquity, withdraweth himself through lowliness from the Altar of the Church, till he have mended his life, need have but little fear that he will be excommunicated from the eternal marriage-supper in heaven.

*Sixth Responsory.*

Jacob rose up early in the morning, and set up the stone for a pillar, and poured oil upon the top of it, and vowed a vow unto the Lord. Surely this place is holy, and I knew it not. [Alleluia.]

*Verse.* And Jacob awaked out of his sleep, and he said:

*Answer.* Surely this place is holy, and I knew it not. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Surely this place is holy, and I knew it not. [Alleluia.]

THIRD NOCTURN.

*In Paschal-time the Psalms are all said under the first Antiphon.*

*First Antiphon.* He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven. [Alleluia.]

*When* "Alleluia" *is not said, if the Office be Semi-double the Psalm begins with the words* "Shall abide under the shadow;" *if Double, with,* "He will say to the LORD."

Ps.[1] xc. He that dwelleth, &c., (*p.* 173.)

*Second Antiphon.* The Temple of the Lord is holy. * The same is God's workmanship and God's building.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Third Antiphon.* [1]Blessed be the glory of the LORD * from His [holy] place. Alleluia.

*Omit* "Alleluia" *between Septuagesima and Easter.*

Ps. xcviii. The LORD reigneth, &c., (*p.* 74.)

*Verse.* This is the house of God, stoutly builded. [Alleluia.]

*Answer.* Well founded upon a sure rock. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

Zacchæus was little of stature, that is, he was not raised aloft among men by nobility of birth, and, like the most of the world, he possessed few merits. When he heard that the Lord and Saviour, Who had come unto His Own, and Whom His Own had not received, (John i. 11,) was coming, he desired to see Him. But the sight of JESUS is not easy; to any on the earth it is impossible. And since Zacchæus had neither the Prophets, nor yet

[1] Ezek. iii. 12.



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the Law, as a gracious help to his nature, he climbed up into a sycamore tree, raising his feet above the vanity of the Jews, and straightening the crooked branches of his former life, and therefore he received JESUS to lodge within his house.

*Seventh Responsory.*

My house shall be called the house of prayer, saith the Lord. [1]Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened. [Alleluia.]

*Verse.* [2]Ask, and ye shall receive; seek, and ye shall find.

*Answer.* And to him that knocketh, it shall be opened. [Alleluia.]

*Eighth Lesson.*

HE did well to climb up into a tree, that a good tree might bring forth good fruits, (Matth. vii. 17,) and that the slip of the wild olive, grafted, contrary to nature, into the good olive, might bring forth the fruits of the law. (Rom. xi. 17, 24.) For the root is holy, however unprofitable the branches. Their barren beauty hath now been overshadowed by the belief of the Gentiles in the Resurrection, as by a material upgrowth. Zacchæus, then, was in the sycamore tree, and the blind man by the way-side. (xviii. 35.) For the one, JESUS stood waiting to show mercy, and asked him before He healed him, what he would that He should do for him; being unbidden of the other, He bade Himself to be his Guest, knowing how rich was the reward of receiving Him. Nevertheless, albeit He had heard no words of invitation, yet had He seen how his heart went.

*Eighth Responsory.*

[2]All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

*Verse.* The gates of Jerusalem shall be built up with the sapphire stone, and the emerald, and all her walls round about with stones most precious.

*Answer.* The towers of Jerusalem shall be built up with jewels. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The towers of Jerusalem shall be built up with jewels. [Alleluia.]

*Ninth Lesson.*

BUT lest we should seem haughtily to pass by the poor blind man, and to hurry on to the rich one, let us stand waiting for him, as the Lord stood and waited; let us ask of him, as Christ asked of him. Let us ask, because we are ignorant; Christ asked, because He knew. Let us ask, that we may know whence he received his cure; Christ asked, that all of us may know from one ensample wherethrough we are to earn a sight of the Lord. Christ asked, that we might believe that none, save they that confess Him, can be saved.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* Holiness becometh Thine house, * O Lord, for ever. [Alleluia.]

[1] Luke xi. 9, 10.
[2] Cf. Tobit xiii. 21, and Apoc. xxi. 18—20.
[2] John xvi. 24; Matth. vii. 7.

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*Second Antiphon.* My house * shall be called the house of prayer. [Alleluia.]

*Third Antiphon.* This is the Lord's house * stoutly builded, well founded upon a sure rock. [Alleluia.]

*Fourth Antiphon.* The Lord's house is well founded * upon a sure rock. [Alleluia.]

*Fifth Antiphon.* All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels. [Alleluia.]

*Chapter.* (Apoc. xxii. 2.)

I SAW the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.

*Hymn.*[1]

CHRIST is made the sure Foundation,
And the precious Corner-Stone,
Who, the two walls underlying,
Bound in each, binds both in one:
Holy Zion's Help for ever,
And her Confidence Alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day!
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

Here vouchsafe to all Thy servants
That they supplicate to gain:
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in Thy glory,
With Thy blessed ones to reign.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

*Verse.* This is the Lord's house, stoutly builded—[Alleluia.]

*Answer.* Well founded upon a sure rock. [Alleluia.]

*Antiphon at the Song of Zacharias.* Zacchæus, make haste and come down, for to-day I must abide at thy house. * And he made haste and came down, and received Him joyfully into his house. This day is salvation come from God to this house. Alleluia.

*Between Septuagesima and Easter omit* "Alleluia."

*Prayer.*

O GOD, Who dost every year bring round unto us again the day whereon this Thine holy temple was hallowed, and bringest us again in soundness of body and mind to be present at Thine holy worship, graciously hear the supplications of Thy people, and grant that whosoever shall come into this Thine house to ask good at Thine hand, may be rejoiced in the obtaining of all his request. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*On the actual day on which the Church is dedicated, and also when the Dedication Feasts of two Churches come together, for the other Prayer, is used the following.*

O GOD, Who invisibly containest all things, and yet art pleased for the salvation of men to show forth visible signs of Thy power, fill this house with the glory of Thine indwelling power; and grant that all who gather themselves together to pray

[1] Dr. Neale, with two lines altered—an alteration applauded by himself. (Mediæval Hymns, p. 22.)

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in this place, may receive the good comfort of Thine help in every tribulation wherein they cry unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Holiness becometh, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Apoc. xxi. 4.)

AND God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He That sat upon the throne said: Behold, I make all things new.

TERCE.

*Antiphon.* My house, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Holiness becometh Thine house, O LORD.

*Answer.* Holiness becometh Thine house, O LORD—

*Verse.* For ever.

*Answer.* O LORD.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Holiness becometh Thine house, O LORD.

*Verse.* This place is holy, wherein the Priest prayeth.

*Answer.* For the pardon of the transgressions and offences of the people.

*In Paschal-time the above is said thus:*

Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

*Answer.* Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

*Verse.* For ever.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Holiness becometh Thine house, O LORD. Alleluia, Alleluia.

*Verse.* This place is holy, wherein the Priest prayeth—Alleluia.

*Answer.* For the pardon of the transgressions and offences of the people. Alleluia.

SEXT.

*Antiphon.* This is the Lord's house, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Apoc. xxi. 3.)

AND I heard a great voice out of the throne, saying: Behold, the tabernacle of God is with men, and He will dwell with them. And they shall be His people; and God Himself shall be with them, and be their God.

*Short Responsory.*

This place is holy, wherein the Priest prayeth.

*Answer.* This place is holy, wherein the Priest prayeth—

*Verse.* For the pardon of the transgressions and offences of the people.

*Answer.* The Priest prayeth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This place is holy, wherein the Priest prayeth.

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*Verse.* This is the Lord's house, stoutly builded—

*Answer.* Well founded upon a sure rock.

*In Paschal-time the above is said thus:*

This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

*Answer.* This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

*Verse.* For the pardon of the transgressions and offences of the people.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.

*Verse.* This is the Lord's house, stoutly builded. Alleluia.

*Answer.* Well founded upon a sure rock. Alleluia.

NONE.

*Antiphon.* All thy walls, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

This is the Lord's house, stoutly builded.

*Answer.* This is the Lord's house, stoutly builded—

*Verse.* Well founded upon a sure rock.

*Answer.* Stoutly builded.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This is the Lord's house, stoutly builded.

*Verse.* The Lord's house is well founded—

*Answer.* Upon a sure rock.

*In Paschal-time the above is said thus:*

This is the Lord's house, stoutly builded. Alleluia, Alleluia.

*Answer.* This is the Lord's house, stoutly builded. Alleluia, Alleluia.

*Verse.* Well founded upon a sure rock.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This is the Lord's house, stoutly builded. Alleluia, Alleluia.

*Verse.* The Lord's house is well founded. Alleluia.

*Answer.* Upon a sure rock. Alleluia.

SECOND VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 170.)

*Hymn.* Blessed city, heavenly Salem, &c., (*First Vespers.*)

*Verse.* Holiness becometh Thine house, O LORD—[Alleluia.]

*Answer.* For ever. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* How dreadful is this place. * Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

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## Second Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Treatise upon the Psalms, written by St. Austin, Bishop [of Hippo.] (*On Ps.* cxxi.)

"JERUSALEM is builded as a city." Brethren, when David said that, Jerusalem was no longer in building, but already builded. He speaketh of some city which is even now being built, and which I know not, whereunto do run in faith, the living stones, concerning whom Peter saith (1. ii. 5): "Ye also, as lively stones, are built up a spiritual house," that is, an holy temple unto God. But what meaneth he by the words, "Ye also, as lively stones, are built up?" If thou believest, thou livest; but if thou believest, then art thou become a temple of God; as indeed the Apostle Paul hath it: "The temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

*Fifth Lesson.*

THE city then is still in building.[1] Stones are being hewn out of the mountains by the hands of them that preach the truth, and are being cut square, that they may be fitted into the everlasting walls. Many stones are still in the hands of the workman, and they must not fall out of his hands if they would be meet stones, and make part of the masonry of the temple. This is that Jerusalem which is builded as a city, and her foundation is Christ. So saith the Apostle Paul: "Other foundation can no man lay than that is laid, which is JESUS Christ." (1 Cor. iii. 11.)

*Sixth Lesson.*

WHERE the foundation is first laid in the earth, then the walls are builded up thereon, and the weight of the walls presseth downward, for the foundation is beneath them. But if our foundation be in heaven, then must we be so builded as to press, not downward, but upward. This great Church which ye behold with your bodily eyes was builded up by bodies, and because bodies builded it up, they laid the foundations thereof beneath. But we who are builded up a spiritual house, have our foundation above us. Thitherward let us run, that we may be built in, for it is of Jerusalem that it is said: "Our feet have been wont to stand within thy gates, O Jerusalem!"

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

(xviii. 43.) "And immediately [the blind man] received his sight, and followed Him, glorifying God." He could not have received his sight but by following Christ, by glorifying God, and by turning away from the world. But now let us turn to speak words of kindness to the rich. We are fain, if we can, to heal all men, and we would give no offence to the rich; and they would have ground of righteous offence if we applied to them roughly and untruly that which is said about a camel passing through the eye of a needle, or if we passed them by too quickly, as represented in Zacchæus.

*Eighth Lesson.*

THE rich should learn that there is nothing wrong in possessing wealth; the wrong is in those who possess wealth without knowing how to use it. Riches are indeed a stumbling-block to the wicked, but to the good they are a means of grace. Zacchæus was rich, and he was one of Christ's chosen ones; but when he gave the half of his goods to the poor, and restored four-fold anything which he had taken from any man by false accusation (for simple restoration is not enough, neither doth one who keepeth possession of ill-gotten gains, really give gifts, in that which he giveth, since it is not his plunder, but gifts out of that which is his own, that are asked for,) [when Zacchæus, I say,

[1] The next two sentences seem to be quoted or at least taken from the Shepherd of Hermas.

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did these things,] he received manifold recompense.

*Ninth Lesson.*

IT is well mentioned that he was the chief among the publicans. Who need give up hope, when he seeth one that had acquired wealth by false accusation attain unto salvation?

"And he was rich." Know that all rich men are not misers.

"He was little of stature." The Scripture saith nothing of any man's stature, save of that of Zacchæus.[1] And wherefore? Perchance his littleness of stature was spiritual, being a mental dwarfing through sin, or a childishness in faith. He had not yet promised to make restitution; he had not yet seen Christ; and he is well called little. Whereas John was called great, (Luke i. 15,) John, who saw Christ, and the Spirit like a dove descending and abiding on Him, as he himself "bare record, saying: I saw the Spirit descending from heaven like a dove, and It abode on Him." (John i. 32.)

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## Third Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*256th for the Season.*)

THE reason of the present gathering is the dedication of an house of prayer. That house is the house of our prayers, but the house of God is ourselves. If we are the house of God, we are being built in this world, that we may be consecrated at the end of this world. The time of building is the time of work; the time of consecration is the time of holiday-keeping. Thus it was with this building; while it was yet being put together, there was toil; now that the believers in Christ are gathered together in it, there is rejoicing. Believing is, as it were, the hewing of timbers from the forests, and stones from the mountains. Catechising and baptising are the shaping and squaring and polishing of the stones by the hands of the workmen. And still they make not an house for the Lord, until they be mortared together with charity.

*Fifth Lesson.*

NONE of these beams and stones could have entered into this building, unless they had been meetly joined together, unless they had been coupled in agreement one with another, and united, as it were, in the embrace of love. When thou seest in any house that the beams and stones are well joined together, thou enterest therein boldly, fearing not that it will fall upon thee. So also, when the Lord Christ was fain to enter [into His spiritual temple, the Church,] and to dwell in us, He said, as it were to build us: "A new commandment I give unto you, that ye love one another." (John xiii. 34.) "A new commandment I give unto you"—ye have hitherto been old; ye made Me no house; ye lay in your ruins. That ye may rise therefore, from your ruins, love one another.

*Sixth Lesson.*

THINK then, my kind friends,[2] that according to what hath been foretold and promised, this house is being builded throughout the whole world. When the Jews returned from the captivity, and the house of God was builded up again, it was said in a song extracted from an older psalm: "Sing unto the LORD a new song; sing unto the LORD, all the earth."[3] That which the Psalm

[1] However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

[2] Charitas vestra.

[3] Ps. xcv. In the LXX. this Psalm is intituled "An Ode of David, when the house was built up after the captivity." It is really by David, as appears from 1 Par. (Chron.) xvi., and was composed by him as part of a Psalm for the occasion of the Ark's arrival at Jerusalem, whence it seems (according to the LXX.), to have been extracted, and used as suitable to the occasion to which they refer it.

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calleth a new song, the Lord calleth a new commandment. For wherefore should we sing a new song unless it were to tell of a new love? Since singing is lovers' wont—

"Love upon the singer's tongue,
Prompts the measure that is sung."[1]

Let us love, and love unselfishly; for we love the Lord, and better than He there is nothing; let us love Him for His own sake, and ourselves in Him, as for Him.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered, and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

["He sought to see JESUS . . . and could not, for the press."] What is this press but the brute herd, which cannot perceive the crown of wisdom? Therefore, as long as Zacchæus remained in the herd, he could not see Christ. When he riseth above the herd, then he seeth Him; that is to say, when he had got over the stupidity of the common people, he gained a view of Him Whom he desired. "For the Lord was to pass that way." This is beautifully added—signifying that He was about to pass, either where the sycamore-tree stood, or where Zacchæus was to believe in Him—thereby at once affording a mystic type and conferring a grace. For thus had He come, to pass by way of the Jews unto the Gentiles.

*Eighth Lesson.*

"AND when JESUS came to the place, He looked up and saw him." For now was Zacchæus climbed up on high amid the blossom of good works, as in the boughs of a fruitful tree. And here, since we have begun to take mystic interpretations, we may remark how delightful a fruit to a believer's taste is the cheerful rest of the Lord's Day. See also, how that Zacchæus in the sycamore was like a young fig of the new season, in whom, as in other things, was fulfilled that which is written: "The fig-tree putteth forth her green figs." (Cant. ii. 13.)

*Ninth Lesson.*

CHRIST came for this, that trees might bring forth, not fruit, but men. We have read elsewhere: "When thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel was under the tree, that is, above the root; for the root is holy, and he was a righteous man. Nevertheless, Nathaniel was still underneath the tree, for he was under the law; but, Zacchæus had gone up the tree, for he was above the law; Nathaniel was Christ's privy defender, but Zacchæus was His open preacher. Nathaniel was still seeking Christ out of the law, but Zacchæus had gone above the law, by giving up his goods in order to follow the Lord.

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## Fourth Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*256th on the Season.*)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"[2] which we have just sung amid the wrecks of the masons' sheds: "Thou hast put off my sackcloth." That referreth to the wrecks; but what to the new building? "And girded me with gladness." Here is the utterance for the opening of the house: "To the end that my glory may sing

[1] Vox hujus cantoris
Fervor est sancti amoris.

[2] Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

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praise to Thee." And who is the speaker? Tell it from his own words. Were I to explain it, I should only make it darker, therefore I will but repeat his own words, and at the sound of his speech ye shall know him forthwith, that ye may love him for his address. Who is he that can say: "O LORD, Thou hast brought up My soul from the grave?"

*Fifth Lesson.*

WHO is He Whose soul hath already been brought up from the grave, but He in Whose mouth are put elsewhere the words, "Thou wilt not leave My soul in hell?" This Psalm is intituled "a Song of rejoicing at the opening of the house of David," and the first thing spoken of therein is deliverance, as it is said: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me." Consider that by these foes are meant the Jews, who thought that they had slain Christ, overcome in Him their enemy, and destroyed Him as they might a man mortal like other men.

*Sixth Lesson.*

BUT He rose again the third day, and His utterance is: "I will extol Thee, O LORD, for Thou hast lifted Me up"—in connection with which, consider the saying of the Apostle: "God hath highly exalted Him." (Phil. ii. 9.) "And hast not made My foes to rejoice over Me." They rejoiced indeed over the death of Christ, but at His Resurrection, Ascension, and preaching, some of them were cut to the heart. When He was preached, the faithful testimony of His Apostles cut some of them to the heart, and some were converted, and some were hardened, and some were confounded, but none rejoiced.

THIRD NOCTURN.

*Seventh Lesson.*

AT that time: JESUS entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by Pope St. Gregory [the Great,] (*Bk.* xxviii. *of Moral* [*Reflections on Job*], *ch.* 27.)

If we would be truly wise, and behold wisdom herself, we must humbly acknowledge ourselves to be fools. Let us cast away harmful wisdom, and learn praiseworthy folly. For this reason indeed is it written: "God hath chosen the foolish things of the world, to confound the wise." (1 Cor. i. 27.) And again it is said: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (iii. 18.) And unto this doth the very Gospel bear witness, wherein it is said that Zacchæus "sought to see JESUS, Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." For this name Sycamore, being interpreted, signifieth the "Foolish Fig."[1]

*Eighth Lesson.*

LITTLE Zacchæus therefore accepted the humiliation of having recourse to the sycamore—and saw the Lord. They who humbly choose to be fools in the estimation of the world, have a deep insight into the wisdom of God. The press standeth in our way, on account of our little stature, when we are fain to see the Lord; for the toilsome din of worldly business tormenteth our weak minds, so as to hinder our perceiving the light of the truth. But we climb up wisely into the sycamore tree, if we willingly give up our minds to that folly which God giveth unto us. What can be more utter folly (in this world) than not to seek for that we have lost, to leave that whereof we have been robbed in the hands of our despoilers, to take no revenge for wrongs which have been done us, yea, even to offer to him that taketh away our cloak, our coat also, and be patient?

*Ninth Lesson.*

THE Lord biddeth us, as it were, to climb up into the sycamore, where He saith: "Of him that taketh away thy goods, ask them not again." (Luke

[1] Sukamoros—which St. Gregory seems to have derived from sukos, a fig, and môros, (pr. *mwros,*) a fool, but the derivation now generally accepted is sukos, a fig, and moros, a mulberry, as a plant combining certain characteristic features of both trees.

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vi. 30.) And again: "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matth. v. 39.) From the boughs of this sycamore tree, the Lord is seen passing by. He may indeed, as yet, not be seen face to Face, but by this wise folly the inward eye may see the Wisdom of God, as it were, passing by, even that Wisdom Which they that are wise in their own conceit cannot see. They are mixed up in the overbearing press of their own imaginations, and have not yet found the sycamore tree whereinto to climb up, if they would see the Lord.

## Fifth Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*256th for the Season.*)

"THOU hast not made my foes to rejoice over me." (Ps. xxix. 2.) Now-a-days, when Churches are filled with believers, do we imagine that this maketh the Jews to rejoice? Churches are built, consecrated, and filled; wherefore should they rejoice? Not only do they not rejoice, but they are put to confusion; and the words are fulfilled which are written: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me"—Thou hast not made them to rejoice over Me, for even if they turn and believe in Me, Thou wilt make them to rejoice, not over Me, but in Me. Lest we should make overlong our exposition of our song, let us take another point. How saith Christ: "Thou hast put off My sackcloth, and girded Me with gladness?" His sackcloth was the likeness of sinful flesh.

*Fifth Lesson.*

THINK not lightly thereof, because He calleth it His sackcloth; the price of thy redemption was wrapped up in it. "Thou hast put off My sackcloth." Let us turn aside to look more closely at this sackcloth—"Thou hast put off My sackcloth." The sackcloth was put off when He suffered. How saith He, therefore, unto God the Father, "Thou hast put off My sackcloth?" Wilt thou hear how it is that He saith unto the Father, "Thou hast put off My sackcloth?" It is because God "spared not His Own Son, but delivered Him up for us all." (Rom. viii. 32.) By means of the Jews, who knew not what they did, He did that whereby they that knew should be redeemed, and they that gainsaid should be put to confusion. They know not what good their evil deed hath done for us. The sackcloth was hung up, amid the rejoicings of the ungodly—the persecutor rent it with his spear, and the Redeemer caused our price to spring forth.

*Sixth Lesson.*

LET Christ the Redeemer sing, let Judas that sold Him groan, and the Jews that bought Him blush. Judas sold Him, and the Jews bought Him, and both buyer and seller in the wicked bargain are condemned, both alike have cast themselves away. Let our Head therefore speak concerning His slain Body, His hallowed Body—let Him speak, and let us listen. "'Thou,'" saith He "'hast put off My sackcloth, and girded Me with gladness'—Thou hast put off My mortality, and hast girded Me with immortality and incorruption—'to the end that My glory may sing praise unto Thee, and not be silent.'" What meaneth this, "and not be silent?" "No more shall the lance pierce Me, and I hang silent under the blow." For "Christ being raised from the dead, dieth no more; death hath no more dominion over Him." (Rom. vi. 9.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

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Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk. v. ch. 77 on Luke* xix.)

"The things which are impossible with men, are possible with God." (xviii. 27.) For behold the camel, when he hath laid aside his load, passeth through the eye of a needle, that is to say, the rich man and the publican, when he putteth off from him the burden of his riches, and despiseth to be wealthy by unjust means, entereth into the strait gate and narrow way which leadeth unto life. He that with earnest faith desired to see the Saviour, helped the defect of his natural stature by climbing up into a tree, and thereby he earned what he longed for, but dared not to ask, even the blessedness of having the Lord to abide as a guest at his house.

*Eighth Lesson.*

ZACCHÆUS, whose name, being interpreted, signifieth "Justified," is a type of such from among the Gentiles as believe. The more they be harassed by the cares of this world, the more they be weighed down by the sense of sin, the humbler is their prayer. "But," [saith the Apostle Paul unto such,] "ye are washed,—but, ye are sanctified,—but, ye are justified, in the Name of the Lord JESUS, and by the Spirit of our God." (1 Cor. vi. 11.) Such desired to see the Saviour as He entered into Jericho, but could not for the press, for, albeit wishful for that grace of faith which the Saviour brought into the world, the long-used habit of sin stood in the way of the desire.

*Ninth Lesson.*

THE press of evil habits which rebuked the blind man, that he should hold his peace, and not cry for light, the same press hindered the publican from seeing JESUS. But even as the blind man overcame them by crying so much the more, so must he that is little of stature needs get above the obstruction of the harmful crowd, by seeking an higher place, ascending from the earth, and betaking him up into the tree, that is, the Cross. And the Cross is a Sycamore, (a tree with leaves somewhat like to those of a mulberry, but higher, whence also it is called by the Latins "Celsa," that is, the High tree,) for the name "Sycamore" signifieth, being interpreted, the "Foolish Fig," and thus is the Cross, which feedeth as with figs them that believe, but is mocked at as foolishness by them that believe not.

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## Sixth Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*256th for the Season.*)

THEREFORE, while I joyfully gaze upon the new walls of this holy Church, which we this day hallow unto the name of God, I find that I owe high praise to our God, and to you, my holy brethren, a suitable discourse upon the building of the house of God. But my discourse will only be suitable if it contain for your spiritual up-building,[1] that which, God inwardly building, may avail toward your souls' health. That building which we behold with our bodily eyes, wrought in these walls, must be reflected spiritually in our minds, and that finish which we see in stone and wood, it must be the work of God's grace to finish within our own bodies.

*Fifth Lesson.*

IN the first place, therefore, let us give thanks unto our Lord God, from Whom cometh down every good gift and every perfect gift. (James i. 17.) Let us with all the cheerfulness of our hearts praise Him for having put it into the thoughts of His faithful ones to raise unto Him this house of prayer, stirred up their love and given them help, breathed the will into them when they as yet had it not, and then enabled them

[1] This sentence contains an untranslateable play upon the word "edification."

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to carry out their will. "For it is God Which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) And thus it is He Himself Who hath begun, and hath finished.

*Sixth Lesson.*

AND forasmuch as He never suffereth good works to lie unrewarded in His sight, He will give a reward meet for so great a work to those His faithful ones, unto whose labours He hath already given His helpful blessing. And yet have we more thanks to give unto our Lord God. For this Church, which He hath caused to be builded unto His Name, He hath made more honourable with the reliques of His holy Martyrs.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* v. *ch.* 77, *on Luke* xix.)

"And when JESUS came to the place, He looked up, and saw him." The Saviour, passing through Jericho, came to the place whither Zacchæus had already run before, and climbed up into a sycamore-tree. Thus did He send throughout the world the preachers of His Word, in whom Himself did indeed speak and go, and so came unto those who were already high up-lifted by believing in His sufferings, and fain to be blessed with the full revelation of His Godhead. "He looked up, and saw him"—for the eyes of His choice were toward one whom the grace of faith had raised above earthly desires, and who stood aloft above the unbelieving multitudes. "To look on" signifieth with God to choose or to love; whence it is said: "The eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Even we also hasten to look at things which we love, while we turn our eyes away from what is loathsome to us.

*Eighth Lesson.*

JESUS therefore looked on one that was fain to look on Him, chose one that chose Him, and loved one that loved Him. This progress, namely, to go on, by believing in the Lord's Incarnation, to an acknowledgment of His Godhead, is, as it were, to climb up into a sycamore-tree to catch a sight of JESUS' Face; this progress, I say, the excellent Teacher [Paul] pointeth at, when he saith: "I determined not to know anything among you, save JESUS Christ, and Him Crucified." (1 Cor. ii. 2.) And again in rebuking certain he saith: "Ye are become such as have need of milk, and not of strong meat," (Heb. v. 12)—herein signifying by milk the weakness of the dispensation in time, and by strong meat, the sublimity of the everlasting glory.

*Ninth Lesson.*

"AND [JESUS] said unto him: Zacchæus, make haste and come down, for to-day I must abide at thine house. And he made haste, and came down, and received Him joyfully." The Lord abode awhile in the house of the chief of the Pharisees—that is to say, He taught in the synagogue of the Jews; but since they spake against Him with envenomed tongues, because He washed not His hands before He sat down to eat, because He healed on the Sabbath Day, because He received publicans and sinners, because He rebuked their greed, and did other things worthy of God, He was wearied by their wickedness, and turned away and left them, saying: "Behold, your house is left unto you desolate." (Matth. xxiii. 38.) But to-day He must abide in the house of little Zacchæus—that is to say, He must rest, while the beams of the new light are bright, in the lowly hearts of the believing nations.

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## Seventh Day within the Octave.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*Hom. 33 on Matth.* ix.)

THE Church is the common house of all. Hereinto ye first do enter, and then we, keeping the form of the disciples; and therefore, so soon as we be come in, that we may follow the rule given to them, (Luke x. 5,) we greet you all with the salutation of "Peace." Let no one then be drowsy, let no one keep his mind occupied with worldly business, when the Priests are come in for the sermon. The punishment for doing so is no light one. I had a thousand times rather be left alone in one of your own houses, when I come to visit you, than that ye should not listen unto me when I am preaching here. This would vex me more than that, for this is more your house than that.

*Fifth Lesson.*

FOR this is the house wherein our greatest treasures and our hopes are laid up. What is there here that is not great and wonderful? The Table here is the most precious and glorious of tables. The lamp here is the most precious and glorious of lamps, as they know who have in faith been anointed with oil therefrom, and been healed of sickness.[1] The Ambry[2] here is far the best and the most needful, for therein is laid up, not raiment, but mercy—albeit they be few that take It. The bed here is the noblest of beds, for what can be better than that pillow whereon resteth the written Word of God?[3]

*Sixth Lesson.*

AND in good sooth, if we were all at one, we should have none other house than this. And that I utter not herein an hard saying, witness those three thousand and five thousand who had but one house and one table and one mind. "The multitude of them that believed," saith [the author of the Acts of the Apostles] "were of one heart and of one soul" (iv. 32.) But since we are far from such perfection as their's, and are parted in divers houses, let us strive to be like them, at least when we come together here. For albeit in other things we are poor and needy, do ye at the least welcome us kindly when we come in hither among you; and when I say, "Peace be unto you," do ye answer, not with your voices only but with your hearts, "And with thy spirit."

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Continuation of the last.*)

"And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner." It is clear that the Jews have always hated that the Gentiles should be saved. It is written: "And the next Sabbath-Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." (Acts xiii. 44.) And elsewhere it is told how that even the faithful brethren contended with the Prince of the Apostles, "saying, Thou wentest in to men uncircumcised, and didst eat with them." (xi. 3.)

*Eighth Lesson.*

"AND Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him four-fold." While others were blaming the sinner, Zacchæus himself stood, that is, continued in that truth of faith wherein he had begun, and showed himself to be

[1] The oil used for Extreme Unction is, in the Greek rite, taken from the lamp that burns before the picture of our Lord.

[2] Arca, no doubt the Tabernacle.

[3] In Greek Churches a copy of the Gospels is kept lying on the altar.

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not only a sinner converted, but even to have taken a place among the perfect. "If," saith the Lord, "thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matth. xix. 21.) If a man before his conversion have lived blamelessly, after his conversion he can give to the poor all that he hath—

*Ninth Lesson.*

BUT if he have had any unjust dealings, he is bound first of all, according to law, to make restitution, and not till afterwards must he give to the poor that which remaineth unto him. And thus will it become true of him also, when he keepeth nothing for himself, but hath dispersed and hath given to the poor, that "his righteousness endureth for ever." (Ps. cxi. 8.) And this is that wise folly, which the publican gathered from his sycamore-tree, like life-giving fruit, namely, to make restitution of that which he had robbed, to give away that which was his own, to hold cheap the things which are seen, to be fain even to die for the things which are not seen, to deny himself, and to will to follow in the steps of that Lord upon Whom thitherto he had not looked.

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## Octave-Day of the Dedication.

*Double.*

*All as on the Feast, except the following.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the First Epistle of Pope St. Felix IV.[1] (*On Consecration, dist.* i. *ch.* 2.)

WE read that Moses, by the command of the Lord, made and hallowed a tabernacle, with the table and altar, and other vessels and furniture thereof, for the worship of God; and we know that he hallowed the same, not only by prayers to God, but by anointing them, at the command of the Lord, with holy oil. How these things were done, and how none others but Priests anointed with holy ointment, and arrayed before the Lord in holy garments, and Levites, handled, carried, set up, and put in order these holy things, all this is to be found written in the Law of the Lord, among the ordinances which Moses wrote down at the command of the Lord.

*Fifth Lesson.*

IN the Books of Kings we read how David, the most godly of princes, made more splendid the worship of God, and was fain to build a temple unto the Lord, but was withheld, because of the quantity of blood which he had shed, and only gathered together treasures for that end; and how Solomon his son, at the command and with the help of God, did that which his father had desired to do, and hallowed the temple and the altar and the other things pertaining to the worship of God. "And at that time Solomon held a Feast, and all Israël with him, a great congregation, from the entering in of Hamath unto the River of Egypt, before the LORD our God seven days and seven days, even fourteen days, and on the eighth day he sent the people away." (3 Kings viii. 65, 66.)

*Sixth Lesson.* (*Ch.* 17.)

THE Feast of the Dedication of Churches and Priests is to be kept year by year, as the Lord Himself hath given us an ensample, that we should follow His steps, by coming with the rest of the people to keep the Feast of the Dedication of the Temple; as it is written: "It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the temple in Solomon's Porch." (John x. 22, 23.) That these Dedication-Feasts are to be kept for eight days, ye will find in the Third Book of Kings, after the account of the Dedication of the Temple.

*In the Third Nocturn are read the Lessons from some day omitted within the Octave.*

[1] A.D. 526—30.

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MAY 12.

## The Holy Martyrs Nereus, Achilles, Virgin Domitilla, and Pancras.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 792 or 829,) except the following.*

*Prayer throughout.*

O LORD, we beseech Thee, that the blessed and solemn remembrance of Thy Martyrs Nereus, Achilles, Domitilla, and Pancras, making our hearts to burn within us, may cause us to be more meet for Thy service. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

NEREUS and Achilles were brethren, eunuchs belonging to Flavia Domitilla, who were baptized by blessed Peter, along with her and her mother Plautilla. They had advised Domitilla to consecrate her virginity to God, and on this account Aurelian, to whom she was betrothed, accused them of being Christians. They nobly confessed the faith, and were banished to the island of Pontia. Then they were again put to the torture, and after being scourged, were taken to Terracina. At Terracina, Minutius Rufus tormented them with the rack and with fire, but as they constantly affirmed that having once been baptized by the blessed Apostle Peter, no torture could ever make them sacrifice to idols, they were beheaded. Auspicius, their own disciple and the tutor of Domitilla, took their bodies to Rome, where they were buried on the road to Ardua.

*Fifth Lesson.*

THE Virgin Flavia Domitilla was a Roman, the niece of the Emperors Titus and Domitian,[1] and was veiled by the blessed Pope Clement. Aurelian, son of the Consul Titus Aurelius, to whom she was betrothed, accused her of being a Christian, and the Emperor Domitian banished her into the island of Pontia, where she long suffered and testified in prison. At length she was taken to Terracina, where she again confessed Christ, and as she seemed ever to grow firmer, the judge, under the Emperor Trajan, caused her chambor to be set on fire, and there Domitilla, with her foster-sisters the maidens Theodora and Euphrosyne, finished the race of faith by grasping the crown of glory, on the seventh day of May. Their bodies were found whole, and were buried by the Deacon Cæsarius. This, the twelfth day of May, is that whereon the bodies of Nereus and Achilles, and that of Domitilla, were carried from the Deaconry of St. Adrian, and laid in the Church which is properly called by the name of these holy martyrs, but formerly by that of "St. Peter's Bandage."[2]

*Sixth Lesson.*

PANCRAS was the son of a noble family of Phrygia. He came to Rome in the reign of the Emperors Diocletian and Maximian, being then a boy of fourteen years of age. There he was baptized by the Bishop of Rome, and brought up in the Christian faith. On this account he was soon after taken, and having constantly refused to sacrifice to the gods, he offered his neck to the executioner with manly courage, and won a glorious crown of martyrdom. The Lady Octavilla took his body by night, embalmed it with precious ointments, and buried it on the Aurelian Way.

[1] The identity of this Flavia Domitilla has got confused. See Alban Butler and the Bollandists; also Gibbon.

[2] When St. Peter was walking here a bandage fell off his leg.



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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St. Gregory [the Great.] (*28th Sermon, viz. that preached on the Birth-day and in the Church of these Holy Martyrs.*)

Wherefore was it that when this nobleman besought the Lord to come down ere his child died, the Lord (albeit He healed him) would not come, and yet, when the Centurion prayed Him to heal his servant, albeit not asked to come down,[1] He went with them? He deemed not that the nobleman's son was worthy of His bodily presence, but He refused not to go to help the Centurion's servant. What is this but a rebuke to earthly pride, which maketh us to respect in men their honours and riches rather than that Divine image wherein they are created? It was not so with our Redeemer, Who would not go to the son of the nobleman, but was ready to come down for the Centurion's servant, to show that to Him the things which are great among men are but of little moment, and the things which are little esteemed among men are not beneath His notice.

*Eighth Lesson.*

OUR pride then standeth rebuked, that pride which maketh us forget for the sake of one man that another man is a man at all. This pride, as we have said, looketh only at the surroundings of men, not at their nature, and seeth not that God is to be honoured in a man because he is a man. Lo! how the Son of God will not go unto the nobleman's son, but is ready to go and heal the servant. Of myself I know that if any one's servant were to ask me to go to him, I have a sort of pride which would say to me silently inside my heart: Go not; thou wilt lower thyself; the Papal dignity will be lightly esteemed; thy exalted station will be degraded. Behold how He Which came down from heaven, doth not deem it below Him to go to help a servant, and yet I who am of the earth earthy, shrink from being trodden on.

*Ninth Lesson.*

THINK not therefore within yourselves what ye have, but what ye are. Behold, the world which I love, is a world which passeth away. Those holy servants of God, by whose grave I am standing, ennobled themselves mentally above the world at its fairest. To them was offered length of days, robust health, plenty in possessions, fruitfulness in offspring, comfort under perpetual peace: and yet while the spring-tide of life was unfolding before them, their hearts had already condemned it to an arid winter. Behold, winter in their hearts, spring in mine! Death, and pain, and barrenness occur all around me, I am attacked on all sides, and I feel very bitter, and yet the sting of fleshly lust so blindeth me, that I love the bitter feelings, I hunt after those that flee from me, and cling to those that wish to leave me.

MAY 14.

## St. Boniface, Martyr.

*Simple.*

*All from the Common Office for a Simple Feast of one Martyr*, (*p.* 803 *or* 828) *except the following.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that we who do make solemn remembrance of Thine holy Martyr Boniface, may be holpen in Thy presence by his prayers. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Luke vii. 3, but it is there written "beseeching Him that He would come and heal his servant." The "Lord, I am not worthy" (v. 5) seems to have been an afterthought.

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MATTINS.

*Second Lesson.*

BONIFACE was a Roman citizen who had lived in sin with the noble lady Aglaé. The memory of this transgression overwhelmed him with exceeding sorrow, so that for penance he gave himself up to look for and bury the bodies of the martyrs. While he was at Tarsus, and apart from his fellow-travellers, he saw a great many persons being divers ways tormented, because they confessed to believing in Christ. He kissed their chains, and vehemently exhorted them bravely to bear their sufferings, seeing that the same their affliction which was but for a moment, was working for them an exceeding, even an eternal weight of glory. For this cause Boniface also was taken, and his flesh torn off him with iron claws. Sharp reeds also were driven between his finger-nails and the quick, and molten lead poured into his mouth. In his agony he was only heard to say: "I thank Thee, O Lord JESUS Christ, Son of God."

*Third Lesson.*

AFTERWARD he was dipped head foremost into a vessel of boiling pitch, and as he was drawn out unharmed, the judge in fury commanded him to be beheaded.[1] At the time it was done there was a great earthquake, whereby many unbelievers were turned to believe in the Lord Christ. The fellow-travellers of Boniface sought him the next day, and when they knew that he had undergone Martyrdom, they bought his body for fifty shillings,[2] and after that they had embalmed it with spices, and wrapped it in linen, they carried it to Rome. The Lady Aglaé, who had herself with great contrition given up her life to godly works, was told by an angel what had come to pass. She therefore went forth to meet the holy body, and built a Church in the name of Boniface, wherein his said body was buried upon the fifth day of June next after that fourteenth of May whereon in the city of Tarsus in Cilicia, under the Emperors Diocletian and Maximian, he had passed away to heaven.

[1] About A.D. 307.

MAY 16.

## St. Ubald, Bishop [of Gubbio,] Confessor.

*Semi-double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) exce the following.*

FIRST VESPERS.

*Prayer.*

GRACIOUSLY help us, we beseech Thee, O Lord, and at the petition of Thy blessed Confessor and Bishop Ubald, stretch forth the right hand of Thy mercy to shield us against all the fiery darts of the wicked one. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*The same Prayer throughout the Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Ubald was born of a noble family at Gubbio in Umbria, and well established in godliness and learning from his earliest years. When he was a young man, it was often proposed to him to marry, but he never abandoned his determination to preserve his virginity. After that he was ordained Priest he divided his inheritance among the poor and Churches, and embraced the Institute of Canons Regular of St. Austin. This Institute he brought to Gubbio, and for some time led therein a most holy life. When the fame of his

[2] Quingentis solidis. About £30.

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saintliness had got noised abroad, Pope Honorius II. set him, contrary to his own wishes, over the Church of Gubbio, and he was honoured with consecration as Bishop by the hands of the said Pope himself, [in the year of our Lord 1129.]

*Fifth Lesson.*

WHEN Ubald came to live as Bishop in Gubbio, he changed his way of life in no wise from that which he had led before, but his virtues began to be more eminent because his word and ensample were now more able to benefit his neighbours, to whom the shepherd of their souls was a pattern, not by outward showing only, but from his heart. He ate little, dressed simply, and slept upon a hard and very poor bed. He "always bore in the body the dying of the Lord JESUS," (2 Cor. iv. 10,) while he daily fed his soul in uncessing and earnest prayer. Hence he acquired such wonderful meekness, that when he was most grievously wronged and insulted he not only took it patiently, but, by a strange impulse of love for them, embraced his persecutors with every proof of affection.

*Sixth Lesson.*

FOR the space of two years before Ubald passed away from this present life, he was tried as gold in the furnace, by grievous bodily weakness, and, day after day, amid the sharpest sufferings, he never ceased patiently to give God thanks. He rested in peace on the sacred day of Pentecost, [in the year 1160,] having for many years governed with great praise the Church which had been entrusted to him, and glorious for good works and miracles. Pope Celestine III. numbered him with the Saints. His strength is most chiefly shown in the casting out of evil spirits. His body hath remained without corruption for all these ages, and is reverenced greatly in his native town by Christ's faithful people. To them he hath more than once shown himself good at need.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory,* (*p.* 846.)

*Vespers are of the following.*

MAY 17.

## St. Paschal Baylon, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

*Prayer throughout.*

O GOD, Who didst glorify Thy blessed Confessor Paschal through a wonderful love for the sacred mysteries of Thy Body and Blood, grant even unto us also, like him, to taste the inward fatness of Thy Supper, O JESUS, our Lord and God: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Ubald. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

PASCHAL Baylon was the son of poor and godly parents, in the town of Torre Hermosa, and Diocese of Saguntа in Aragon, [in the year of our Lord 1540.] From his childhood he gave indications of a holy life. He was naturally of a good disposition, and very wishful to learn about heavenly things. His boyhood and youth he passed in the occupation of a shepherd. This way of life pleased him well, because he thought it one useful and fitted to nourish lowliness and keep innocency. He ate little, and was instant in prayer. He had great weight and favour with his fellows and neighbours, whose quarrels he healed, corrected their mistakes, enlightened their ignorance, and roused them from idleness. They all greatly honoured and loved him, as though he were their father and teacher, and even then many

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called him "Beato," that is, "the Blessed."

*Fifth Lesson.*

IN a world which was to him "a dry land, where no water is" (Ps. lxii. 2,) Paschal grew up a lily of the valleys, "planted in the House of the Lord" (Ps. xci. 14,) whose strange sweetness spread all around. When he took upon him an harder life, by entering the Institute of bare-footed Grey Friars, of the strict observance, "he rejoiced as a strong man to run a race" (Ps. xviii. 6,) and gave himself up altogether to serve the Lord, thinking by day and by night only how he might attain more and more to have that mind in him which was also in Christ JESUS (Phil. ii. 5.) And so it came to pass in a little while, that his very elders set him before them for their model, as a pattern of a man seeking to be perfect in the path of the Seraphic Order. Paschal himself held the lowly place of a lay brother, and deemed himself "the off-scouring of all things" (1 Cor. iv. 13.) He took most cheerfully, and discharged with the greatest humility and patience, the hardest and meanest work of the house, as though such were his peculiar right. His flesh would sometimes rebel against his spirit, but he broke it under the yoke of mortification, and brought it into subjection. Day by day the spirit of self-denial waxed stronger in him, and "forgetting those things which were behind, he reached forth unto those things which were before" (Phil. iii. 13.)

*Sixth Lesson.*

TO the Virgin Mother of God he had vowed himself when he was but a little lad, and he paid her every day the services of a son, and trusted her as a mother. It is hard to tell how intense was the love which bound him to the Most Holy Sacrament of the Eucharist, a love which seemed literally stronger than death, for when his dead body was lying on the bier, its eyes opened and shut twice when the Sacred Host was lifted up, to the amazement of all that were there. When he was among heretics, he suffered much and grievously at their hands for plainly and openly telling the truth touching this Sacrament: they often sought after him to murder him, but by the singular Providence of God he was delivered from those wicked men. When he was at prayer he often became utterly insensible, and his soul fainted away with the love of God. During these trances it was believed that he received directly from heaven that knowledge which he had, and which enabled him, although a man altogether rough and unlettered, to answer the hardest questions upon the mysteries of the faith, and even to write some books. At last, full of good works, he joyfully passed away to be ever with the Lord, at the hour foretold by himself, on the Feast of Pentecost, the 17th day of May, in the year of salvation 1592, on which day also he had been born, fifty-two years before. Illustrious for the graces above mentioned, and for the miracles which he worked both during his life, and after his death, he was named Blessed by Pope Paul V., and Alexander VIII. enrolled him among the Saints.

THIRD NOCTURN.

*Lessons from* Luke vii. 36, *with the Homily of St. Gregory,* (*p.* 859.)
*Vespers are of the following, from the Chapter, inclusive.*

MAY 18.

## St. Venantius, Martyr.

*Double.*

*All from the Common Office for one Martyr,* (*p.* 792 *or* 817,) *except the following.*

*Prayer throughout.*

O GOD, in Whose sight this day is holy, because Thy blessed Martyr Venantius did become more than conqueror thereon, graciously hear the prayers of Thy people, and grant that all who reverence his right worthy loyalty to Thee, may be like him in godly endurance. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

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FIRST VESPERS.

*If the following Hymn be not said, the first four verses are prefixed to the Hymn at Mattins.*

*Hymn.*[1]

VENANTIUS, Martyr of the Lord,
And glory of his native home,
Sings triumph, in his glad reward,
O'er judge and headsmen overcome.

A boy, yet tried in dungeon fast
By cruel stripes and fetters rude,
And lengthened hunger, he is cast
To raging lions as their food.

Yet the fierce lions injure not
The guiltless victim whom they meet,
Their hunger and their rage forgot,
They crouch to lick the martyr's feet.

Men hang him downwards from a height,
And make him breathe smoke's stifling fumes,
While that a kindled cresset's light
His scorching sides and breast consumes.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.

*A Commemoration is made of St. Paschal Baylon. Prayer from his Office.*

MATTINS.

*Hymn.*[1]

CHRIST'S noble soldier scouts as fraud
Those idols by the heathen sought,
And, wounded with the love of God,
Of life imperilled recketh not.

They bind him with harsh thongs in hate,
And headlong from a cliff they send,
Till thorns his visage lacerate,
And stones his mangled body rend.

While the Saint's limbs they rack and toss,
The torturers grow faint with thirst,
Venantius signs the Holy Cross,
And from the rock forth waters burst.

And as that warrior most brave
Drink to his foes gave from the stone,
So pour, O Lord, Thy grace's wave
In dews refreshing on Thine own.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

VENANTIUS was a lad of Camerino [in the neighbourhood of Ancona,] who at fifteen years of age was accused of Christianity before Antiochus, Præfect of Camerino under the Emperor Decius. Venantius therefore appeared before Antiochus at the gate of the city, and when the Præfect had striven with him for a long while, by promises and threats, he commanded him to be scourged and thrown into irons, but an Angel loosed his bonds. He was afterwards scarified with lamps, and hung head downwards in smoke. Anastasius the trumpeter was amazed at his hardiness under suffering, and when it appeared to him that the Martyr was a second time loosed by an Angel, and was walking in white raiment on the smoke, he believed on Christ, and was baptized, with all his house, by the blessed Priest Porphyry, and a little while after they both together earned the palm of martyrdom.

*Fifth Lesson.*

NOW Venantius stood before the Præfect, and when he had again vainly tempted him to give up his faith in Christ, he cast him into prison, and sent unto him Attalus the crier. Attalus told him how that he also had been a Christian, but had denied that name, seeing it was a foolish faith which made Christians to throw away things present for a groundless hope of things to come. But Christ's brave champion, well knowing the wiles of our subtle enemy, drave the devil's servant from his presence. When he appeared again before the Præfect, his teeth and jaws were broken, and so mangled he was cast out upon a dunghill. But thence also an Angel delivered him, and he stood again be-

[1] Translation by the Rev. Dr. Littledale.

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fore the judge. And there while Venantius was yet speaking, the judge fell from off the judgment-seat, and when he had cried with a loud voice, "Venantius his God is true, take away our gods," he died.

*Sixth Lesson.*

WHEN they told the President of it, he commanded Venantius to be straightway thrown to the lions. But the beasts were not wild to him, and lay down at his feet. And meanwhile he taught the Christian faith to the people. So they took him away from thence and cast him once more into prison. The next day Porphyry came to the President, and told him how that he had seen in a vision of the night Venantius sprinkling certain ones with water, and they that were sprinkled shone with a marvellous light, and the President himself hidden in deep darkness. Then the President was moved to great anger, and commanded forthwith to behead Porphyry. As for Venantius, he bade them drag him about in rough places, full of briars and thistles, until the evening. When it was over, he was left half dead, but in the morning he stood for the last time before the President, who commanded to cast him down from a steep rock. It pleased God that this should not kill him, and he was haled again through rough places for about a mile. There the soldiers were athirst, and Venantius, by the sign of the Cross, made waters to flow from a stone in a gully hard by. This is that stone whereon also he left the imprint of his knees, and which can be seen till this day in his Church. By this wonder many were moved to believe in Christ; and the President commanded them all, and Venantius with them, to be beheaded in the same place where they were.[1] When it was done there were great lightnings and earthquakes, so that the President fled, but he could not fly from the judgment of God, and but a few days thereafter he died a most shameful death. Meanwhile the Christians took the bodies of Venantius and the others, and buried them in an honourable place, wherein they lie to this day, under the Church at Camerino which is dedicated to Venantius.

THIRD NOCTURN.

*Lessons from* John xv. 1, *with the Homily of St. Austin,* (*p.* 797) *or else from* Luke xiv. 26, *with that of St. Gregory,* (*p.* 821,) *according as this day is kept within or without Paschal-tide.*

LAUDS.

*Hymn.*[2]

WHILST, banishing the gloom of night,
The morning star tells day is near,
Venantius bids us think aright
Of blessèd joys in glory clear.

For he dispelled the mists of sin,
And all the Stygian dark abhorred,
And taught his countrymen to win
That light of truth which is the Lord.

He with the laver's hallowed wave
His native land hath purified,
And those the font as soldiers gave,
Rose to the stars as martyrs tried.

Now, where the Angels' bliss he shares,
That we may from all sin be freed,
Let him unite with us in prayers,
As we for grace enlightening plead.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

*Vespers are of the following, from the Chapter inclusive.*

MAY 19.

## St. Peter Celestine, Pope, and Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor,* (*p.* 842,) *except the following.*

*Prayer throughout.*

O GOD, Who didst exalt Thy blessed servant Peter Celestine even to the

[1] A.D. 250.

[2] Translation by the Rev. Dr. Littledale.

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honour of the chief Bishoprick, and didst teach him to love better to be lowly, grant unto us, we beseech Thee, after his ensample, so lightly to esteem all things earthly, that in the end we, even as he hath done, may happily attain unto those good things which Thou hast promised unto the humble and meek. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Venantius,* (*Prayer as in his Office,*) *and also of St. Pudentiana, Virgin but not Martyr, from the Common Office for the First Vespers of Virgins,* (*p.* 878.) *Prayer,* "Graciously hear us, O God of our salvation, &c.," (*p.* 880.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Peter, who is called Peter Celestine, because when he became Pope he did so under the title of Celestine V., was the son of respectable Catholic parents, and was born at Isernia in Apulia [about the year of grace 1221.] He was hardly entered on boyhood, when he withdrew into a desert, in order to keep his soul safe from the snares of the world. In solitude he fed his mind with heavenly meditation, and brought his body into subjection, even by wearing an iron chain next to his bare flesh. He founded, under the Rule of St. Benedict, that congregation which was afterwards known as the Celestine. His light, as of a candle set upon a candlestick, could not be kept hidden, and after the Church of Rome had for a long while been widowed of a shepherd, he was chosen without his knowledge and in his absence, to fill the chair of Peter. The news of his election filled himself with as great amazement, as it did all others with sudden joy. When however, he was seated in the exalted place of the Papal dignity, he found that the many cares by which he was beset made it well-nigh impossible for him to give himself to his accustomed meditations; [after four months,] of his own free will he resigned the burden and the honour together [on the 13th day of December, 1294]; and, while he sought to return to his old way of life, [on the 19th day of May, 1296,] he fell asleep in the Lord.[1] How precious his death was in His sight was gloriously manifested by a Cross which appeared shining in the air before the door of the cell. He was illustrious for miracles both during his life and after his death, and when these had been duly investigated, Clement V., in the eleventh year after his departure hence, enrolled his name among those of the Saints.

*Fifth and Sixth Lessons from St. Gregory the Great,* "The simplicity of the righteous," *and* "The wisdom of the righteous," (*p.* 865.)

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of the Venerable Bede,* (*p.* 814.) *The last is omitted, or read as one with the second, in order to make room for the following.*

*Ninth Lesson.* (*For the Holy Maiden Pudentiana.*)

THE maiden Pudentiana was the orphan daughter of Pudens the Roman Senator. She was a Christian of eminent godliness. She with her sister Praxedes distributed to the poor the money which they obtained by the sale of their inheritance. She gave herself continually to fasting and prayer.

[1] The reader must not suppose from the above narrative that St. Peter Celestine was allowed to end his days in peaceful retirement. The cruel persecution to which he was subjected, and under which he sank is related, briefly, and in the way least unfavourable to Boniface VIII., in Alban Butler, vol. v., May 19. But see also Rohrbacher, Histoire de l'Eglise. Vol. 19.

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By her care the whole of the household, being ninety-six persons, were baptised by Pope Pius I. Whereas the Emperor Antonine had forbidden the Christians to offer sacrifice in public, Pope Pius used to meet with them in Pudentiana's house, to celebrate the holy rites. She was a gracious hostess to them, and ministered to them in such things as are needful for the body. She thus busied herself in works of Christian godliness until she passed from this present life to a better. She was buried in her father's sepulchre in the cemetery of Priscilla on the Salarian Way upon the 19th day of May.[1]

*At Lauds a Commemoration is made of St. Pudentiana.*

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin.* He was the chief Bishop, &c.

*A Commemoration is made of the following. Prayer from Lauds.*

MAY 20.

## St. Bernardine of Sienna, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor not a Bishop, (p. 856,) except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Bernardine was born of the noble family of the Albizeschi, in the Republic of Sienna, [on the 8th of September, in the year 1380.] His saintliness began to manifest itself from his earliest years. He was well brought up by a godly father and mother, and even when he was being taught the first rudiments of worldly learning, he used to give up his play-time to occupy himself with devout works, being much drawn to fasting, prayer, and the devotion to the most Blessed Virgin. He abounded likewise in tenderness for the poor. As time went on, that he might the more entirely do these things, it was his will to enrol himself among those who work in the Hospital of Blessed Mary, called "of the Ladder," at Sienna. There, during the raging of an horrible distemper, he laboured with marvellous charity and great bodily suffering, in serving the sick. In bodily presence he was a very goodly person, but, with all his other virtues, he kept ever so holy a guard over his purity, that it soon came to pass that no one, however shameless, dared to say an unseemly word in his presence.

*Fifth Lesson.*

HE suffered a severe sickness, and, when, after bearing it with the utmost patience, he recovered his health, he began to think of embracing some institute of the religious life. To make his way sure, he built a little hut in the outskirts of the city, where he hid himself and led a life of hardships of all kinds, continuing instant in prayer to God that He would be pleased to make clear to him what path he should follow. And so it came to pass by God's will that he chose the order of Blessed Francis. In that order he shone a bright instance of lowliness, long-suffering, and every other grace of a religious man. When the superior of his convent saw this, and had already considered what his teaching and knowledge of sacred learning were, he laid on Bernardine the duty of preaching. This the Saint humbly accepted, and finding that his usefulness was much impaired by his having a shrill, harsh voice, he betook him to implore the help of God, Who was pleased, not without a miracle, to free him from this drawback.

*Sixth Lesson.*

THOSE were times fruitful in vices and crimes; and the bloody civil wars which raged in Italy confounded all things Divine and human. Ber-

[1] About A.D. 160.

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nardine went through the cities and towns, and, in the Name of JESUS, that Name which he ever bore upon his lips and in his heart, he prevailed in great measure by his word and example, in setting up falling godliness and morality. Illustrious cities demanded him from the Pope as their Bishop, but this was an honour which his unconquerable humility caused him always steadily to refuse. At last the man of God, after untold labours, the working of many and great miracles, and the writing of godly and learned books, in the 67th year of his age, at Aquila in the Abruzzi, rested in a blessed death, [upon the 20th day of May, 1444.] As the fame of new signs and wonders increased day by day, Pope Nicolas V. in the sixth year after his death, added his name to the roll of the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of St. Jerome*, (*p.* 809.)

*Prayer throughout the Office.*

O GOD, Which didst give unto Thy blessed Confessor Bernardine the grace to love Thy Holy Name exceeding well, be entreated, we beseech Thee, for his sake and by his prayers, and mercifully pour into our hearts also the Spirit of Thy love. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MAY 25.

## St. Gregory VII., Pope and Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor*, (*p.* 842,) *except the following.*

*Prayer throughout.*

O GOD, the might of all them which put their trust in Thee, Who to keep Thy Church free, didst make Thy blessed Confessor and Bishop Gregory strong to wrestle and to suffer, grant unto us, following his example, and holpen by his prayers, that with us as with him, if they fight against us, they shall not prevail against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*A Commemoration is made of the First Vespers of St. Urban, Bishop*[1] *and Martyr. Antiphon, and Verse and Answer from the Common Office for one Martyr.*

*Prayer.*

O ALMIGHTY God, of Whose blessed Martyr and Bishop Urban we do make solemn memorial, grant, we beseech Thee, that we may be holpen of his prayers in Thy Presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

HILDEBRAND, who reigned as Pope under the name of Gregory VII., was born at Saona in Tuscany. By his teaching, by his holiness, and by his graces of all kinds, he was a noble light of the Church, whose brightness hath shone throughout all lands. There is a story to the effect that when he was a little child without any schooling, he was playing at the feet of a carpenter who was planing wood, and that God guided his hand to arrange the shavings which fell into the form of letters, making the inspired words of David, "He shall have dominion from sea to sea," (Ps. lxxi. 8,) a fore-shadowing, as it were, of that wide lordship over the

[1] "Pape," but Dom Guéranger has shown in his "Vie de Ste. Cécile" that the Bishop here meant cannot have been the Pope Urban.

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earth, which was afterwards his. He was taken to Rome, and brought up under the shelter of St. Peter. As a young man he bitterly sorrowed over the oppression of the freedom of the Church by the laity, and over the corruption of the clergy themselves. He took the habit of a monk in the Abbey of Clugny, which was then in all the glory of the severest observance of the Rule of St. Benedict. There he served God's majesty with such warmth of earnestness that the saintly fathers of the convent chose him to be their Prior. But the Providence of God had greater things in store for him, whereby to make him a source of health to many, and he was brought away from Clugny. He was first elected Abbat of the monastery of St. Paul-without-the-walls at Rome, and afterwards created a Cardinal of the Roman Church. Under the Popes Leo IX., Victor II., Stephen IX., Nicolas II., and Alexander II., he discharged great offices of trust, and the duties of a Legate, and Blessed Peter Damian, speaking of him at this time, calleth him a man of most holy and honest thoughts. When Pope Victor II. sent him as his Legate into France, he, by a miracle, forced the Bishop of Lyons, who was befouled by the pollution of simony, to acknowledge his sin; in the Council of Tours he wrung from Berenger[1] a second abjuration of his heresy; and he prevailed against the schism of Cadolaus,[2] and strangled it.

*Fifth Lesson.*

AFTER the death of Alexander II., Hildebrand, against his own will and to his own grief, was, on the 22nd day of April, in the year of Christ 1073, chosen Pope by one common consent of all. Reigning as Gregory VII., "he was as the sun shining upon the Temple of the Most High." (Ecclus. l. 7.) Mighty both in word and deed, he toiled for the restoration of Ecclesiastical discipline, for the spread of the Faith, for the defence of the freedom of the Church, for the suppression of error and corruption, so that since the time of the Apostles there is said never to have been a Pope who bore more labour and trouble for the sake of God's Church, or contended more manfully for her liberties. He purged divers provinces of the pollution of simony. Like a brave soldier he withstood without dread the unrighteous contendings of the Emperor Henry IV., against whom he shrank not from setting himself as a wall of defence for the house of Israël. And when the said Henry fell into the depths of sin he cut him off from the communion of the faithful, and from his kingdom, and loosed the nations that were subject to him from their sworn allegiance.

*Sixth Lesson.*

WHILE he was celebrating solemn Mass, godly men saw a dove descend from heaven, perch upon his right shoulder, and spread out its wings so as to veil his head, a testimony that it was not by reasonings of man's wisdom, but by the teachings of the Holy Ghost, that he was guided in his rule over the Church. When the armies of the infamous Henry encompassed Rome, and hedged her in on every side, a great fire which the enemy had raised became extinct, when Gregory made the sign of the Cross towards it. The Norman Duke, Robert Guiscard, at length delivered Gregory from the hand of Henry, and he departed from Rome, first to the Abbey of Monte Cassino, and thence onward to Salerno, to dedicate the Church of St. Matthew the Apostle at that place. While he was preaching to the people there, on a certain day he was smitten with grievous pains, and fell into a sickness whereof he foresaw that he should never be healed. As he lay on his death-bed, Gregory's last words were: "I have loved righteousness and hated iniquity, and therefore I am dying in exile." He was a man really holy, a visitor of sin, and a most leal soldier of the Church. It is past reckoning how many sufferings he manfully bore, and how much he wisely ordained in many Councils, which he gathered together in Rome. He had been Pope twelve years, when, [on the 25th day of May,] in the year of salva-

[1] Archdeacon of Angers; the first heretic who denied the Real Presence.
[2] Bishop of Parma; he got himself set up as an Anti-pope, by the title of "Honorius II."

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tion 1085, he went hence to be ever with the Lord. Both during his life and after his death he was marked by signs and wonders not a few. His holy body was honourably buried in the Cathedral Church of Salerno.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary,* (*p.* 852.) *The last part is omitted or read as one with the second, in order to make room for the following.*

*Ninth Lesson.* (*For St. Urban, Bishop and Martyr.*)

THIS Urban was a Roman, who, in the reign of the Emperor Alexander Severus, by his teaching and holy life, brought many to believe in Christ. Among others was Valerian, the husband of the blessed Cecily, and Tibertius the brother of Valerian, both of whom afterwards bravely underwent martyrdom. It was Urban[1] who wrote the following words concerning the property of the Church. "Those things which His faithful ones make offering of unto the Lord, must never be turned to any other use than those of the Church, or of our Christian brethren, or of the poor. They are the free-will offerings of faithful believers, the trespass offerings of sinners, and the inheritance of the poor." He sat in the chair of Peter six years, seven months, and four days, and being crowned with martyrdom, was buried in the cemetery of Prætextatus, on the 25th day of May. He held five ordinations in December, wherein he ordained nine Priests, five Deacons, and eight Bishops for divers places.

*At Lauds a Commemoration is made of St. Urban. Prayer as yesterday evening.*

*Vespers are of the following, from the Chapter inclusive.*

MAY 26.

## St. Philip Neri, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 856,) *except the following.*

*Prayer throughout.*

O GOD, Who hast exalted Thy blessed Confessor Philip and made him glorious with the glory wherewith Thou gloriflest Thine holy ones, mercifully grant that his solemn memorial may not only gladden us, but also, by Thy grace, stir us up to follow after his good ensample. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*These, as far as St. Philip is concerned, begin with the Chapter.*

*A Commemoration is made of St. Gregory VII. Antiphon,* "He was the chief Bishop, &c." *Prayer from his Office.*

*Also of* (*First Vespers of*) *St. Eleutherius, Pope and Martyr. Prayer,* "Mercifully consider our weakness, &c."

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

PHILIP Neri[2] was born of godly and respectable parents at Florence, [on the 23rd day of July, in the year of grace 1515.] From his earliest childhood he gave signs of the holiness of life which he afterwards attained. As a young man he gave up the rich inheritance which would have come to him from his uncle, and went to Rome, where, in the study of philosophy and theology, he gave himself altogether to Christ. His self-control was such that he sometimes fasted from all food for three days at a time. He was instant in watching and prayer, and during the frequent pilgrimages which he made to the seven churches of Rome, it was his custom to remain all night in prayer to God in the Catacomb of Kallistus. [On the 23rd of May, 1551,] he became a Priest in obedience to the advice of his Con-

[1] That is, Pope Urban. The two have got confused together. Urban I. sat A.D. 223—230.
[2] This is the same as the common British name "Black."

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fessor, and afterwards made the salvation of souls the one object of his existence; he heard confessions with unwearied tenderness until his dying day, and became the spiritual father in Christ of many sons, whom it was his beloved work to feed day by day upon the Word of God, upon the often receiving of the Sacraments, upon instant prayer, and upon other godly works: to the which end he founded the Congregation of the Oratory.

*Fifth Lesson.*

HE was full of the love of God, and his heart was so hot therewith, that it became straitened in its place, and the Lord was pleased to ease him by [the gristle which joined] the fourth and fifth ribs [on his left side] breaking, and so allowing more play to the internal organs. Sometimes, when he was saying Mass, or more intent than usual in prayer, he was seen to be raised off the ground, and become, in a strange manner, all shining. He was ever ready to succour the poor and needy with kindly services, in which works God was pleased to make him meet once to give alms to an Angel, and, again, when once by night he was carrying bread to the hungry, and was fallen into a pit, an Angel drew him out unhurt. He longed to be lowly, and always shrank from honours, and from dignities in the Church, whereof several of the highest were divers times offered to him, but he always firmly refused them.

*Sixth Lesson.*

HE was illustrious for the gift of prophecy, and had a marked and very wonderful power of reading the thoughts of men's souls. He ever kept his own virginity undefiled, and could distinguish those that were pure-minded by a sort of sweet savour, and the unclean, on the contrary, by a kind of stench. He sometimes appeared in double to persons at a distance, and brought them help when they were in peril. He healed many that were sick and dying. He also raised one dead man to life. He was honoured by seeing several times heavenly spirits, and likewise the Virgin Mother of God herself. He saw the souls of divers persons, radiant with glory, ascend to heaven. In the year of salvation 1595 the Feast of the Body of Christ fell upon the 25th day of May. Philip, on that day, said Mass with extraordinary gladness of spirit, and performed the other religious works of the day, and after the hour of midnight, at the time he had himself foretold, he fell asleep in the Lord, in the eighty-second year of his life. Gregory XV., finding that God had glorified him by many miracles, enrolled his name among those of the saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.) *The last part is omitted, or read as one with the second, in order to make room for the following.*

*Ninth Lesson.* (*For St. Eleutherius, Pope and Martyr.*)

ELEUTHERIUS, who ruled the Church in the time of the Emperor Commodus, was born at Nicopolis in Greece, and had been Deacon to Pope Anicetus. At the beginning of his reign letters of request were brought him from Lleurwg,[1] a British king, praying him to receive him and his people as Christians. Wherefore Eleutherius sent to Britain those learned and godly men Dyfan and Ffagan, who received the king and the others into the faith. During the time of Eleutherius, Irenæus, the disciple of Polycarp, came to Rome, and was hospitably received by the Bishop. His was a time when the Church of God enjoyed the utmost peace and quietness, and the faith was spread abroad throughout the whole world, and most chiefly in Rome. Eleutherius lived as Pope fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve Priests, eight Deacons, and fifteen Bishops for divers Sees. He [died in the year of our Lord 192, and] was buried

[1] The name is Latinized Lucius. He was prince or king of Morganwg, a dominion exactly co-extensive with the diocese of Llandaff. Dyfan and Ffagan are called in Latin Damianus and Fugatius.

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upon the Vatican Mount, hard by the body of St. Peter.

*At Lauds a Commemoration is made of St. Eleutherius.*

*In Second Vespers a Commemoration is made of the following. Prayer from her Office. Also of St. John, Pope and Martyr. Prayer,* "O God, Who year by year, &c."

MAY 27.

## St. Mary Magdalen de' Pazzi, Virgin.

*Semi-double.*

*All from the Common Office for a Virgin not a Martyr,* (*p.* 873,) *except the following.*

*Prayer throughout.*

O GOD, Who lovest virginity, and Who didst make Thy blessed Virgin Mary Magdalen a-fire with the love of Thyself, and rich with Thy heavenly gifts, grant unto us, who honour her memory by a yearly Feast, the grace to copy the ensample of her purity and of her tenderness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Mary Magdalen[1] was born of the noble Florentine family of the Pazzi, [on the 2nd day of April, in the year of Christ 1566.] She was hardly out of her cradle when she set her feet in the path of perfection. At ten years of age she made a vow of perpetual virginity, and [at fifteen] took the habit of the order of Mount Carmel, in the convent of Saint Mary of the Angels. In that sisterhood she was in all ways a pattern to all. She was pure to that degree, that she did not even know of the existence of anything which can hurt modesty. For the space of five years, by the command of God, she lived upon nothing but bread and water, the Lord's Day only excepted, in which she used the food which is taken in Lent. She chastised her body with hair-cloth, scourging, cold, hunger, watching, nakedness, and all manner of hardships.

*Fifth Lesson.*

THE love of God was so hot within her, that she was sometimes fain to bathe her breast with cold water to allay the agitation. She was oftentimes rapt in the spirit, and that most marvellously, for whole days at a time, during which trances she saw things hidden and heavenly, and was enlightened of God with great gifts. But after all these things she had a stern tussling with the prince of the darkness of this world, while God allowed her spirit to remain dry, deserted, abandoned by all, and tormented with divers temptations. And all that while she remained an ensample of unconquered patience and the deepest lowly-mindedness.

*Sixth Lesson.*

SHE was very remarkable for her tender love toward her neighbours. Sometimes she went whole nights without sleep, while she was working for the service of the sisters, or waiting upon the sick. She sometimes healed sores even by licking them. That there should be unbelievers and sinners perishing caused her bitter weeping, and she offered herself to God to suffer for their conversion whatsoever He chose. For many years, therefore, before her death, her mighty charity towards others, made her freely to give up that heavenly joy of spirit, wherewith she had once so overflowed. She had often in her mouth the words: "To suffer, not to die." At length, in the forty-second year of her age, on the 25th day of May, in the year 1607, after a long and grievous sickness, the Bridegroom came, and she entered with Him into the marriage-chamber. Clement IX., finding that God had glorified her by many miracles, both during her life and after her death,

[1] This is her name in religion; her baptismal name was Katharine.

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enrolled her name among those of the Holy Virgins. Her body, up to the present day, has never shown the least sign of corruption.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 1, *with the Homily of St. Gregory,* (*p.* 878.) *The last part is either omitted, or read as one with the second, in order to make room for the following.*

*Ninth Lesson.* (*For St. John I., Pope and Martyr.*)[1]

POPE John I. was a Tuscan, who ruled the Church during the reign of the Emperor Justinian. He went to Constantinople to get help from Justinian in the troubles which the heretic King Theodoric was then causing in Italy. It pleased the Lord to mark this journey with wonders. A certain nobleman at Corinth lent to the Pope for his journey a very quiet horse on which his own wife was used to ride. But when the horse was returned to his owner he was found become so vicious, that by his restiveness and plunging he was always throwing off his mistress, as though he were not content to carry the lady after having carried the Vicar of JESUS Christ. When the nobleman and his wife found the beast to be thus worthless, they gave him for a present to the Pope. But a thing much more marvellous was that when the Pope, accompanied by the Emperor, and under the gaze of an immense multitude of people, who had come forth with Justinian to do him honour, was at the entering in of the Golden Gate of Constantinople, he gave sight to a blind man. Even the Emperor fell at his feet to show him respect. When he had arranged his business with Justinian he returned into Italy, and forthwith sent out a letter to all the Bishops of Italy, bidding them hallow for Catholic worship the churches of the Arians, and adding these words: "We Ourselves when We were at Constantinople on some matters pertaining to the Catholic Religion and others pertaining to the King Theodoric, hallowed as Catholic all their Churches which We were able to find in those parts." Theodoric took this rule very ill, and, having enticed John by fraud to come to Ravenna, he cast him into prison, wherein, in a few days, he died of filth and hunger. He had sat in the chair of Peter two years, nine months, and fourteen days, within which time he had ordained fifteen Bishops. A little while afterward Theodoric also died. St. Gregory writeth that a certain hermit saw him between Pope John and Symmachus the Patrician, whom he had likewise slain, going down into the fiery crater of Lipari, as though they who had been his victims were become the judges of his punishment. The body of John was carried from Ravenna to Rome, and there buried in the Church of St. Peter.

MAY 30.

## St. Felix I., Pope and Martyr.

*Simple.*

*All from the Common Office for a Simple Feast of one Martyr,* (*p.* 803 *or* 823,) *except the following Lesson. Prayer throughout the Office,* "Mercifully consider, &c.," (*p.* 823.)

*Third Lesson.*

POPE Felix I. was a Roman who ruled the Church in the days of the Emperor Aurelian. His father's name was Constantius. His is the ordinance which commands that Mass should be celebrated on the monuments and graves of martyrs. He held two December ordinations, wherein he ordained nine Priests, five Deacons, and five Bishops for divers places. Having finished his testimony he was buried upon the Aurelian Way, in the Church which he had himself built and dedicated. He lived as Pope two years, four months, and twenty-nine days.[2]

[1] There may be some doubt whether the present form of the legend of St. John I. will survive the next revision of the Breviary; however, these marvels are taken from St. Gregory's Dialogues. St. John reigned A.D. 523—526.

[2] Reigned A.D. 269—274.

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MAY 31.

# St. Angela Merici, Virgin.

*Double.*

*All from the Common Office for a Virgin not a Martyr, (p. 873,) except the following.*

*Prayer throughout.*

O GOD, Whose will it hath been to use Blessed Angela as a mean whereby to make a new fellowship of virgins to grow and flourish in Thy Church, grant unto us, at her prayers, so angelically to live, that we may freely lay aside all earthly things, and worthily enter upon the enjoyment of those things which are eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Petronilla, Virgin and Martyr.*[1]

*Prayer.* Graciously hear us, &c., (p. 880.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ANGELA Merici was born of godly parents at Decenzano on the western shore of the Lake of Garda, in the diocese of Verona and territory of Venice, [on the 21st day of March, about the year of grace 1474.] From her earliest years she carefully guarded the lily of her virginity, with the intention of keeping it for ever unbroken. She had no taste for woman's finery, and purposely marred the exceeding comeliness of her body and her sightly hair, as seeking to appear beautiful only in the eyes of Him Who is the Lover of souls. At ten years of age she lost both her father and mother, and thereafter, being fain to take upon her a life of greater hardness, she essayed to retire into a desert place apart, but this her uncle forbade her to do, and she learnt how to practise at home what she was not allowed to attempt in the wilderness. She often used hair-cloth and scourging; never ate flesh-meat, except when she was sick; drank wine only on the Feast-days of Christmas and Easter; and many a day took nothing at all. She was instant in prayer. What little sleep she took, she took lying on the ground. The devil strove to beguile her, appearing under the form of an angel of light, but she quickly detected him and put him to flight. At length she added to the glory of virginity that poverty which is commended in the Gospel; she gave up all that she had, and adopted the dress and rule of the Third Order of St. Francis.

*Fifth Lesson.*

SHE left undone no service of kindness which she was able to do to her neighbours. If there remained anything over of the food which was given in alms to herself, she gave that to the poor. She cheerfully waited upon the sick. She journeyed about, with a great reputation for holiness, comforting the afflicted, asking forgiveness for the guilty, reconciling the angry, and recalling the wicked from evil. Her only hunger was for the bread of Angels, and she took the Same right often, and then arose in her a vehemence of love bearing her towards God, which oftentimes made her beside herself. She made a pilgrimage, with intense feeling, to the Holy Places in Palestine, during which journey she lost her sight at Canea in Crete on her way out, and recovered it at the same place on her way home. In this journey also, God saved her from being made prisoner by the unbelievers and from shipwreck. She went to Rome [in 1525,] at once to pray at the immoveable Rock of the Church, and to

[1] The Martyrology is not so reticent as the Breviary regarding this Saint. It is there stated that she was the daughter of St. Peter, and while living at Rome, received an offer of marriage. She felt disinclined to accept it, and asked for three days for consideration. During this time she made the matter the subject of earnest prayer, and on the third day she died. But Dom Guéranger, in his "Vie de Ste. Cécile" shows strong arguments against this account.

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gain the abundant pardons of the Jubilee. Pope Clement VII. conversed with her, was edified by her holiness, and highly commended her; neither would he let her leave Rome, until he knew that God was calling her elsewhere.

*Sixth Lesson.*

SHE went back to Brescia, and there hired an house near the Church of St. Afra, in which house, in obedience to a vision and command from heaven, she founded a new Order of religious women, constituted under certain rules and holy regulations of life. This Order she put under the name and patronage of St. Ursula, the fearless leader of maidens. When Angela was near to death, she foretold that this Order will never cease. She was well-nigh three score and ten years of age, and full of good works, when, in the [night between the] 27th [and the 28th days] of January, in the year 1540, she winged her flight heavenward. Her dead body lay unburied thirty days, supple and life-like. It was laid at last in the Church of St. Afra, where sleep so many more of God's holy children. Divers miracles forthwith began to be worked at her grave. The fame of these being noised about, she began to be commonly called Blessed, and that not only at Brescia and Decenzano: and pictures of her were put over Altars. Not many years afterward, holy Charles Borromeo said openly at Brescia, that she was one whose name the Apostolic See might well enroll among those of holy virgins. The reverence which had of a long time been shown to her memory was approved by the local Ordinaries, confirmed by divers Papal Indults, and solemnly ratified and established by decree of Pope Clement XIII. As she continued famous for new and proved miracles, Pope Pius VII., at the solemn canonization held in the Vatican Basilica, upon the 24th day of May, in the year 1807, added her name to the list of holy maids.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 1, *with the Homily of St. Gregory,* (*p.* 878.) *At Lauds a Commemoration is made of St. Petronilla. Prayer as before.*

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## FEAST DAYS IN JUNE.

*On the first day on which Nine Lessons are not read is recited the Office of the Dead.*

JUNE 2.

### The Holy Martyrs Marcellinus, Peter, and Elmo.[1]

*Simple.*

*All from the Common Office for a Simple Feast of Many Martyrs,* (*p.* 803 *or* 841,) *except the following. Prayer throughout,* "O God, Who year by year, &c."

*Second Lesson.*

THIS Peter was an exorcist, whom, in the reign of the Emperor Diocletian, Serenus the Judge cast into prison at Rome because he confessed the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison, from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, would fain be made friends with JESUS Christ. Peter therefore brought them to Marcellinus, the Priest, who baptized them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter and shut him up naked in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found to wax faithfuller and braver in their bonds, they were beheaded, unshaken in their testimony, and confessing JESUS Christ gloriously by their blood.

[1] Well known as a Patron invoked by Neapolitan sailors. The Latin name is Erasmus, of which Elmo is a contraction.



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*Third Lesson.*

ELMO was a Bishop in Campania who, [in the year 303,] in the reign of the Emperors Diocletian and Maximian was beaten with clubs and whips loaded with lead, and afterwards anointed with melted pitch, sulphur, and lead, and boiling resin, wax, and oil. From all this he came forth whole and sound; which wonder turned many to believe in Christ. He was remanded again to prison, and straitly bound in heavy iron fetters. But from these he was wondrously delivered by an angel. At last, at Formi, Maximian caused him to be subjected to divers torments, and in the end being clad in a coat of red-hot brass the power of God made him to be more than conqueror in this thing also, and to grasp the palm-branch of a glorious testimony, whereby he strengthened many in the faith, and turned many to it.

JUNE 4.

## St. Francis Caracciolo, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop (p. 855,) except the following.*

*Prayer throughout the Office.*

O GOD, Who didst raise up Thy blessed servant Francis to found a new Order in Thy Church, and didst ennoble him through earnestness in prayer and love of penance, grant unto us after his ensample so to pray without ceasing and to bring our bodies into subjection, that in the end we, like him, may worthily attain unto Thy heavenly glory. Through our Lord JESUS CHRIST Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Francis, whose worldly name was Ascanius, was one of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa, in the Abruzzi, [on the 13th day of October, in the year of grace 1563.] From his earliest years he showed great marks of godliness. When he was a young man he had a severe illness, and on his recovery determined to serve God only, and bade farewell to the world. He betook himself to Naples, where he was ordained Priest, enrolled himself in a devout guild, and gave himself up altogether to seek after God, and to gain souls for Him, in which work he showed himself an unwearied comforter to such prisoners as were condemned to death. It came to pass that those two great servants of God, John Austin Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to found a new religious Institute. This letter came by a mistake to be delivered to Francis Caracciolo. The newness of the idea and the strange ways of God's Providence took possession of his mind, and he joyfully added himself to their company. They withdrew themselves to the wilderness of the Camaldolese hermits [near Naples,] and there concerted the Rule of the New Order. Thence they went together to Rome, and obtained the confirmation of their work from Sixtus V., who was pleased that they should be called The Lesser Clerks Regular, since they add to the three accustomed vows [of Poverty, Chastity, and Obedience,] a fourth, binding themselves not to seek preferment in the Church.

*Fifth Lesson.*

ASCANIUS Caracciolo, moved by a special love and devotion he had to the holy Francis of Assisi, took, when he made his solemn profession, the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made Head of the Order. In this office he shone a burning light of grace. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by constant prayer, by tears, and by stern

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treatment of his own body. In this work, he thrice travelled into Spain in the guise of a pilgrim, and begging his bread from door to door. In these his journeys he suffered very great hardships, and was most wonderfully holpen of the Almighty, especially one while when he was on ship-board and the ship nigh to perish, but for the work of his prayers. He toiled hard in those countries to attain his wishes, but through the wide-spread fame of his holy life, and the noble generosity of the Most Catholic Kings Philip II. and Philip III., he overcame with his brave perseverance the opposition of all that withstood him, and founded several houses of his Order. This he was able to do in Italy also.

*Sixth Lesson.*

HE was a great pattern of lowliness, so that when he came to Rome he betook himself to an almshouse, and chose a leper for his familiar friend. Paul V. offered him divers honours in the Church, but he firmly refused them all. He preserved his purity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls for Christ. Toward God's great mystery of the Eucharist he was drawn with passionate tenderness, and would pass almost whole nights without sleep, simply adoring It. This godly custom he established in his Order, to be kept up therein for ever, the peculiar mark thereof. He was a great encourager of the worship of the Maiden Mother of God. He was hot with strong love for his neighbour. He was gifted with prophecy, and the discerning of spirits. In the forty-fourth year of his age he was continuing long in prayer in the Holy House of Loreto, when it was made known to him that the end of his earthly life was at hand. He straightway took his way to the Abruzzi, and was there seized with illness while he was with the disciples of St. Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and then, upon the 4th day of June, being the Eve of the Feast of the Body of Christ, in the year 1608, he very peacefully fell asleep in the Lord. His sacred body was carried to Naples, and there honourably buried in the Church of St. Mary the Greater, where he had laid the first foundations of his Order. As he became distinguished for miracles Pope Clement XIV. enrolled his name, with solemn pomp, among those of the Blessed, and Pope Pius VII., in the year 1807, finding his mighty works continue, added it to the list of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.)

*Vespers are of the following, from the Chapter inclusive.*

JUNE 5.

## St. Boniface, Archbishop [of Maintz,] Martyr.

*Double.*

*All from the Common Office for one Martyr,* (*p.* 792 *or* 817,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who wast pleased to make the zeal of Thy blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who solemnly keep holiday for his memory, to be feelingly holpen by the succour of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*First Vespers, as regards St. Boniface, begin with the Chapter.*

*A Commemoration is made of St. Francis Caracciolo. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

WINFRID, afterwards called Boniface, was an Englishman, and

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born in England, towards the end of the seventh century. From his very childhood, he turned away from the world, and set his heart upon becoming a monk. His father tried in vain to turn him from his wishes by the beguilements of the world, and he entered a Monastery, where the Blessed Wolphard instructed him in all godliness and divers kinds of learning. At the age of twenty-nine years he was ordained Priest, and became an unwearied preacher of the Word of God, wherein he had a gift which he used with great gain of souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of savages who were plunged in the darkness of ignorance and were the servants of the devil. This zealous love of souls increased in him in intensity day by day, till nothing would serve him, but, having implored the blessing of God by tears and prayers, and obtained authority from the head of his monastery, to set forth for the coast of Germany.

*Fifth Lesson.*

HE set sail from England with two companions [in the year 716] and reached the town of Dorestadt in Friseland. A great war being then raging between Radbod, King of the Friselanders and Charles Martel, Winfrid preached the Gospel in vain. He went back to England, and betook himself again to his Monastery, whereof he was, against his own will, chosen to be the head. After two years he obtained the consent of the Bishop of Winchester to resign his office, and [in 719] went to Rome, to seek an Apostolic commission to preach to the heathen. When he arrived at the city he was courteously welcomed by Gregory II., who changed his name from Winfrid to Boniface. He departed thence to Germany, and preached Christ to the tribes in Thuringia and Saxony. Radbod, King of Friseland, who bitterly hated the Christian name, being dead, Boniface went a second time among the Friselanders, and there, with his comrade St. Willibrord, preached the Gospel for three years with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

*Sixth Lesson.*

ST. Willibrord urged upon him to take the office of a Bishop, but he deferred to seek it, that he might the more instantly toil for the salvation of the unbelievers. Advancing into Germany he reclaimed thousands of the Hessians from devil-worship. Pope Gregory sent for him to Rome, [whither he came in 723,] and after hearing a noble profession of his faith, consecrated him a Bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains of idolatry. On account of such great works Gregory III. advanced Boniface to the dignity of an Archbishop, and on the occasion of a third journey to Rome [in 738] he was invested by the Sovereign Pontiff with the powers of Legate of the Apostolic See. As such, he founded [the] four Bishoprieks [of Erfurt, Paderborn, Wurtzburg, and Achstat] and held divers Synods, among which is especially to be remembered that of Lessines, held in Belgium, in the diocese of Cambrai, wherein he made his strongest endeavours to spread the Faith among the Belgians. By Pope Zacharias, he was named Archbishop of Maintz, and by command of the same Pope, he anointed Pepin to be King of the Franks. After the death of St. Willibrord, he undertook the government of the Church of Utrecht, at first through Eoban; but he afterwards was released from the care of the Church of Maintz and established his see at Utrecht. The Friselanders having again fallen back into idolatry, he once more betook himself to preach the Gospel among them, and while he was busied in this duty, he grasped the crown of martyrdom, being murdered by some ungodly savages, along with his fellow-Bishop Eoban, and many others, in a bloody massacre near the River Born, [on the 5th day of June, in the year of our Lord 755, and of his own age the 75th.] In accordance with the wish expressed by himself during life the body of St. Boniface was carried to Maintz, and buried in the monastery of Fulda, of which he had been the founder, and where God has gloriously honoured it by the working of many signs and wonders. Pope Pius IX. ordered the Office and Mass in his memory to be used throughout the whole Church.

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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are the pure in heart, for they shall see God." What fools then be they that seek God with their outward eyes, since it is in the heart that He is seen, as it is written elsewhere: "In simplicity of heart seek Him." (Wisd. i. 1.) A simple heart is a pure heart. And even as we cannot see this earthly light, unless the eyes be open, so cannot God be seen, unless that be open which alone can perceive Him.

"Blessed are the peacemakers, for they shall be called the children of God." The perfection of peace is the absence of contrariety, and the peacemakers are called the children of God because they offer no contrariety against the will of God. As beseemeth children, they have their Father's likeness.

*Eighth Lesson.*

THEY are peacemakers in themselves, who order all the movements of their own mind in obedience to reason, that is, to their intellect and soul, and so doing, and taming the lusts of the flesh, become a kingdom for God. In such kingdom all things are so ordered, that the chiefest and noblest part of man ruleth without contention over those lower things which we have in common with beasts. And just in the same way, must that nobler part of man, that is to say, intellect and reason, needs be put in subjection to what is above it, namely, Truth, the Only-begotten Son of God. He only can rule well, who hath learnt to obey. And this ordering is that peace which is given on earth to men of good will; this is the life of whatsoever is thoroughly and perfectly wise.

*Ninth Lesson.*

FROM this most peaceful and most orderly kingdom is cast forth the prince of this world, whose rule is over the contentious and disorderly. When once this peace hath been proclaimed and established within, whatsoever wars he that is without can raise, can but heap more glory upon that glory which is according to God, for nothing of the castle will yield before him, but the yielding of his own engines will witness how strong be its ramparts. And therefore cometh next: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

*Vespers are of the following, from the Chapter inclusive.*

JUNE 6.

## St. Norbert, Archbishop [of Magdeburg,] Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

*Prayer throughout the Office.*

O GOD, Who didst make Thy blessed Confessor and Bishop Norbert a notable preacher of Thy Word, and wast pleased to make Thy Church thereby fruitful in a new family of sons, grant, we beseech Thee, unto us, that we being holpen by Thee for his sake, may have strength to do those worthy deeds whereunto his words and works alike do move us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*First Vespers, as regards St. Norbert, begin with the Chapter.*

*A Commemoration is made of St. Boniface. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

NORBERT, born [in the year 1080] of parents of the highest rank, thoroughly educated in his youth in worldly knowledge, and a member of the Imperial court, turned his back upon the glory of the world, and chose rather to enlist himself as a soldier of the Church. Being ordained Priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the Word of God the one object of his life. He had the right to rich revenues of the Church; but these he renounced: and to an ample fortune from his father; but this he gave to the poor. He ate only once a day, and that in the evening, and then his meal was of the fare of Lent. His life was one of singular hardness, and he was used even in the depth of winter to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds, whereby he was enabled to turn countless heretics to the true faith, sinners to repentance, and enemies to peace and brotherly love.

*Fifth Lesson.*

BEING one while at Laon, the Bishop besought him not to leave his diocese, and he therefore made choice of a wilderness at the place called Prémontré, whither he withdrew himself with thirteen disciples, and thus founded the Order of the Præmonstratensian Canons, whereof he, by the will of God, received the Rule, in a vision, from St. Austin. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II., and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

*Sixth Lesson.*

BEING called to Antwerp, he there gave the death-blow to the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was created (albeit he would rather not have had it so) Archbishop of Magdeburg, and as such he was a strong upholder of the discipline of the Church, especially contending against the marriage of the clergy. At a Council held at Rheims he was a great help to Innocent II., and went with some other Bishops to Rome, where they stamped out the schism of Peter Leoni. It was at last at Magdeburg that this man of God, full of good works and of the Holy Ghost, fell asleep in the Lord, on the 6th day of June, in the year of salvation 1134.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 14, *with the Homily of St. Gregory*, (*p.* 846.)

JUNE 9.

## The Holy Martyrs Primus and Felician.

*Simple.*

*All from the Common Office for a Simple Feast of Many Martyrs*, (*p.* 803 *or* 841,) *except the following Prayer and Lessons.*

*Prayer throughout the Office.*

MAKE us, O Lord, we beseech Thee, ever heartily to rejoice over Thine holy Martyrs Primus and Felician, and grant to us at their prayer the gift of Thy safe-keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Second Lesson.*

PRIMUS and Felician were two brothers who were accused of Christianity during the persecution of Diocletian and Maximian, and thrown into irons, which an angel broke, and so freed their limbs. In the presence of the Prætor they most earnestly clave to the profession of their faith, and were immediately parted one from the other. Felician's was the steadfastness which was first tried in divers ways. They, however, that strove to argue him into sin, when they found that words availed nothing, fastened his hands and feet to a post, and left him to hang there three days without food or drink. On the

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fourth day the Prætor called Primus before him, and said to him: "Seest thou how much thy brother is wiser than thou? He hath obeyed the Emperors, and they have made him honourable. Thou hast only to follow his ensample to be made partaker of his honours and favours."

*Third Lesson.*

PRIMUS answered him: "What hath befallen my brother I know, for an angel hath told me. Would to God, that, seeing I have the same will that he hath, I were not divided from him in uplifting of testimony." These words raised the wrath of the Prætor, and to the torments which he had already inflicted on Primus, he added this also, that he had boiling lead put into his mouth, compelling his brother Felician to be present and see it done. After that, he had them led into the theatre and two lions let loose upon them, in the presence of about twelve thousand people who were gathered together to see the show. The lions only fawned upon the knees of the Saints, making friends with them with motions of their heads and tails. This exhibition turned five hundred persons and their households to Christ. The Prætor, then, moved beyond all endurance by what had passed, caused Primus and Felician to be beheaded.

JUNE 10.

## St. Margaret, Queen of Scots, Widow.

*Semi-double.*

*All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 886,) except the following.*

*Prayer throughout the Office.*

O GOD, Who didst make Margaret, that blessed Queen, wonderful for tender love toward the poor, grant that her intercession and ensample may be effectual to gain for our hearts a thorough love toward Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

MARGARET, Queen of Scots, was most noble by birth, uniting in herself, from her father the blood of the Kings of England and from her mother the blood of the Cæsars, but her greatest nobleness was in her brave Christian life. She was born in Hungary, where her father was then an exile, [in the year 1046,] and had passed a religious childhood, when her uncle Edward, the holy King of England, recalled him to his own royal home, and she came to England with him [in 1054.] A few years after, upon the ruin of her family,[1] she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the Providence of God, caused that the ship should take refuge upon the coast of Scotland. There her extraordinary graces of mind and body so attracted King Malcolm III., that by the advice of his mother, he took her to wife [in 1070,] and of Scotland she deserved exceedingly well for the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy.

*Fifth Lesson.*

IN the midst of kingly dainties, she afflicted her body with hardships and watching, using to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas, concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a great number of Churches and convents, which she enriched at great cost with sacred furniture. Her healthy example drew the King her husband to habits of sobriety, and to

[1] By the conquest of England by William I. in 1066.

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imitate her in her good works. To all her children she had the happiness of giving a godly education, and several of them, like her mother Agatha and her sister Christina, led notable holy lives. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of living worthy of Christians.

*Sixth Lesson.*

THE most remarkable feature of her life was the tenderness of her charity toward her neighbour, especially the needy. Of these she would not only order whole flocks to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, and waiting upon them on her knees like a maid-servant. She held it one of the privileges of her rank to wash their feet with her own Royal hands, and to dress their sores, which latter she would even kiss. To meet the expenses of her charities she sold not only her queenly raiment and her precious jewels, but more than once exhausted her funds entirely. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of Him Who had created it, upon the 10th day of June,[1] [1093.] At the moment of death, the bystanders saw her poor worn face, pale and disfigured by continual suffering, flush again with a beauty to which it had long been unused. After her death she became illustrious on account of great signs and wonders. With the approval of Clement X. she was chosen Patroness of Scotland, and her memory is held in profound reverence throughout the whole earth.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)

*Vespers are of the following.*

JUNE 11.

## St. Barnabas, Apostle.

*Greater Double.*

*All from the Common Office for Apostles*, (*p.* 792 *or* 805,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who dost gladden us by the worthy deeds and availing prayers of Thy Blessed Apostle Barnabas, mercifully grant unto us who seek through him Thy manifold gifts, by the tenderness of Thy mercy effectually to obtain the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Margaret. Prayer from her Office.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (xiii. 43.)

NOW when the Synagogue was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, blaspheming. Then Paul and Barnabas waxed bold and said: It was necessary that the Word of God should first have been spoken to you, but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us: I have set thee to be a light of the Gentiles, that thou shouldest

[1] This is a most singular inaccuracy. There can be no doubt that she died upon Nov. 16, upon which day her Feast was anciently kept in Scotland. She had another on June 19, in memory of the translation of her relics in 1250. The present office was inserted in the Roman Kalendar by Innocent XII. in 1693, at the request of James VII., *and June 10 is the Birth-day of the "Chevalier St. George."*

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be for salvation unto the ends of the earth.

*Second Lesson.*

AND when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

*Third Lesson.* (xiv. 1.)

AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Much time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

SECOND NOCTURN.[1]

*Fourth Lesson.*

JOSES, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the Son of Consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet. (Acts iv. 36, 37.) When Paul, after his conversion, was come to Jerusalem, the disciples were all afraid of him, but Barnabas took him, and brought him to the Apostles. (ix. 26, 27.) When tidings that a great number believed and turned unto the Lord at Antioch came unto the ears of the Church which was at Jerusalem, they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. (xi. 21—24.)

*Fifth Lesson.*

THEN departed Barnabas to Tarsus for to seek Paul, and, when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Paul. (xi. 25—30.) And Barnabas and Paul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. (xii. 5.)

*Sixth Lesson.*

NOW there were in the Church that was at Antioch, certain Prophets and teachers; and, as Paul and Barnabas, together with them, ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus; (xiii. 1—4) in the which island, and in many other cities and countries, they journeyed about, preaching the Gospel with great gain to them that heard them. Nevertheless, at last, Paul and Barnabas departed

[1] The Lessons in this Nocturn consist almost entirely of a string of passages from the Acts of the Apostles. In the Latin these passages are given in a somewhat mutilated and disjointed manner, like quotations from memory; in translating I have thought it best to give them nearly in their original form, as they are to be found in the Bible itself.

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asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus, (xv. 39,) once more. And there it was that upon a certain 11th of June, in or about the seventh year of the reign of Nero, Barnabas crowned the dignity of the Apostolate with the glory of martyrdom. During the reign of the Emperor Zeno, his body was found in its grave in Cyprus; on his breast lay a copy of the Gospel according to Matthew, written by the hand of Barnabas himself.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*34th on Matthew.*)

When the Lord had cleared the minds of His disciples of all care, and had armed them by showing forth His mighty works, had estranged them from all business of this world, and freed them from all anxiety touching the things of time, moulding them into a frame of iron-like, nay, diamond-like, hardness, then at length He told them of the contendings against the which they were afterward to wrestle. By this foretelling of things to come they were much holpen. First, they learnt the power of His fore-knowledge. Then, they were guarded against all suspicion that these great sorrows flowed from faultiness in their Master. Again, the future sufferers were made safe from all trouble of being taken unawares. Lastly, seeing that they heard these things at a time nigh to His own suffering, they were not over troubled.

*Eighth Lesson.*

AND now, that they may understand how that this is a new kind of warfare, and an unaccustomed manner of contending, when He sendeth them forth unarmed, "providing neither gold, nor silver, nor brass in their purses; nor scrip for their journey, neither two coats, neither shoes, nor yet staves," (x. 9, 10,) left to the hospitality of whosoever would receive them, He maketh not here an end to His discourse, but, in manifestation of His unspeakable power, He biddeth them, so going, to show forth the meekness of sheep, seeing they were about going unto wolves—neither simply *unto* wolves, but in the very midst of wolves. Neither is it only the meekness of sheep which He biddeth them have, but also the harmlessness of doves, that He might so much the more gloriously display His power, when the sheep overcame the wolves. These are the sheep which albeit they abide in the midst of wolves, and are mangled by many a bite, not only are not destroyed, but do gradually make the wolves change their nature, and become sheep themselves.

*Ninth Lesson.*

BEYOND all doubt it is a greater and more marvellous thing to change the minds of enemies, and to turn their thoughts round, than to kill them; more especially when the work is to be done by only twelve sheep, and the whole world is full of the wolves. Shame then upon us, whose deeds are so contrary, and who rather run like wolves upon our enemies. For so long as we are sheep we conquer, yea, though a thousand wolves be gathered round about us, we overcome, and are the conquerors: but if we become wolves ourselves, then are we conquered. For then doth the Shepherd's help forsake us, Who feedeth not wolves but sheep.

*In the Second Vespers a Commemoration is made of St. John of San Facondez, and of the Holy Martyrs Basilides, Cyrinus, Nabor, and Nazarius. Prayers from next day's Lauds.*

JUNE 12.

## St. John of San Facondez, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

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MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JOHN [Gonzalez] was born, the offspring of a noble race, at San Fagondez in Spain, [on Midsummer Day in the year of grace 1430.] His father and mother after long childlessness, obtained him from God by prayers and good works. From his earliest years he gave clear signs of his after holiness of life. He was used to climb up upon an high place to preach to the other little boys, and to exhort them to be good and to worship God, and he made it his work to reconcile their quarrels. While he was still at home he was given in charge to the monks of the Order of Saint Benedict, at the village of San Fagondez, to teach him his first lessons. While he was thus busied, his father obtained for him the benefice of the Parish, but no persuasions could induce him to keep this preferment. He became one of the household of the Bishop of Burgos, and that Prelate, seeing his uprightness, took him into his counsels, ordained him Priest, and made him a Canon, heaping upon him many kindnesses. However, that he might serve God the more quietly, he left the Bishop's Palace, resigned all his Church income, and betook him to a certain Chapel wherein he celebrated the Holy Liturgy every day, and oftentimes preached concerning the things of God, with great profit to all that heard him.

*Fifth Lesson.*

HE went later to Salamanca to study, and there being taken into the celebrated College of St. Bartholomew, he did his priestly office, so that he was at once constant to the studies he desired and busy with sermons. Here he had a severe illness, and vowed to take up a sterner way of living. In fulfilment of this vow, he gave to an half-naked beggar the better of the two garments, which were all that he had, and then went to a Convent of the friars of St. Austin, which was then in the richest bloom of rigid discipline. Being admitted therein, he surpassed the most advanced in obedience, lowliness, watchings, and prayer. At the time that he had charge of the table, one keg of wine abundantly sufficed in his hands for all the friars, throughout an whole year. After his year of noviceship, he undertook the duty of preacher at the command of his Superior. At that time, owing to bloody feuds, all things human and divine at Salamanca were in such utter confusion, that murders were committed almost every hour, and the streets and squares, and the very churches, flowed with the blood of all classes, especially of the nobility.

*Sixth Lesson.*

IT was John, who by public preaching and private conversations, softened the hearts of the citizens so that the town was restored to peace. He grievously offended one of the nobles by rebuking him for his cruelty toward his vassals. This man sent two knights to murder him on the road. They had already come nigh him when God sent a terror upon them, so that they and their horses stood still, until they cast themselves down before the feet of the Saint, imploring his forgiveness for their sin. The Prince himself, also smitten with a sudden dread, despaired of his salvation, till he had sent for John, who, finding him repent of his deed, restored him to soundness. Some quarrelsome men, likewise, who were fain to give him a cudgelling, found their arms stiffen, nor would their strength come back till they had asked his pardon for their wickedness. Oftentimes when he was celebrating the Holy Liturgy, the Presence of the Lord Christ became sensibly manifest to him, and he drank in things heavenly from their Divine Well-head Himself. Oftentimes also he could see the secrets of men's hearts, and foretell strange things to come. He raised from the dead his own niece, aged seven years. He foretold the day of his own death, and prepared himself by receiving most devoutly the Sacraments of the Church, [and then fell asleep in the Lord, upon the 11th day of June, in the year 1475.] God glorified him by many miracles, both before and after his death. These being duly

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proved, Alexander VIII. numbered him among the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 14, *with the Homily of St. Gregory,* (*p.* 846.) *The last is omitted, or read as one with the second, in order to make room for the*

*Ninth Lesson.* (*For the Holy Martyrs.*)

BASILIDES, Cyrinus, Nabor, and Nazarius were Roman soldiers, of illustrious birth, and distinguished gallantry. Having embraced the Christian Religion, and being found publishing that Christ was the Son of God, they were arrested by Aurelius, Præfect of Rome under the Emperor Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While they were at prayer there, a brilliant light broke forth before the eyes of all that were there, and shone in all the prison. Marcellinus the keeper of the prison and many others were moved by this heavenly glory to believe in the Lord Christ. Basilides, Cyrinus, Nabor, and Nazarius were afterwards discharged out of the prison. However, in the reign of the Emperor Maximian, when they set light by his commands also, and had ever in their mouth that there is but one Christ, one God, and one Lord, they were tormented with whips loaded with metal, and again cast into chains. Thence, on the seventh day, they were brought out, and set before the Emperor, and there still persisted in mocking at the foolish idols, and declaring that Jesus Christ is God. They were accordingly condemned to death and beheaded. Their bodies were given to wild beasts to eat, but, as the creatures would not touch them, the Christians took them, and buried them honourably.

LAUDS.

*Prayer throughout the Office.*

O GOD, the Author of peace and Lover of concord, Who didst wonderfully adorn Thy blessed Confessor John with the grace of making peace between them that were at war, grant unto us for his sake and by his prayers, to be so solidly established in the love of Thyself, that no trials whatsoever may be able to part us from Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Holy Martyrs.*

*Prayer.*

BRIGHTEN over us, O Lord, we beseech Thee, this solemn Birthday-keeping for Thine own holy Martyrs, Basilides, Cyrinus, Nabor and Nazarius, and grant that the same love of Thee which hath brought them for ever and ever, such things as exceed all that we can either ask or think, may grow up in us also by the fruits of our earnest petition. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following, from the Chapter inclusive.*

JUNE 13.

## St. Anthony of Padua, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

*First Vespers begin* (*as regards St. Anthony*) *at the Chapter.*

*Prayer throughout the Office.*

O GOD, make Thy Church to be glad at the solemn memorial of Thy blessed Confessor Anthony, causing her ever to be strong through Thy ghostly succour, and fitting her to relish blessedness at Thy right hand for evermore. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. John of San Facundes. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

[FERDINAND de Bullones, afterwards called] Anthony, was born of decent parents at Lisbon in Portugal, [on the Feast of the Assumption, in the year of grace 1195.] They gave him a godly training, and while he was still a young man, he joined an Institute of Canons Regular. However, when the bodies of the five holy martyred Friars Minor, who had just suffered in Morocco for Christ's sake, were brought to Coïmbra, the desire to be himself a martyr took a strong hold upon him, and [in 1220] he left the Canons Regular and became a Franciscan. The same yearning led him to attempt to go among the Saracens, but he fell sick on the way, and, being obliged to turn back, the ship in which he had embarked for Spain, was driven by stress of weather to Sicily.

*Fifth Lesson.*

FROM Sicily he came to Assisi to attend the General Chapter of his Order, and thence withdrew himself to the Hermitage of Monte Paolo near Bologna, where he gave himself up for a long while to consideration of the things of God, to fastings, and to watchings. Being afterwards ordained Priest and sent to preach the Gospel, his wisdom and fluency were very marked, and drew on him such admiration of men, that the Pope, once hearing him preach, called him "The Ark of the Covenant."[1] One of his chief points was to expend all his strength in attacking heresies, whence he gained the name of the "Heretics' everlasting Hammer."

*Sixth Lesson.*

HE was the first of his Order who, on account of his excellent gift of teaching, publicly lectured at Bologna on the interpretation of Holy Scripture, and directed the studies of his brethren. He travelled through many provinces. The year before his death he came to Padua, where he left some remarkable records of his holy life. After having undergone much toil for the glory of God, full of good works and miracles, he fell asleep in the Lord upon the 13th day of June, in the year of salvation, 1231. Pope Gregory IX. enrolled his name among those of the Holy Confessors.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory, p. 859.*

*Vespers are of the following, from the Chapter, inclusive.*

JUNE 14.

## St. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842), except the following.*

FIRST VESPERS.

*As regards St. Basil, these begin at the Chapter.*

*The first verse of the Hymn is altered.*

*Antiphon at the Song of the Blessed Virgin.* "O right excellent Teacher, &c."

*Prayer.* "Hear, O Lord, we beseech Thee, &c."

*A Commemoration is made of St. Anthony of Padua. Prayer from his Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Basil was a noble Cappadocian[2] who studied earthly learning at Athens, in company with Gregory of Nazianzus, to whom he was united in a warm and tender friendship. He afterwards studied things sacred in a

[1] Probably a somewhat cumbrous compliment, constructed on 2 Cor. iii. 3.
[2] Born A.D. 329.



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monastery, where he quickly attained an eminent degree of excellence in doctrine and life, whereby he gained to himself the surname of "the Great." He was called to Pontus to preach the Gospel of Christ JESUS, and brought back into the way of salvation that country which before had been wandering astray from the rules of Christian discipline. He was shortly united as coadjutor to Eusebius, Bishop of Cæsarea, for the edification of that city, and afterwards became his successor in the See. One of his greatest labours was to maintain that the Son is of one Substance with the Father, and when the Emperor Valens, moved to wrath against him, was willing to send him into exile, he so bent him by dint of the miracles which he worked, that he forced him to forego his intention.

*Fifth Lesson.*

THE chair upon which Valens sat down, in order to sign the decree of Basil's ejectment from the city, broke down under him, and three pens which he took one after the other to sign the edict of banishment, all would not write; and when nevertheless he remained firm to write the ungodly order, his right hand shook. Valens was so frightened at these omens, that he tore the paper in two. During the night which was allowed to Basil to make up his mind, Valens' wife had a severe stomach-ache, and their only son was taken seriously ill. These things alarmed Valens so much that he acknowledged his wickedness, and sent for Basil, during whose visit the child began to get better. However, when Valens sent for some heretics to see it, it presently died.

*Sixth Lesson.*

THE abstinence and self-control of Basil were truly wonderful. He was content to wear nothing but one single garment. In observance of fasting he was most earnest, and so instant in prayer, that he would oftentimes pass the whole night therein. His virginity he kept always unsullied. He built monasteries, wherein he so adapted the institution of monasticism, that he exquisitely united for the inmates the advantages of the contemplative and of the active life. He was the author of many learned writings, and, according to the witness of Gregory of Nazianzus, no one hath ever composed more faithful and edifying explanations of the books of the Holy Scripture. He died upon the 1st day of January, [in the year of our Lord 379,] at which time so essentially spiritual was his life, that his body showed nothing but skin and bones.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by St. Basil, Archbishop [of Cæsarea.] (*Paraphrase of his Rule.*)

This is perfect self-renunciation, when we attain to indifference as regards our own lives, and wring from death himself the confession that our trust is not in our own strength. The first step toward this crown of abnegation is to estrange ourselves from outward things, such as property, public reputation, habits of life, and affection for things unnecessary, whereof the immediate disciples of our Holy Lord have left us a fine example—James, for instance, and John, who left their father Zebedee and the boats which were their only means of getting their daily bread—or Matthew, who got up from the receipt of custom, and straightway followed the Lord.

*Eighth Lesson.*

BUT what need have we for our own arguments, or for the examples of holy men to confirm what we say, when we are able to cite the very words of the Lord Himself, and by them to move any earnest soul that loveth God? Such were they unto whom He plainly and unhesitatingly declared:—"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." And again, in another place, when He had said: "If thou wilt be perfect, go, and sell that thou hast, and give to the poor"—the completion of the sentence

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was, "And come and follow Me." (Matth. xix. 19.)

*Eighth Responsory.*

In the midst of the congregation, &c.

*Ninth Lesson.*

THIS then, as we have taught, is self-renunciation—to unlock the chains of this earthly life, which passeth away, and to set oneself free from the business of men, and so to make ourselves lither and meeter to enter on that path which leadeth to God, and let our reason be more unhampered to gain and to use those things which are far more precious than gold or precious stones. (Ps. xviii. 11.) In short, it is to have our heart in heaven and not on earth, so as to be able to say: "Our conversation is in heaven." (Phil. iii. 20.) And (which is the great thing) this is the first step towards the attaining to be like Christ, who, "though He was rich, yet for" our "sakes He became poor." (2 Cor. viii. 9.)

*In Second Vespers a Commemoration is made of the following. Prayer from their Lauds. Antiphon at the Song of the Blessed Virgin,* "O right excellent Teacher, &c."

JUNE 15.

## The Holy Martyrs Vitus, Modestus, and Crescentia.

*Simple.*

*All from the Common Office for a Simple Feast of Many Martyrs,* (*p.* 841,) *except the following.*

MATTINS.

*First Lesson from Scripture according to the Season.*

*Second Lesson.*

THIS Vitus was a child who was baptized without his father's knowledge. When his father had found it out, he used his best endeavours to dissuade his son from the Christian religion, but as he found him persistent in it, he handed him over to Valerian the judge to be whipped. But as he still remained as unshaken as before, he was given back to his father. But while his father was turning over in his mind to what severe discipline to subject him, Vitus, being warned by an Angel, fled out of the country, in company with his foster-parents Modestus and Crescentia. In his new home he gained great praise for holiness, so that the fame of it came to Diocletian, which Emperor sent for him to deliver his own child which was vexed with a devil. Him Vitus delivered, but when the Emperor found that with all his great gifts he could not bring him to worship the gods, he had the ingratitude to cast him and Modestus and Crescentia into prison, binding them in fetters.

*Third Lesson.*

BUT when they were found in their prison more faithful than ever to their confession, the Emperor commanded them to be thrown into a great vessel full of melted lead, resin, and pitch. Therein these three, like the three Holy Children in the burning fiery furnace, sang praise to God; and upon that they were haled forth and cast to a lion, but he lay down before them, and licked their feet. Then, the Emperor, being filled with fury, more especially because he saw that the multitude that looked on were stirred up at the miracle, commanded Vitus, Modestus, and Crescentia to be stretched upon a block and their limbs crushed, and their bones rent one from the other. While as they were dying there came great thunderings, and lightnings, and earthquakes, so that temples of the gods fell down, and many men were killed. As for that which remained of the Martyrs, the noble Lady Florence took it, and embalmed it with spices, and honourably buried it.

*Prayer throughout the Office.*

O LORD, we pray Thee to grant unto Thy Church through the prayers of Thine Holy Martyrs Vitus, Modestus, and Crescentia, to mind not high things, but in all lowliness to do ever such things as be pleasing in Thy sight, looking down upon all such things as be corrupt, and working ever in love unfeigned such things as be righteous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*



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JUNE 18.

## The Holy Martyrs Mark and Marcellian.

*Simple.*

*All from the Common Office for a Simple Feast of Many Martyrs, (p. 841,) except the following.*

*Prayer throughout.*

O ALMIGHTY God, grant, we beseech Thee, that we who do keep the Birth-day of Thine Holy Martyrs Mark and Marcellian, may through their prayers be delivered from all evils which do presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*First and Second Lessons from Scripture according to the Season.*

*Second Responsory.*

Their's is a brotherhood indeed, &c., (*p.* 834.)

*Third Lesson.*

MARK and Marcellian were two brothers, Romans, who were arrested by Duke Fabian for believing in Christ, and fastened to a beam, to which their feet were nailed. The Judge said to them: "Wretched creatures, do think for a moment, and free yourselves from such suffering." But they answered him: "We have never enjoyed any dinner so much as we do what we are now undergoing here for JESUS Christ's sake. We have got ourselves a little fast to His love now. Would that He would let us suffer this as long as we are clad in this corruptible body." Still suffering, they for a day and a night sang the praises of God continually, and in the end were thrust through with darts, and so attained the glory of Martyrdom.[1] Their bodies are buried upon the Way to Ardea.

[1] A.D. 286.

JUNE 19.

## St. Juliana de' Falconieri, Virgin.

*Double.*

*All from the Common Office for a Virgin not a Martyr, (p. 873,) except the following.*

FIRST VESPERS.

*Hymn.*[2]

TO be the Lamb's celestial bride
Is Juliana's one desire;
For this she quits her father's home
And leads the sacred virgin choir.

By day, by night she mourns her Spouse
Nailed to the Cross, with ceaseless tears,
Till in herself, through very grief,
The image of that Spouse appears.

Like Him, all wounds, she kneels transfixed
Before the Virgin Mother's shrine;
And still the more she weeps, the more
Mounts up the flame of love divine.

That love so deep the Lord repaid
His handmaid on her dying bed;
When with the Food of heavenly life
By miracle her soul He fed.

All glory, O Creator Sire,
O sole-begotten Son divine,
And co-eternal Paraclete,
One only Lord and God, be Thine.

*Prayer throughout.*

O GOD, Who, when Thy blessed handmaiden Juliana was lying sick unto death wast pleased in wondrous wise to comfort her with the Precious Body of Thy Son, be Thou entreated for the same Thy servant's sake, and grant unto us also the same Comfort in our last agony, that we may go in the strength of that Meat unto our very Fatherland, which is in heaven. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Holy Martyrs Gervase and Protase. Prayer,* "O God, Who year by year, &c.," (*p.* 836.)

[2] Translation by the late Rev. E. Caswall.

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MATTINS.

*Hymn as at First Vespers.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JULIANA was a daughter of the noble family of the Falconieri,[1] and was born in the year 1270. Her father was the same who at his own costs so splendidly built from the foundations the Church of Our Lady of the Annunciation as it now standeth at Florence. Her mother's name was Reguardata. They were both well stricken in years, and, until the birth of Juliana, had been childless. From her very cradle she gave tokens of the holiness of life to which she afterwards attained. And from the murmuring of her baby lips was caught the sweet sound of the names of JESUS and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian godliness, and so excellently shone therein, that her uncle, the Blessed Alexius, scrupled not to tell her mother that she had given birth to an Angel rather than to a woman. So modest was her carriage, and so clean her soul from the lightest speck of indiscretion, that she never in her whole life stared a man in the face, and that the very mention of sin made her shiver, and when the story of a grievous crime was told her, she dropped down nearly fainting. Before she had finished her fifteenth year, she renounced her inheritance, although a rich one, and all prospect of an earthly marriage, and made to God a vow of virginity, before holy Philip Benizi, from whom she was the first to receive the religious habit of what are called the "mantled"[2] nuns.

*Fifth Lesson.*

MANY young women of noble families followed the example of Juliana, and even her own mother put herself for instruction under her daughter. Thus in a little while their number increased, and she became the foundress of the Order of Mantled nuns, to whom she gave a rule of life full of wisdom and godliness. Holy Philip Benizi, having thorough knowledge of her excellence, chose her above all living to whom at his death to leave the care not of the women only but of the whole of the Order of the Servants of the Blessed Virgin Mary, of which he had been the propagator and director. Juliana, who deemed ever lowly of herself, even when she was the mistress of the others, ministered to her sisters in the meanest offices of the work of the house. She passed whole days in incessant prayer, and was often rapt in spirit, and the remainder of her time she toiled to make peace among the citizens, who were at variance together, to recall transgressors from the ways of iniquity, and to nurse the sick, to cure whom she would sometimes even use her tongue to remove the matter that ran from their sores. It was her custom to afflict her own body with whips, knotted cords, iron girdles, watching, and sleeping upon the ground. Upon Mondays, Tuesdays, Wednesdays, and Thursdays she ate very sparingly some unpalatable food, upon Fridays she took nothing except the Bread of Angels, and upon Saturdays, besides the Holy Communion, only bread and water.

*Sixth Lesson.*

THE self-inflicted hardships of her life brought upon her a disease of the stomach, whereby, when she was seventy years of age, she was brought to the point of death. She bore the daily sufferings of her illness with a smiling face and a brave heart. The only thing of which she was heard to complain was that, her stomach being so weak that she could not keep down any food, she was withheld by reverence for the Sacrament from drawing near to the Lord's Table. Finding herself in these straits she begged the Priest to bring the Bread of God, and, as she dared not take It into her mouth, to put It as near as possible to her heart. The Priest did as she wished, and, to the amazement of all present, the Divine Bread at once disappeared from sight, and at the same instant a smile of joyous peace crossed the face of Juliana, and she gave up the

[1] Same as the English surname "Falconer."

[2] Mantellatæ.

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ghost.[1] All were confounded until the virgin body was being laid out after death in the accustomed manner. Then there was found upon the left side of the bosom a mark like the stamp of a seal, reproducing the form of the Sacred Host, the mould of which was one of those that bear a figure of Christ crucified. The noise of this and other wonders got for Juliana a reverence not only from Florence, but from all parts of the Christian world, which so increased through the course of four hundred years, that Pope Benedict XIII. commanded an office in her honour to be said by the whole Order of Servants of the Blessed Virgin Mary, and Clement XII., a munificent Protector of the same Order, finding new signs and wonders shedding lustre upon her memory every day, numbered her among Holy Virgins.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 1, *with the Homily of St. Gregory*, (*p.* 878.) *The last part is omitted or read as one with the second, in order to leave room for the*

*Ninth Lesson.* (*For the Holy Martyrs Gervase and Protase.*)

GERVASE and Protase were the sons of Vitalis and Valeria, both of whom testified even unto death for the Lord Christ's sake, the father at Ravenna, and the mother at Milan. After the victory of their parents, Gervase and Protase gave all the inheritance to the poor, and set free their slaves. This act of theirs stirred up against them a savage hatred on the part of the heathen priests, and when the Count Astasius was about setting forth to war, they believed they had got a good occasion for the destruction of the two godly brethren. They persuaded Astasius that their gods had revealed to them that he had no chance of conquering in the war, unless he had first made Gervase and Protase to deny Christ and to offer sacrifice to the gods. Being commanded so to do, they flatly refused, and Astasius then ordered Gervase to be lashed until he died between the stripes, and Protase to be cudgelled and beheaded. A servant of Christ named Philip took away their dead bodies by stealth, and buried them in his own house, and, in after times, St. Ambrose, being warned of God, found them, and bestowed them in an hallowed and honourable place. They suffered at Milan upon the 19th day of June.

*At Lauds a Commemoration is made of St. Gervase and Protase. Prayer as last evening. And in Second Vespers a Commemoration of the following. Prayer*, "Mercifully consider our weakness, &c."

JUNE 20.

## St. Silverius, Pope and Martyr.

*Simple.*

*All from the Common Office for a Simple Feast of a Bishop and Martyr, except the following. Prayer*, "Mercifully consider our weakness, &c.," (*p.* 823.)

MATTINS.

*First Lesson from Scripture according to the Season.*

*Second Lesson.*

THIS Silverius was a native of Campania, and succeeded Agapitus in the Papacy [in the year 536.] His orthodoxy and holiness shone brightest in his onslaughts upon heretics, and he showed admirable firmness in upholding a sentence by Agapitus. Agapitus had deposed Anthimus from the Patriarchate of Constantinople for defending the heresy of Eutyches; and Silverius would never allow of his restoration, although the Empress Theodora repeatedly asked him to do so.

*Second Responsory.*

O Lord, Thou hast prevented him, &c., (*p.* 822.)

*Third Lesson.*

THE woman was enraged at him on this account, and ordered Belisarius to send Silverius into exile. He was accordingly banished to the island of Ponza, whence he is said to have written these words to Bishop Amator: "I am fed upon the bread of tribu-

[1] June 19, 1340.

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lation and the water of affliction, but nevertheless I have not given up, and I will not give up, doing my duty." And he proved his words by deeds. He got together where he was a Council of many Bishops, and enacted some regulations touching the soundness of the Catholic faith, and the reform of the discipline of the Church. But sickness and the hardships of his exile soon broke his strength, and he fell asleep in the Lord upon the 20th day of June [in the year of grace 538.] Many miracles shed a lustre upon his grave. He ruled the Church for more than three years, and ordained in the month of December thirteen Priests, five Deacons, and nineteen Bishops for divers Sees.

JUNE 21.

## St. Aloysius Gonzaga, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*Prayer throughout the Office.*

O GOD, the Giver of all heavenly gifts, Who in the Angel-lad Aloysius didst join strange innocency with strange penance, be entreated for his sake and by his prayers, and grant unto us who have not followed him in his innocency the grace to imitate him in his penance. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ALOYSIUS, eldest son of Ferdinand Gonzaga, Marquess of Castiglione, was so hurriedly baptized on account of danger that he seemed to be born to heaven almost before he was born to earth,[1] and he so faithfully kept that his first grace that he seemed to have been confirmed therein. From his first use of reason, which he employed to offer himself to God, he led a life more holy day by day. At Florence, when he was nine years old, he made a vow of perpetual virginity before the Altar of the Blessed Virgin, upon whom he always looked as in the place of a mother to him, and by a remarkable mercy from God, he kept this vow wholly and without the slightest impure temptation, either of mind or body, during his whole life. As for any other uprisings of the soul, he began at that age to check them so sternly, that he was never more pricked by even their earliest movements. His senses, and especially his eye-sight, he so mortified, that he never once looked upon the face of Mary of Austria, whom, when he was for several years one of the Pages of honour of the King of Spain, he saluted almost every day; and he even denied himself in part, the pleasure of looking on the face of his own mother. He might indeed have been justly called a fleshless man, or an infleshed angel.

*Fifth Lesson.*

TO this fettering of the senses he added torture of the body. He kept three days as fasts in every week, and that mostly upon a little bread and water. But indeed he as it were fasted every day, for he hardly ever took so much as an ounce weight of food at breakfast. Often also, even thrice in one day, he would lash himself to flowing of blood with cords, or prick himself with spiked chains. He sometimes used a dog-whip, instead of a scourge, and the rowels of spurs instead of haircloth. He privately filled his soft bed with pieces of broken plates, that he might find it easier to wake to pray. He passed great part of the night, clad only in a shirt even in the depth of winter, kneeling on the ground, or lying flat on his face when too weak and weary to remain upright, busied with

[1] Matre parturiente et periculo ingravescente, infantulus baptizatus est in membro quodam quod de vulvâ fuerat extrusum, toto fere corpore in maternis visceribus adhuc incluso. March 9, 1568.

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heavenly thoughts. Sometimes he would keep himself thus for three, four, or five hours, until he had spent at least one without any movement of body or any wandering of mind. Such perseverance obtained for him the reward of being able to keep his understanding quite concentrated in prayer without distraction, as though rapt in God in an unbroken extasy. Desiring to give himself up to Him alone, he overcame, after a strong opposition for three years, the objections of his father, procured the transfer to his brother of his right to the Marquessate, and [on the 25th of November, 1585,] joined at Rome the Society of JESUS, to which he had been called by a voice from heaven when he was at Madrid.

*Sixth Lesson.*

IN his very Noviciate he began to be held a master of all godliness. His obedience to even the most trifling rules was absolutely exact, his indifference to the world extraordinary, and his hatred of self implacable. His love of God was so keen that it gradually undermined his bodily strength. Being commanded to give his mind some rest from thinking unceasingly of God, he struggled vainly to distract himself from Him Who met him everywhere. From tender love toward his neighbour, he joyfully ministered to the sick in the public hospitals, [during the great distemper at Rome in 1591,] and in the exercise of this charity he caught a deadly disease. This sickness slowly wore him away, and soon after he had entered on the 24th year of his age, upon the 21st day of June, a day which he had himself foretold, after entreating that he might be scourged, and laid upon the ground to die, he passed away to heaven. What the glory is which he there enjoyeth holy Mary Magdalen de' Pazzi was enabled, by the revelation of God, to behold, and she declared that it was such as she had hardly believed existed even in heaven, and that his holiness and love were so great that she should call him an unknown martyr of charity. On earth God glorified him by many great miracles. These being duly proved, Benedict XIII. inserted the name of this angel-lad in the Kalendar of the Saints, and commended him to all young scholars both as a pattern of innocency and purity, and as a patron.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 29.)

AT that time: JESUS answered and said unto the Sadducees: Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. And so on.

Homily by St. John Chrysostom, [Patriarch of Constantinople.] (*Bk. on Virginity.*)

This I say, that virginity is good. And in this I agree likewise, that it is better than marriage. And I will even add, that it is as much more excellent than marriage, as heaven is more noble than earth, or Angels than men, and indeed, if I must say more, even more so. For if Angels neither marry nor are given in marriage, at least, they are not creatures of flesh and blood, they dwell not upon earth, they are exposed to no restless troublings of desire or lust, they need neither meat nor drink, they are not such that sweet sound, or soft song, or the delight of beauty can charm them; there is nothing of this sort to take hold on them and draw them away.

*Eighth Lesson.*

BUT the human nature which striveth its utmost to follow them, is not so exalted as that of these blessed intelligences. How? Angels marry not nor are given in marriage; neither doth a virgin. Angels stand ever before God, and serve Him; and so doth a virgin. But if a virgin, still weighed down with this body, and unable, like the Angels, to ascend to heaven, doth make it his one great comfort here to be holy in body and in spirit, and to open his heart for a home for the King of heaven—dost thou not see wherein a virgin is higher than an Angel? The excellence of virginity in men over virginity in Angels lieth in this, that it maketh them which are yet earth-dwellers and body-burdened equal to intelligences unshackled by bodies.

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*Ninth Lesson.*

IN what respect, I ask, differed Elijah, Elisha, and John, those great lovers of virginity, from Angels? In nothing, except that their faithfulness was exercised in a dying body. For the rest, if we look carefully, their minds were no otherwise than those of the blessed spirits, and their crown of glory is this that they attained the same honour under conditions less favourable. For consider of what manliness, of what superiority of reason over feeling they must have been possessed, to enable them bravely to fight their way, earth-dwellers and dying creatures as they were, to the bright summit of grace which was their's.

*In Second Vespers a Commemoration is made of the following. Prayer*, "Grant, we beseech Thee, &c.," (*p.* 849.)

JUNE 22.

## St. Paulinus, Bishop [of Nola,] Confessor.

*Simple.*

*All from the Simple Office for a Bishop and Confessor, (p. 854,) except the following.*

*Prayer throughout.* "Grant, we beseech Thee, &c."

MATTINS.

*First Lesson.*

*From Scripture according to the Season.*

*Second Lesson.*

PAULINUS, Bishop of Nola, [was born at Bordeaux in the year 353. He] was learned in refined knowledge, and in the Holy Scriptures, and was the author of many elegant and polished poems and discourses. The trait in him, which is most celebrated, is his charity. [In 410,] when the Goths ravaged Campania, [where he had a large property,] he spent the whole of his substance, without leaving to himself even the necessaries of life, in feeding the destitute, and ransoming the captives. At this time, as writeth St. Austin, from having been a man of great wealth, he of his own free will made himself an absolute beggar, but a most glorious Saint, and when the Barbarians took him prisoner, he said to God: "Lord, let them not torture me for the sake of my gold and silver, for Thou knowest whither it is all gone." When the Vandals afterwards harried the same country, a widow came to him, beseeching him that he would ransom her son, and, because he had spent all in works of mercy, he gave himself up to slavery in her son's stead.

*Third Lesson.*

AS a slave he was carried over to Africa, where his owner, who was the King's son-in-law, gave him his garden to keep. But when, through the gift of prophecy, he foretold to his master the King's death, and the King himself in a dream beheld Paulinus sitting between two judges, and wresting the whip out of his hands, his greatness was acknowledged and he was honourably set at large, all his fellow-citizens who were also his fellow-prisoners, being freely gifted to him. He went back to Nola to be Bishop there, and by his word and example to stir up all men to Christian godliness. In the midst of his work he was stricken down by a pain in the side, and the chamber where he lay, being shaken by an earthquake, he presently resigned his soul to God, [in the year 431.]

JUNE 23.

## Midsummer Eve.

*Eve of the Feast of the Birth of St. John the Baptist.*

*The Office is of the Week-day except the following.*

*First Blessing.*

May the Gospel's holy lection, &c.

*First Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 5.)

THERE was, in the days of Herod the King of Judæa, a certain Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* i. *on Luke.*)

The Divine Scriptures teach us that

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we are behoven to praise the lives, not only of those concerning whom we are to speak honourably, but the lives also of their fathers, so as to show that that which we will praise in our subjects was in them a gift inherited from the bright purity of the source from which they came. What other meaning can the holy Evangelist have had in this place but to glorify St. John the Baptist, as well for having been the offspring of such parents, as for his miracles, his life, his gifts, and his sufferings? So likewise is praise ascribed to Hannah, the mother of Samuel; so also did Isaac draw from his parents that noble godliness which he in his turn bequeathed to his children. Thus it is told not only that Zacharias was a Priest, but a Priest of the course of Abia, that is to say, of a family noble among the noblest.

*Second Blessing.*

God's most mighty, &c.

*Second Lesson.*

"AND his wife was of the daughters of Aaron." Thus we see that the noble blood of St. John was inherited not only from parents, but from an ancient ancestry, not illustrious indeed by worldly power, but worshipful for the tradition of a sacred succession. Such were the fore-fathers whom it well became the Fore-runner of the Christ to have, that it might manifestly fall to his lot, not as a sudden gift, but as an heir-loom, to preach belief in the coming of the Lord. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." What do they make of this text who, to take them some consolation for their own sins, hold that man cannot exist without oftentimes sinning, and quote to that end that which is written in Job: "Not one is clean, even though his life on the earth be but one day?"

*Third Blessing.*

May He, That is, &c.

*Third Lesson.*

TO such we must reply by asking them first to tell us what they mean by a man without sin—whether it be one who hath never sinned, or one who hath ceased to sin. If they mean by a man without sin one who hath never sinned, I myself agree in their position, "for all have sinned and come short of the glory of God." (Rom. iii. 23.) But if they mean to deny that he who hath reformed his old crooked ways, and changed his life for a new one, on purpose to avoid sin, cannot avoid sin, I am not able to subscribe to their opinion while I read that "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25—27.)

*Prayer at Lauds, Terce, Sext, and None.*

GRANT, we beseech Thee, O Lord, unto this Thy family the grace to walk alway in the path of salvation, that they, obediently following the exhortation of the Blessed Fore-runner John, may at the last attain safely unto Him Whom John heralded, even Thy Son our Lord JESUS Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Lauds the Long Preces are said kneeling.*

*If the following day should be the Feast of Corpus Christi, that of St. John is transferred to June 25, any other Feast being moved on for the purpose, beyond the Octave if not a Double of the First or Second Class, and if so, to the next day not occupied by a Double.*

JUNE 24.

## Midsummer Day.

*The Birth-day of St. John the Baptist.*

*Double of the First Class, with an Octave.*

*All as on Sundays, except the following.*

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FIRST VESPERS.[1]

*First Antiphon.* He shall go before Him * in the spirit and power of Elias, to make ready a people prepared for the Lord.

*Second Antiphon.* His name is John.* He shall drink neither wine nor strong drink, and many shall rejoice at his birth.

*Third Antiphon.* Elizabeth was barren and well stricken in years, * but from her womb was born John the Forerunner of the Lord.

*Fourth Antiphon.* The child shall be great * in the sight of the Lord, for His hand is with him.

*Fifth Antiphon.* The child shall be called a Nazarite. * He shall drink neither wine nor strong drink, neither shall he eat any unclean thing, even from his mother's womb.

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Chapter and Prayer from the following Lauds.*

*Hymn.*[2]

GREATEST of Prophets, messenger appointed
Paths for thy Lord and Saviour to prepare,
O for a tongue unsoiled, thy praise and wonders
Meet to declare!

From highest heaven Gabriel descending,
Gave to thy father promise of thy birth,
Gave thee thy name, and for thy life predicted
Deeds of great worth.

Yet did that father falter at the promise;
Dumb was he struck for doubting of the same,
Till at thy birth his voice, again returning,
Uttered thy name.

Pent in the closet of the womb, thy Saviour
Thou didst adore within His chamber shrined;
Thus did each parent in their unborn offspring
Mysteries find.

Praise we our God, Who dwelleth in the highest,
Father, and Son, and Spirit ever blest;
And may He grant us while on earth, forgiveness,
In heaven rest. Amen.

*Verse.* [3]There was a man sent from God.
*Answer.* Whose name was John.

*Antiphon at the Song of the Blessed Virgin.*[1] When Zacharias went into the Temple of the Lord, the Angel Gabriel appeared unto him, standing on the right side of the altar of incense.

MATTINS.

*Invitatory.* The Lord He is the King of His Fore-runner. * O come, let us worship Him!

*Hymn.*[4]

WHILE yet a child thou dwelledst in the desert,
Turmoil of cities leaving far away,
Lest into paths of idle conversation
Thy tongue should stray.

Rugged thy raiment from the camel taken,
Leathern the girdle round thy body bound,
Painful thy food, the locust and wild honey
Scantily found.

Prophets before thee presaging the future
Sang in dim strains the Day-star that should be,
Thou with thine eyes the world's august Redeemer
Hadst grace to see.

Through the wide world none greater born of woman
E'er has been seen than thou, most holy Saint,
Who didst baptize the King that came to wash us
From sin's foul taint.

Praise we our God, Who dwelleth in the highest,
Father and Son and Spirit ever blest,
And may He give us while on earth forgiveness—
In heaven rest. Amen.

FIRST NOCTURN.

*First Antiphon.* Before I formed thee in the belly I knew thee, * and before thou camest forth out of the womb I sanctified thee.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* The LORD said

[1] Antiphons from Luke i. 17, 63, 13, 14, 7, 15, 66; Judges xiii. 4, 5, 7.
[2] Translation extracted from the People's Hymnal.
[3] John i. 6. [4] Translation by the same hand as those in the People's Hymnal.

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unto me: Thou shalt go to all that I shall send thee; * fear not; and whatsoever I command thee thou shalt speak.

Ps. ii. Why do the heathen rage, &c., (*p.* 4.)

*Third Antiphon.* Be not afraid of their faces; * for I am with thee, saith the LORD.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* There was a man sent from God—

*Answer.* Whose name was John.

*First Lesson.*

Here beginneth the Book of Jeremiah the Prophet (i. 1.)

THE words of Jeremiah the son of Hilkiah, of the Priests that were in Anathoth, in the Land of Benjamin: to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.

*First Responsory.*

[1]There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, to make ready a people prepared for the Lord.

*Verse.* John was in the wilderness, preaching the baptism of repentance.

*Answer.* The same came for a witness, to bear witness of the Light, to make ready a people prepared for the Lord.

*Second Lesson.*

THEN said I: Ah! Lord GOD! Behold, I cannot speak, for I am a child! But the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build, and to plant.

*Second Responsory.*

Elizabeth, the wife of Zacharias, was the mother of a mighty man, even of John the Baptist, the Fore-runner of the Lord, who made straight in the desert an highway for the Lord.[2]

*Verse.* There was a man sent from God, whose name was John.

*Answer.* Who made straight in the desert an highway for the Lord.

*Third Lesson.* (17.)

THOU therefore gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, for I will make thee not to fear their faces. For, behold, I have made thee this day a defenced city, and iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the Priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

*Third Responsory.*

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a Prophet unto the nations.

*Verse.* [3]A man beloved of God and men, he was had in honour.

*Answer.* And I ordained thee a Prophet unto the nations.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I ordained thee a Prophet unto the nations.

SECOND NOCTURN.

*First Antiphon.* The LORD put forth

[1] John i. 6, 7; Matth. iii. 1; Mark i. 4; Luke iii. 2, 3.
[2] Isa. xl. 3. [3] Ecclus. xlv. 1.

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His hand, and touched my mouth,* and the Lord ordained me a Prophet unto the nations.

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* Behold, I have put My words in thy mouth; * see, I have this day set thee over the nations, and over the kingdoms.

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Third Antiphon.* [1]The LORD hath called me from the womb; * from the bowels of my mother hath He made mention of my name.

Ps. viii. O LORD, our Lord, &c., (*p.* 6.)

*Verse.* [2]Among them that are born of women there hath not risen a greater—

*Answer.* Than John the Baptist.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*20th on the Saints.*)

BESIDES the most holy Birth-day of the Lord, we find celebrated in the Gospel the birth of only one other, namely, that of the Blessed Baptist, John. As regardeth all others among God's holy and chosen ones we know that that day is observed whereon, with their work finished, and the world conquered and finally trampled down, they were born from this into a better life, even one of everlasting blessedness. In others is honoured the crowning of the struggle on their last day of dying life, but in John is honoured the first day; in him the very beginning is found hallowed. And the reason of this is, without doubt, because he was sent from God to bear witness to the coming of the Light, lest when It came It might take the darkness by surprise, and the darkness might not comprehend It. Now, John was a figure of the Old Testament, and showed in his own person a typical embodiment of the Law; and therefore John heralded beforehand the coming of the Saviour, even as the Law was our schoolmaster to bring us to the grace of Christ. (Gal. iii. 24.)

*Fourth Responsory.*

The Angel of the Lord was sent down unto Zacharias, saying: Thou shalt beget a son in thine old age; and his name shall be called John the Baptist.

*Verse.* The child shall be great in the sight of the Lord; for His hand is with him.

*Answer.* And his name shall be called John the Baptist.

*Fifth Lesson.*

BUT as touching this, that he prophesied while yet in the hidden depths of his mother's womb, and while himself lightless bore testimony to the truth, we are to understand it as a figure how that while himself wrapped round with the veil and carnal ordinances of the letter, he by the spirit preached unto the world a Redeemer, and testified that JESUS is our Lord even while for himself, working under the law, the birth of the new dispensation was still in the womb of the future, and not come to day. The Jews were "estranged from the womb," that is from the Law, that womb heavy with the Christ That was to be; they "went astray from the belly, speaking lies," (Ps. lvii. 4;) and therefore John "came for a witness, to bear witness of the Light, that all men through him might believe." (John i. 7.)

*Fifth Responsory.*

This is the well-beloved Fore-runner, a burning and a shining light[3] before the Lord. For even this is John, who made straight in the desert an highway for our God. [4]This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

*Verse.* He shall go before Him in the spirit and power of Elias.

*Answer.* For even this is John, who made straight in the desert an highway for our God. This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

*Sixth Lesson.*

BUT as for this, that "when John had heard in the prison the works of Christ, he sent two of his disciples" (Matth. xi. 2)—this is the Law sending

[1] Isa. xlix. 1. [2] Matth. xi. 11. [3] John v. 35. [4] John i. 15, 29.

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to the Gospel. For John here was a figure of the Law, imprisoned in ignorance, lying in the dark, and in a hidden place, and he was fettered through Jewish misunderstanding within the bonds of the letter. But of him was it said, as is written in the Blessed Evangelist (John v. 35:) "He was a burning and a shining light"—that is to say, that, when the whole world was wrapt in the night of ignorance, this Saint was kindled by the fire of the Holy Ghost, to show before men the light of salvation, and at the hour of the thickest darkness of sin, appeared like a bright morning star to herald the rising of that Sun so right gloriously radiant, the Sun of righteousness, Christ our Lord. And this is why John said of himself: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." (John i. 15.)

*Sixth Responsory.*

[1]They made signs to his father, how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

*Verse.* The mouth of Zacharias was opened, and he prophesied, saying:

*Answer.* His name is John.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* His name is John.

THIRD NOCTURN.[2]

*First Antiphon.* The Lord hath made my mouth * like a sharp sword; in the shadow of His hand hath He hid me.

Ps. xiv. LORD, Who shall abide, &c., (*p.* 10.)

*Second Antiphon.* And now, saith the LORD That formed me from the womb * to be His servant: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Ps. xx. The king shall joy, &c., (*p.* 17.)

*Third Antiphon.* Kings shall see, and princes shall arise, and worship the Lord thy God, Who hath chosen thee.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Verse.* Elizabeth, the wife of Zacharias, was the mother of a mighty man—

*Answer.* Even of John the Baptist, the Fore-runner of the Lord.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* ii. *Comm. on Luke* i.)

Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours rejoiced with her. The birth of a Saint is a joy for many, for it is a good to all. Righteousness is an help to all, and therefore when a righteous man is born it is an heralding of his life, which is still to come, that the helpful excellency of his future should be hailed by the, as it were, prophetic joy of the neighbours. It is well that we should be told concerning the Prophet, while he was yet in the womb, that we may know how that Mary was there; but we hear nothing of his childhood, because we know that it was safe and strong through the nearness of the Lord, Himself then in that womb which was free from the sorrows of pregnancy. And therefore we read in the Gospel nothing touching him save his coming, the annunciation thereof to his father, the leap which he gave in the womb, and his crying in the wilderness.

*Seventh Responsory.*

The Fore-runner of the Lord cometh, to whom He Himself bare witness, saying: Among them that are born of women there hath not risen a greater than John the Baptist.

*Verse.* [3]A Prophet? Yea, and much more than a Prophet. This is he of whom the Saviour saith:

*Answer.* Among them that are born of women there hath not risen a greater than John the Baptist.

[1] Luke i. 62—64, 67. [2] Antiphons from Isa. xlix. 2, 5, 7. [3] Luke vii. 26.

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*Eighth Lesson.*

IT was not for him to feel childishness, who beyond all use of nature or of his age, when as yet he lay in his mother's womb, leapt at once "unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) It is strange how that the Holy Evangelist hath judged meet to tell us that they thought to call the child Zacharias, after the name of his father, that thou mayest notice that the mother would have none of the names whereby their kindred were called, but only that name which the Holy Ghost had dictated, and which the Angel had told before unto Zacharias. The dumb man had certainly not been able to tell his wife by what name to call the child, and Elizabeth must needs have learnt by revelation what she could not have heard from her husband.

*Eighth Responsory.*

The Angel Gabriel appeared unto Zacharias, and said: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and many shall rejoice at his birth.

*Verse.* For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.

*Answer.* And many shall rejoice at his birth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And many shall rejoice at his birth.

*Ninth Lesson.*

"HIS name is John"—that is, it is not for us to choose a name now for him to whom God hath given a name already. He hath a name, which we know, but it is not one of our choosing. To receive a name from God is one of the honours of the Saints. Thus was it that Jacob's name was no more called Jacob but Israël, because he saw God face to face. (Gen. xxxii. 28.) Thus was it that our Lord JESUS was named before He was born, with a name not given by an Angel, but by the Father. Thou seest that Angels tell that which they have been bidden to tell, not matters of their own choosing. Nor oughtest thou to wonder that Elizabeth named a name which she had not heard, since it had been revealed to her by the same Holy Ghost Who had commanded the Angel to tell it.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* Elizabeth, the wife of Zacharias, * was the mother of a mighty man, even of John the Baptist, the Fore-runner of the Lord.

*Second Antiphon.* They made signs to his father * how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

*Third Antiphon.* Thou shalt call his name John; * and many shall rejoice at his birth.

*Fourth Antiphon.* Among them that are born of women * there hath not risen a greater than John the Baptist.

*Fifth Antiphon.* Thou, child, shalt be called the Prophet of the Highest; * for thou shalt go before the face of the Lord, to prepare His ways.

*Chapter.* (Isa. xlix. 1.)

LISTEN, O isles, unto me, and hearken, ye people, from far: The LORD hath called me from the womb—from the bowels of my mother hath He made mention of my name.

*Hymn.*[1]

O BLESSED Saint of high renown and honour,
Called in thy mother's womb, by God ordained,
Mightiest Martyr, dweller in the desert,
Virgin unstained.

Saints with their crowns shall glitter, some with increase
Thirtyfold, some with double wreaths shall shine,
Yet shall no other diadem of glory
Glitter like thine.

Come thou again, the crooked highways straighten,
Break the hard rocks that in our bosoms rest,
Meet for our Lord, Who ever cometh onward
With footsteps blest.

[1] Translation extracted from the People's Hymnal.

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Praise we our God, Who dwelleth in the highest,
Father, and Son, and Spirit ever blest;
And may He grant us, while on earth, forgiveness,
In heaven rest. Amen.

*Verse.* The child shall be great in the sight of the Lord—
*Answer.* For His hand is with him.

*Antiphon at the Song of Zacharias.* And the mouth of Zacharias was opened, * and he prophesied, saying: Blessed be the Lord God of Israël.

*Prayer throughout the Office.*

O GOD, Who hast made this day to be honourable in our eyes because of the Birth of the blessed John, graciously quicken Thy people with spiritual joy, and order the minds of all the faithful in the way of everlasting salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Elizabeth the wife, &c. (*First Antiphon at Lauds.*)

*Chapter at the end.* (Isa. xlix. 7.)

KINGS shall see, and princes shall arise, and shall worship the Lord thy God, and the Holy One of Israël that hath chosen thee.

TERCE.

*Antiphon.* They made signs, &c., (*Second Antiphon at Lauds.*)
*Chapter from Lauds.*

*Short Responsory.*

There was a man sent from God.
*Answer.* There was a man sent from God,
*Verse.* Whose name was John.
*Answer.* Sent from God.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* There was a man sent from God.
*Verse.* Among them that are born of women there hath not risen a greater—
*Answer.* Than John the Baptist.

SEXT.

*Antiphon.* Thou shalt call, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Isa. xlix. 6.)

AND now, saith the LORD that formed me from the womb to be His servant, I have given thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

*Short Responsory.*

Among them that are born of women there hath not risen a greater—
*Answer.* Among them that are born of women there hath not risen a greater—
*Verse.* Than John the Baptist.
*Answer.* There hath not risen a greater.
*Verse.* Glory be to the Father, and to Son, and to the Holy Ghost.
*Answer.* Among them that are born of women there hath not risen a greater.
*Verse.* Elizabeth, the wife of Zacharias, was the mother of a mighty man,
*Answer.* Even of John the Baptist, the Fore-runner of the Lord.

NONE.

*Antiphon.* Thou, child, shalt be called, &c., (*Fifth Antiphon at Lauds.*)
*Chapter as at the end of Prime.*

*Short Responsory.*

Elizabeth, the wife of Zacharias, was the mother of a mighty man.
*Answer.* Elizabeth, the wife of Zacharias, was the mother of a mighty man,
*Verse.* Even of John the Baptist, the Fore-runner of the Lord.
*Answer.* A mighty man.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* Elizabeth, the wife of Zacharias, was the mother of a mighty man.
*Verse.* The child shall be great in the sight of the Lord.
*Answer.* For His hand is with him.

SECOND VESPERS.

*All as at First Vespers, except the following.*
*Antiphons from Lauds.*

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*Verse.* The child shall be great in the sight of the Lord.

*Answer.* For His hand is with him.

*Antiphon at the Song of the Blessed Virgin.* The child, that unto us is born, * is much more than a Prophet, for this is he of whom the Saviour saith: Among them that are born of women there hath not risen a greater than John the Baptist.

*A Commemoration is made of the following. Prayer from his Office.*

JUNE 25.

## St. William, Abbat of Monte-Vergine, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*Prayer throughout.*

O GOD, Who hast given unto us Thy Saints to be an ensample and an help unto our weakness in following the path that leadeth unto life, grant unto us in such wise to honour the worthy deeds of the blessed Abbat William, that we may thereby both gain his prayers, and tread in his footsteps. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS William was born of noble parents at Vercelli in Lombardy. He was but little over fourteen years of age, when, impelled by a strange earnestness for holiness, he undertook a pilgrimage to Compostella, to the far-famed Church of St. James. This journey he made clad in a single garment, wearing an iron girdle wound two-fold round his body, and with bare feet. He accomplished his object under the severest hardships of cold and heat, hunger and thirst, and at the great danger of his life. After his return to Italy, he undertook a new pilgrimage, this time to the Holy Sepulchre of the Lord. But in the way of fulfilling this, there arose divers and most grievous obstacles, whereby the hand of God drew the lad to the higher and holier life of a monk. He dwelt in the town of Monte Solicolo for two years, which he passed in constant prayer, watching, sleeping upon the ground, and fasting. At the end of this time, the power of God made him the mean to restore a blind man to sight. The fame of this miracle became so noised abroad, that William could no longer remain unknown. His thoughts turned again towards Jerusalem, and he again entered cheerfully on the journey.

*Fifth Lesson.*

HE was again let by a vision from God, and remained among the Italians to be more useful, and to bring forth more fruit than he would have done among strangers. With extraordinary speed, he built a monastery upon the summit of Monte Vergiliano, ever since named Monte Vergine, [between Nola and Benevento.] Thither he called around him, as his comrades, devout men, and schooled them into a way of life most closely following the commands and counsels of the Gospel, in great part by a rule taken from the constitutions of Blessed Benedict, and supplemented by his own words, and the example of his own holy life.

*Sixth Lesson.*

AS other monasteries were raised, the holy life of William became more known day by day, and brought men to him from all quarters, drawn by the sweet savour of his godliness, and the fame of his miracles. At his prayers the dumb spake, the deaf heard, the withered were strengthened, and they that suffered under divers and incurable diseases received health. He turned water into wine, and openly worked many other miracles. Among all these things it must be told that a wretched woman sought him to lure him to impurity, but he raked hot embers out upon the floor and cast himself down upon them, and wallowed among them, and escaped unhurt. When this thing



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came to the knowledge of Roger I., King of Naples, it roused in him the highest reverence for the man of God. At the last, after foretelling his own death to the King and to others, and full of good works and miracles, he fell asleep in the Lord, in the year of salvation 1142.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of St. Jerome*, (*p.* 809.)

*Lauds Prayer throughout the Office. A Commemoration is made of the Octave of the Birth of St. John taken from the Lauds of his Feast.*

*Vespers are of the following, from the Chapter, inclusive.*

JUNE 26.

## The Holy Martyrs John and Paul.

*Double.*

*All from the Common Office for Many Martyrs*, (*p.* 829,) *except the following.*

FIRST VESPERS.

*If these are entirely of SS. John and Paul, the Antiphons are taken from Lauds. Usually, as concerns SS. John and Paul, they begin with the Chapter.*

*Antiphon at the Song of the Blessed Virgin.*[1] The righteous stand in the Presence of the Lord, and are not divided the one from the other; they drank of the Lord's Cup, and they are called Friends of God.

*Prayer from Lauds.*

*A Commemoration is made of St. William of Monte Vergine*, (*Prayer from his Office,*) *and of the Birth of St. John, taken from his Second Vespers.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Rom. viii. 12, (*p.* 830.)

*First Responsory.*

[2]These are two men full of mercy, who stand in the presence of the Lord, the Lord of the whole earth.

*Verse.* These are two olive trees, and two candlesticks, giving light in the presence of the Lord.

*Answer.* The Lord of the whole earth.

*Second Responsory.*

I saw men standing together clad in shining raiment; and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

*Verse.* And I beheld a mighty Angel of God, flying through the midst of heaven, crying with a loud voice, and saying:

*Answer.* These men are holy, for they are the friends of God.

*Third and remaining Responsories from the Common Office.*

SECOND NOCTURN.

*Fourth Lesson.*

JOHN and Paul were two Roman brethren, the godly and trustworthy servants of Constantia, daughter of Constantine. At her death they spent in feeding Christ's poor the property which she left them. Julian the Apostate asked them to enter his household, but they bravely answered that they would not be servants to one who had run away from the service of JESUS Christ. Julian gave them ten days to consider on their choice, whether, at the end of that time, they would cleave to him, and sacrifice to Jupiter, or most surely die.

*Fifth Lesson.*

THIS interval they spent in distributing to poor creatures all that remained of their goods, that they might be quite free to depart hence to the Lord, and so succoured many by whom they have long since been received into everlasting habitations. On the tenth day Terentian, Præfect of the Prætorian Cohort, was sent to them, bringing with him the image of Jupiter. He explained to them the command of the Emperor, that they should worship the said image or die. They were engaged in prayer, but answered him that for their loyalty to Christ, Whom their understanding acknowledged and their mouths con-

[1] Cf. Zech. iv. 14; 2 Kings (Sam.) i. 23; Matth. xx. 22, 23; John xv. 15.
[2] Quaintly adapted from Zech. iv. and Apoc. xi. 3, &c.

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fessed to be God, they felt no hesitation in choosing to suffer death.

*Sixth Lesson.*

TERENTIAN, to avoid the uproar, which might have been caused by their public execution, caused their heads to be cut off at home where they then were. They lifted up their last earthly testimony upon the 26th day of June, [in the year of our Lord 362.] They were privately buried, and a story set about that they had been sent into exile. The fact of their death was made generally known by the unclean spirits by whom the bodies of many were tormented, and among others that of Terentian's own son, who was possessed with a devil, and delivered by being brought to the grave of the Martyrs. By this miracle he was led to believe in Christ, and so likewise was his father Terentian, who is said to have been the writer of the life of these blessed Martyrs.

THIRD NOCTURN.

*Lessons from* Luke xii. 1, *with the Homily of the Venerable Bede,* (*p.* 840.)

*Eighth Responsory.*

Their's is a brotherhood, &c., (*p.* 834.)

LAUDS.

*First Antiphon.* Paul and John * said unto Julian: We worship One God, Who hath made heaven and earth.

*Second Antiphon.* Paul and John * said unto Terentian: If thy Lord be Julian, keep thou at peace with him, but as for us, we have no other Lord but the Lord JESUS Christ.

*Third Antiphon.* John and Paul * when they had heard the tyrannous command of Julian, began to disperse abroad their goods among the poor.

*Fourth Antiphon.* O ye holy Spirits and Souls of the righteous, bless ye the Lord. Alleluia.

*Fifth Antiphon.* John and Paul * said unto Gallican: Make thy vow unto the God of heaven, and thou shalt be yet a greater conqueror than ever thou hast been heretofore.

*Antiphon at the Song of Zacharias.* These are the holy ones, who for the love of Christ, recked nothing of the threats of men. In the kingdom of heaven the holy martyrs are filled with joy in the company of Angels. O how precious in the sight of the Lord was the death of these His saints! And now they stand day and night in His presence: and are not divided the one from the other.

*Prayer.*

O ALMIGHTY God, fill us, we beseech Thee, with the twofold gladness which doth flow down upon this bright day from the glory of Thy blessed servants John and Paul, whom one faith and one suffering made to be brothers indeed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Birth of St. John Baptist, taken from the Lauds of the Feast.*

SECOND VESPERS.

*Antiphons from Lauds.*

*Antiphon at the Song of the Blessed Virgin.*[1] These are two olive trees, and two candlesticks, giving light in the presence of the Lord; these have power to shut heaven with clouds, and have power again to open the gates thereof, for their tongues are become keys of heaven.

*Commemoration of the Birth of St. John, from Second Vespers of the Feast.*

JUNE 27.

## Fourth Day within the Octave of the Birth of St. John the Baptist.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

[1] Apoc. xi. 4, 6.



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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Basil the Great, Archbishop [of Cæsarea-in-Pontus.] (*Hom.* ii. *on* Ps. xxviii.)

"THE voice of the LORD is upon the waters." What voice is this? What are these waters? Let us take that which is here said as a prophecy. Thou rememberest how that "this is the record of John, when the Jews [sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then] said they unto him, Who art thou? that we may give an answer to them that sent us. [What sayest thou of thyself?] He said, I am the voice of one crying in the wilderness." (John i. 19—23; Isa. xl. 3, 4.) Therefore, John is the "voice of the LORD." "This is he, of whom it is written, Behold, I send My messenger before Thy face" (Luke vii. 27) "to make ready a people prepared for the Lord" (i. 17.) This "voice upon the waters" was heard upon those of Jordan, wherein he baptised, preaching the baptism of repentance for the remission of sins (iii. 3.) Nor was this voice heard upon the waters of Jordan only, but "also, in Enon near to Salim, because there was much water there." (John iii. 23.)

*Fifth Lesson.*

"THE voice of the LORD upon the waters," then, is John upon baptism. Then also "the God of glory thundereth." For [when "JESUS came from Nazareth of Galilee, and was baptised of John in Jordan . . . . .] there came a voice from heaven, saying, This is My Beloved Son, in Whom I am well pleased." (Mark i. 9, 11.) Then also was it true that "The Lord is upon many waters" when He was pleased "to come [from Galilee to Jordan] unto John, to be baptised of him . . . . . to fulfil all righteousness" (Matth. iii. 13, 15,) "which is of the law." (Rom. x. 5.) "The voice of the LORD is powerful"—powerful to heal the weaknesses of the people through the baptism of repentance, baptizing through John with water unto repentance. (Matth. iii. 11.) "The voice of the LORD is powerful," which saith "Repent ye, for the kingdom of heaven is at hand," (2,) and "Bring forth fruits meet for repentance." (8.)

*Sixth Lesson.*

"THE voice of the LORD breaketh the cedars." This may well be said of him who, being sent as a messenger before the face of the Lord, to make ready for Him a prepared people, made the crooked places straight, by breaking down and treading flat the haughty growths of ungodliness that had lifted themselves up to block out the acknowledgment of God. He by whom every valley was exalted, and every mountain and hill was made low, the same was he who broke the cedars, and made straight in the desert an highway for our God, by laying low in repentance the hearts that were haughty, and proud, and lifted up. The Lord availing Himself of that preparation, smote down at His coming every power that withstood Him, which are spoken of under a similitude as the cedars of Lebanon. For the Lord "must reign till He hath put all enemies under His feet," (1 Cor. xv. 25,) and trodden down these cedars.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

From the Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* i.)

"And his father Zacharias was filled with the Holy Ghost, and prophesied." Behold how good is God, and how ready to forgive sinners! Not only doth He give back that which He hath taken away, but He addeth moreover such and such things, more than either we ask or think. He that had hitherto

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been dumb, now speaketh prophecy. But the greatest grace of God is in this, that he which had denied, now maketh profession. Therefore let no man despair, nay, though he well knoweth what have been his past sins, let him never give up hope of a reward from God. If thou knowest how to amend thy crooked ways, God knoweth how to turn away the judgments of His anger.

*Eighth Lesson.*

"AND thou, child, shalt be called the Prophet of the Highest." How gracefully, while as he prophesieth of the Lord, he turneth his address to the Prophet, making mention of this great mercy of the Lord along with the others, lest, while he openly gave thanks for his own benefits, he should seem to keep the silence of unthankfulness regarding those which he knew had been given to his boy. But some will perhaps deem it his folly that he addressed his discourse to a babe of eight days old. Verily, if we call to mind that John heard the voice of Mary's salutation when he was in his mother's womb, we shall understand how much rather he could hear the voice of his father now when he was born.

*Ninth Lesson.*

ZACHARIAS knew well that a Prophet hath ears which open under the influence of the Spirit of God, instead of that of advancing age. He that had had sense to leap in the womb for joy, wanted not understanding. At the same time remark unto how many Zacharias prophesied, and though both he and his wife were filled with the Holy Ghost, yet all things are done in due order, and the woman studieth rather to learn the things of God than to teach them.

*Vespers are of the following, from the Chapter inclusive.*

JUNE 28.

## St. Leo II., Pope and Confessor.

*Semi-double.*

*Should this day be a Sunday, the Feast of St. Leo is transferred till after the Octave of the Holy Apostles Peter and Paul, and on the Saturday the Office being of the Birth of St. John, the Ninth Lesson is that for the Eve of the Apostles, which is also commemorated at Lauds.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

*First Vespers, as regards St. Leo II., begin at the Chapter.*

*Prayer throughout the Office.*

O GOD, Who didst make the blessed Pope Leo to work deeds worthy of Thy Saints, mercifully grant that we who do keep glad holiday in his memory, may steadfastly follow after the ensample of his life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Birth of St. John, from his Second Vespers.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

POPE Leo II. was a Sicilian. He was learned in sacred and worldly letters in the Greek and Latin tongues, and was moreover an excellent musician. He re-arranged and improved the music of the sacred hymns and Psalms used in the Church. He approved the acts of the sixth general Council, which was held at Constantinople, under the Presidency of the Legates of the Apostolic See, in the presence of the Emperor Constantine [the Bearded,] the Patriarchs of Constantinople and Antioch, and one hundred and seventy Bishops. Leo also translated the decrees of the Council from Greek into Latin.

*Fifth Lesson.*

IT was in this Council that Cyrus, Sergius, and Pyrrhus were condemned for teaching that there is in Christ only one Will and one Working. Leo broke the pride of the Archbishops of Ravenna, who had puffed themselves up under the power of the Exarchs to set at naught the power of the Apostolic See. Wherefore he decreed that the elections of the clergy of Ravenna should be nothing worth,

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until they had been confirmed by the authority of the Bishop of Rome.

*Sixth Lesson.*

HE was a very father to the poor. Not by money only, but by his work, his labours, and his advice he relieved the poverty and loneliness of widows and orphans. He was leading all to live holy and godly lives, not by mere preaching, but by his own life, when he fell asleep in the Lord, having sat as Pope nine months and twenty-seven days.[1] He was buried in the Church of St. Peter upon the 28th day of June. In the month of June he held one ordination whereat he ordained nine Priests, three deacons, and twenty-three Bishops for divers places.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory,* (*p.* 846.) *The third is omitted or read as one with the second to make room for the*

*Ninth Lesson.* (*For the Eve of the Holy Apostles Peter and Paul.*)

The Lesson is taken from the Holy Gospel according to John (xxi. 15.)

AT that time: JESUS saith to Simon Peter: Simon, son of Jonas, lovest thou Me more than these? And so on.

Homily by St. Austin, Bishop [of Hippo.] (123*rd Tract on John.*)

Thrice had Peter denied his Lord and thrice in reparation did he confess Him, lest fear should have had more service of his tongue than love, or the dread of death be found to have drawn out more words than the Presence of the Life. If to deny the Shepherd have been the outcome of fear, let the feeding of the Lord's flock be a token of love. Such as feed Christ's sheep with the mind that the sheep are their own rather than Christ's, do prove against themselves that they love not Christ, but, contrariwise, they do their work from the lust of glory, or lordship, or gain, not from love of obedience, and helpfulness, and doing God's pleasure.

*At Lauds a Commemoration is made of the Birth of St. John.*

*Then, of the Eve of the Holy Apostles; Antiphon, and Verse and Answer of the Week-day, and this*

*Prayer.*

O ALMIGHTY God, we pray Thee mercifully to grant unto us peace from all trouble, unto whom Thou hast given a sure foundation upon the rock of Thine Apostle's confession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following.*

JUNE 29.

# Feast of the Holy Apostles Peter and Paul.

*Double of the First Class, with an Octave.*

*Whatever is not specially given or referred to here is as in the Common Office for Apostles,* (*p.* 805.)

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Hymn.*[2]

IT is no earthly summer's ray
That sheds this golden brightness round,
Crowning with heavenly light the day
The Princes of the Church were crowned.

The blessed Seer to whom was given
The hearts of men to teach and school,
And he who keeps the key of heaven
For those on earth that own his rule.

[1] The dates seem uncertain. Alban Butler says he reigned a year and seven months, and died May 23, 683; the Petites Bollandistes, vii. 418, give ten months and seventeen days, July 4 as the date of his death, and June 28 (a year after?) as that of his burial at St. Peter's.
[2] Translation by the late Rev. Dr. Faber. Hymn by Elpidia, the wife of Boëtius.

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Fathers of mighty Rome, whose word
Shall pass the doom of life or death,
By humble cross and bleeding sword
Well have they won their laurel wreath.

O happy Rome, made holy now
By these two Martyrs' glorious blood,
Earth's best and fairest cities bow,
By thy superior claims subdued.

For thou alone art worth them all,
City of Martyrs! Thou alone
Canst cheer our pilgrim hearts, and call
The Saviour's sheep to Peter's throne.

All honour, power, and praise be given
To Him Who reigns in bliss on high,
For endless, endless years in heaven,
One only God in Trinity. Amen.

*Antiphon at the Song of the Blessed Virgin.* Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

*No Commemoration is made.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (iii. 1.)

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.[1] And a certain man, lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said: Look on us. And he gave heed unto them, expecting to receive something of them.

*First Responsory.*

Simon Peter, before I called thee out of the ship, I knew thee, and appointed thee for a captain over My people. And I have given unto thee the keys of the kingdom of heaven.

*Verse.* Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Answer.* And I have given unto thee the keys of the kingdom of heaven.

*Second Lesson.*

THEN Peter said: Silver and gold have I none, but such as I have give I thee; In the Name of JESUS Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and soles received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God. And they knew that it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him.

*Second Responsory.*

[2]Simon Peter, if thou lovest Me, feed My sheep. Lord, Thou knowest that I love Thee. I will lay down my life for Thy sake.

*Verse.* [2]If I should die with Thee, I will not deny Thee.

*Answer.* I will lay down my life for Thy sake.

*Third Lesson.*

AND as the lame man held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people: Ye men of Israël, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or strength we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Author of life, Whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know: yea, the faith which

[1] I.e. None. [2] John xxi. 16; xiii. 37. [3] Mark xiv. 31.

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is by Him hath given him this perfect soundness in the presence of you all.

*Third Responsory.*

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.

*Verse.* Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Answer.* And I will give unto thee the keys of the kingdom of heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I will give unto thee the keys of the kingdom of heaven.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo the Great. (*First for the Birthday of the Holy Apostles Peter and Paul.*)

DEARLY beloved brethren, in the joy of all the holy Feast-days the whole world is partaker. There is but one love of God, and whatsoever is solemnly called to memory, if it hath been done for the salvation of all, must needs be worth the honour of a joyful memorial at the hands of all. Nevertheless, this feast which we are keeping to-day, besides that world-wide worship which it doth of right get throughout all the earth, doth deserve from this city of ours an outburst of gladness altogether special and our own. In this place it was that the two chiefest of the Apostles did so right gloriously finish their race. And upon this day whereon they lifted up that their last testimony, let it be in this place that the memory thereof receiveth the chiefest of jubilant celebrations. O Rome! these twain are the men who brought the light of the Gospel of Christ to shine upon thee! These are they by whom thou, from being the teacher of lies, wast turned into a learner of the truth.

*Fourth Responsory.*

[1]Lord, if it be Thou, bid me come unto Thee on the water! And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

*Verse.* But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying: Lord, save me!

*Answer.* And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

*Fifth Lesson.*

THESE twain be thy fathers, these be in good sooth thy shepherds, these twain be they who laid for thee, as touching the kingdom of heaven, better and happier foundations, than did they that first planned thine earthly ramparts, wherefrom he that gave thee thy name took occasion to pollute thee with a brother's blood.[2] These are they who have set on thine head this thy glorious crown, that thou art become an holy nation, a chosen people, a city both Priestly and Kingly, whom the Sacred Throne of blessed Peter hath exalted till thou art become the Lady of the world, unto whom the world-wide love for God hath conceded a broader lordship than is the possession of any mere earthly empire. Thou wast once waxen great by victories, until thy power was spread haughtily over land and sea, but thy power was narrower then which the toils of war had won for thee, than that thou now hast which hath been laid at thy feet by the peace of Christ.

*Fifth Responsory.*

[3]Arise, O Peter! Cast thy garment about thee, gird thee with strength for the saving of the nations. The chains are fallen off from thine hands.

*Verse.* The Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying: Arise up quickly.

[1] Matth. xiv. 28, 31, 30.

[2] This alludes to the very doubtful story that when Romulus made the first ramparts of Rome, Remus laughed at them for being small, and jumped over the ditch, which so provoked Romulus that he killed him.

[3] Acts xii. 7, 8.

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*Answer.* The chains are fallen off from thine hands.

*Sixth Lesson.*

IT well suited for the doing of the work which God had decreed that the multitude of kingdoms should be bound together under one rule, and that so the universal preaching of the Gospel should find easier entry into all peoples, since all were governed by the empire of one city. But this city, knowing not Him, Who had been pleased to make her great, used her lordship over almost all nations to make herself the minister of all their falsehoods; and seemed to herself exceeding godly because there was no false god whom she rejected. But the tighter that Satan had bound her, the more wondrous was the work of Christ in setting her free.

*Sixth Responsory.*

Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world. Therefore unto thee hath He given the keys of the kingdom of heaven.

*Verse.* Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

*Answer.* Therefore unto thee hath He given the keys of the kingdom of heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And therefore unto thee hath He given the keys of the kingdom of heaven.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of man, am? And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comment. on Matth.* xvi.)

"Who do men say that I, the Son of man, am?" This question is well put, for they who speak of Him as the Son of man are men, while they that know of Him that He is God are called not men but gods.

"And they said: Some say that Thou art John the Baptist, some, Elias"—I marvel that some commentators have thought it worth their while to search into the origin of each of these blunders, and to engage in a discussion of weary length as to why some thought that our Lord JESUS Christ was John the Baptist, "some, Elias; and others, Jeremias, or one of the Prophets." Their blunders concerning Elias and Jeremias were but of a piece with Herod's concerning John the Baptist: "It is John, whom I beheaded—he is risen from the dead—and therefore mighty works do show forth themselves in him." (Mark vi. 16, 14.)

*Seventh Responsory.*

[1]Peter, I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

*Verse.* Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

*Answer.* And when thou art converted, strengthen thy brethren.

*Eighth Lesson.*

"BUT who say ye that I am?" Mark, discreet reader, from the context, that a distinction is here drawn between the Apostles and mere men. The Apostles are called gods. "Who," asketh the Lord, "do men say that I am?" but, on the other hand, "who say ye that I am?" They being but men deal in human speculations, but ye that are gods, who be ye persuaded that I am? And then Peter, as the representative of all the Apostles, uttered the testimony: "Thou art the Christ, the Son of the living God." He calleth God "living," to mark the difference between Him and all other that be called gods, and who are indeed dead.

*Eighth Responsory.*

JESUS asked His disciples, saying: Who do men say that I, the Son of Man, am? Peter answered and said: Thou art

[1] Luke xxii. 32.

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that I should glory, save in the cross of our Lord Jesus Christ.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (xiii. 1.)

NOW there were in the Church that was at Antioch certain Prophets and Teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manahen, which had been foster-brother to Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands upon them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

*First Responsory.*

He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

*Verse.* [1]The grace of God which was bestowed upon me was not in vain, but His grace abideth ever in me.

*Answer.* And they perceived the grace that was given unto me of the Lord Christ.

*Second Lesson.*

AND when they were at Salamis, they preached the word of God in the Synagogues of the Jews. And they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, which was with the Pro-consul Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the Pro-consul from the faith.

*Second Responsory.*

[2]I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

*Verse.* I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

*Answer.* Henceforth there is laid up for me a crown of righteousness.

*Third Lesson.*

THEN Saul, who is also called Paul, filled with the Holy Ghost, set his eyes on him, and said: O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the Pro-consul, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. And John, departing from them, returned to Jerusalem.

*Third Responsory.*

[2]There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

*Verse.* I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

*Answer.* Which the Lord, the righteous Judge, shall give me at that day.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Which the Lord, the righteous Judge, shall give me at that day.

SECOND NOCTURN.

*First Antiphon.* O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world.

*Second Antiphon.* Paul is made one of the chiefest among the Saints, and a chosen vessel; verily he is worthy to be

[1] 1 Cor. xv. 10.

[2] 2 Tim. iv. 7, 8; i. 12.

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glorified, for he was made worthy to sit upon one of the twelve thrones.

*Third Antiphon.* I have fought a good fight, I have finished my course, I have kept the faith.

*Fourth Lesson.*

The Lesson is taken from the Book of St. Austin, Bishop [of Hippo,] touching Grace and Free-will. (*Ch.* vi.)

THE Apostle Paul was a man, who, when we first hear of him had not only no merits, but a great many demerits. That man received the grace of God, Who returneth good for evil, and let us see in what sort of language, when the hour of his last sufferings was at hand, he wrote to Timothy. He saith: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iii. 6.) Here he counteth his merits, whereon a crown was immediately to follow, just as grace had followed immediately on his demerits. Listen to what cometh next: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Unto whom would the Lord give a crown as a righteous Judge, if He had not first given grace, as a merciful Father? And how would that crown be a crown of righteousness, if there had not first come grace which justifieth the ungodly? How could a reward have been earned unless the power to earn had first been given unearned?

*Fourth Responsory.*

O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world; through whom all nations have known the grace of God.

*Verse.* Pray for us to God Who hath chosen thee.

*Answer.* Through whom all nations have known the grace of God.

*Fifth Lesson.*

LET us now consider what were the merits of the Apostle Paul, which entitled him to look for a crown of righteousness from the Lord, the righteous Judge, and let us see whether these merits sprang from himself or were God's gifts to him. He saith: "I have fought a good fight, I have finished my course, I have kept the faith." To begin with, these good works would have been nothing worth, unless they had come from good thoughts. Listen therefore to what this same Paul saith concerning good thoughts. He writeth to the Corinthians: "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." (2 Cor. iii. 5.) Now let us take point by point.

*Fifth Responsory.*

By the grace of God I am what I am. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

*Verse.* He that wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles.

*Answer.* And His grace which was bestowed upon me was not in vain, but abideth ever in me.

*Sixth Lesson.*

HE saith: "I have fought a good fight." I should like to know in whose strength he fought? In his own strength? or in strength given him from above? God forbid that this great teacher should be supposed not to have known the Law of his God, Who saith in the Book of Deuteronomy: "Say not in thine heart: My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He That giveth thee power to get wealth." (viii. 17, 18.) And, again, what is the good of a fight except it end in victory? And who is he that giveth victory save He of Whom this very same Paul saith: "Thanks be to God, Which giveth us the victory, through our Lord JESUS Christ!" (1 Cor. xv. 57.)

*Sixth Responsory.*

[1]Saul, who also is called Paul, was made a great preacher; and being of

[1] Acts ix. 22, 20.

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God increased the more in strength, he confounded the Jews.

*Verse.* Proving that This is very Christ, the Son of God.

*Answer.* And being of God increased the more in strength, he confounded the Jews.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And being of God increased the more in strength, he confounded the Jews.

THIRD NOCTURN.

*First Antiphon.* Saul, who also is called Paul, was made a great preacher, and, being of God increased the more in strength, he confounded the Jews.

*Second Antiphon.* [1]Lest I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

*Third Antiphon.* There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*34th on Matthew.*)

It is as though He said: "Let not your heart be troubled although when I send you forth as sheep in the midst of wolves, I bid you be harmless as doves—for, albeit, if I would, I could now make things otherwise, and suffer not that ye should have to bear anything grievous, neither be at the mercy of the wolves as are other sheep, but on the contrary, could make you more dreadful to the lions than the lions to you; nevertheless, thus must it needs be, and yourselves it will make more glorious, and My power it will wholly show forth." For thus was it that afterwards the Same Lord said unto Paul: "My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. xii. 9.) It is I that have made you to be what ye are.

*Seventh Responsory.*

O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee, that we may be made worthy of the grace of God.

*Verse.* O Holy Apostle Paul, thou art a chosen vessel unto God, and a Preacher of the truth.

*Answer.* Pray for us to God Who hath chosen thee, that we may be made worthy of the grace of God.

*Eighth Lesson.*

BUT let us look what wisdom it is which the Lord requireth. It is the wisdom of the serpent. The serpent draweth all the rest of his body after his head, and it is no matter to him if his body be cut through, so long as he keepeth his head unharmed. Thus, O Christian, is it with thee. It is no matter to thee that for thy faith's sake thou shouldest lose all things else—money, or body, or, if need be, life itself. Thy faith is thy head, and the root of thy being—hold fast to that, and, as long as thou hast that, although thou shouldest lose all things else, it will only be to receive them back again with interest an hundred-fold. And thus it is that the Lord biddeth us, not to be single-hearted only, nor wise only, but both together, that therefrom we may be strong.

*Eighth Responsory.*

[2]In Damascus the governor under Aretas the king was desirous to apprehend me, and by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

*Verse.* The God and Father of our Lord JESUS Christ knoweth that I lie not.

[1] 2 Cor. xii. 7—9.

[2] 2 Cor. xi. 32, 33, 31.

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*Answer.* And by the brethren in a basket was I let down by the wall.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And so escaped I his hands, in the name of the Lord.

*Ninth Lesson.*

IF thou wilt see how these words were brought to the proof in very deed, read the Book of the Acts of the Apostles. There thou wilt see how that oftentimes the Jewish people rose against the Apostles and gnashed on them with their teeth, but they, with dove-like guilelessness, gave them smooth answers, and turned away their wrath, and quenched their fury, and stopped their onset. When the Jews said: "Did not we straitly command you, that ye should not teach in this Name?"—although the Apostles could have worked any miracles they chose, yet they neither said nor did anything sharp, but answered them with all meekness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts v. 28; iv. 19.) Here thou hast the harmlessness of doves; listen now to the wisdom of serpents: "We cannot but speak the things which we have seen and heard." (20.)

LAUDS.

*First Antiphon.* [1]I have planted, * Apollos watered, but God gave the increase. Alleluia.

*Second Antiphon.* [2]Most gladly therefore will I rather glory * in my infirmities, that the power of Christ may rest upon me.

*Third Antiphon.* The grace of God which was bestowed upon me was not in vain, * but His grace abideth ever in me.

*Fourth Antiphon.* In Damascus the governor under Aretas the king was desirous to apprehend me; by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

*Fifth Antiphon.* [3]Thrice was I beaten with rods, * once was I stoned, thrice I suffered shipwreck, for Christ's name's sake.

*Chapter.* (2 Tim. iv. 7.)

I HAVE fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

*Hymn from the Common of Apostles,* (*p.* 811.)

*Verse.* O Holy Apostle Paul, thou art a chosen vessel unto God.

*Answer.* To preach the Gospel throughout the whole world.

*Antiphon at the Song of Zacharias.* Thus saith the Lord: Ye, which have followed Me, shall sit upon twelve thrones, judging the twelve tribes of Israël.

*Prayer throughout the Office.*

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine gloriously among the Gentiles, we beseech Thee that we who keep the Feast of his birth, may, now that he is with Thee, feel to our comfort that his prayer availeth much with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Then the following Commemoration of St. Peter.*

*Antiphon.* Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given the keys of the kingdom of heaven.

*Verse.* Thou art Peter.

*Answer.* And upon this rock I will build My Church.

*Prayer.*

O GOD, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*After the Commemoration of St. Peter, is made one of the Birth of St. John.*

[1] 1 Cor. iii. 6. [2] 2 Cor. xii. 9. [3] 2 Cor. xi. 25.

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PRIME.

*Antiphon.* I have planted, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (1 Cor. xv. 9.)

FOR I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace, which was bestowed upon me was not in vain.

TERCE.

*Antiphon.* Most gladly therefore, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

SEXT.

*Antiphon.* The grace of God, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (2 Cor. xii. 7.)

LEST I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

NONE.

*Antiphon.* Thrice was I beaten, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

SECOND VESPERS.

*Antiphons and Psalms from the Common Office.*

*In Churches not dedicated to St. Paul, the Service is of the Octave of the Birth of St. John, from the Chapter inclusive, with a Commemoration of the Apostles Peter and Paul from the Common Commemorations at Vespers, except the Prayer, which is* "O God, Who didst hallow, &c.," *as on the Feast.*

*In Churches dedicated to St. Paul, Chapter and Prayer from Lauds, Commemoration of St. Peter, as at Lauds, and of the Birth of St. John (from the First Vespers of the Feast.) Hymn, Verse and Answer, and Antiphon at the Song of the Blessed Virgin as at First Vespers.*

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*If the above Festival in Commemoration of St. Paul should fall upon the Octave Day of Corpus Christi, in all Churches except those dedicated to St. Paul, it is transferred to the first day within the Octave of the Apostles which is neither a Sunday nor a Festival, and then the whole Office is as if it were in his own Church.*

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## FEAST-DAYS IN JULY.

*On the first day on which Nine Lessons are not read is said the Office of the Dead.*

### Lord's Day nearest to the first day of the month.

### Feast in honour of the Most Precious Blood of our Lord Jesus Christ.

*Double of the Second Class.*

*All as on Sundays, except the following.*

FIRST VESPERS.[1]

*First Antiphon.* Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in His apparel?

*Second Antiphon.* I that speak in righteousness, mighty to save.

*Third Antiphon.* He was clothed with a vesture dipped in blood, and His name is called "The Word of God."

*Fourth Antiphon.* Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

*Fifth Antiphon.* I have trodden the wine-press alone, and of the people there was none with Me.

*Chapter and Prayer from Lauds.*

*Hymn.*[2]

FORTH let the long procession stream
And through the streets in order wend;

[1] Antiphons from Isa. lxiii. 1—3 except the 3rd, which is Apoc. xix. 13.
[2] Translation by the late Rev. Father Caswall.

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Let the bright waving line of torches gleam,
The solemn chant ascend.

While we, with tears and sighs profound,
That memorable Blood record,
Which, stretched on His hard Cross, from many a Wound,
The dying JESUS poured.

By the first Adam's fatal sin
Came death upon the human race;
In this new Adam doth new life begin,
And everlasting grace.

For scarce the Father heard from heaven
The cry of His expiring Son,
When in that cry our sins were all forgiven,
And boundless pardon won.

Henceforth, whoso in that dear Blood
Washeth, shall lose his every stain,
And, in immortal roseate beauty robed,
An Angel's likeness gain.

Only, run thou with courage on
Straight to the goal set in the skies;
He Who assists thy course will give thee soon
The everlasting prize.

Father Supreme! vouchsafe that we,
For whom Thine only Son was slain,
And whom Thine Holy Ghost doth sanctify,
May heavenly joys attain. Amen.

*Verse.* [1]Lord, Thou hast redeemed us by Thy Blood.
*Answer.* And hast made us unto our God a kingdom.

*Antiphon at the Song of the Blessed Virgin.* [2]Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to JESUS the Mediator of the New Covenant, and to the Blood of sprinkling That speaketh better things than that of Abel.

### MATTINS.

*Invitatory.* Christ the Son of God hath redeemed us by His Own Blood. * O come, let us worship Him.

### *Hymn.*[3]

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His Own Blood,
Coming from His Throne on high
On the painful Cross to die.

[4]Blest with this all-saving shower
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang and roses bloomed:
Flowers surprised the desert waste,
Wormwood lost her bitter taste.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

O the wisdom of the Eternal!
O its depth and height Divine!
O the sweetness of that mercy
Which in JESUS Christ doth shine!
Slaves we were condemned to die
Our King pays the penalty.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood in that dread hour,
Cry aloud and plead our cause—
Bid our guilty terrors cease—
Be our pardon and our peace.

Prince and Author of salvation!
Lord of Majesty Supreme!
JESU, praise to Thee be given
By the world Thou didst redeem!
Who with the Father and the Spirit
Reignest in eternal merit. Amen.

### FIRST NOCTURN.

*Only three Psalms are said.*

*First Antiphon.* [5]And when eight days were accomplished, for the circumcising of the child, His Name was called JESUS.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Second Antiphon.* [6]And being in an agony, He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Third Antiphon.* [7]Judas, which had betrayed Him, repented himself, and

[1] Apoc. v. 9, 10.
[2] Heb. xii. 22, 24.
[3] Translation by the late Rev. E. Caswall.
[4] These two verses are apparently founded on such passages as Isa. xxxv.; xi. 8; Mark xvi. 18, &c.
[5] Luke ii. 21.
[6] Luke xxii. 44.
[7] Matth. xxvii. 3, 4.



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brought again the thirty pieces of silver, saying: I have sinned, in that I have betrayed the innocent Blood.

Ps. xv. Preserve me, O Lord, &c., (*p.* 11.)

*Verse.* Lord, Thou hast redeemed us—
*Answer.* By Thy Blood.

*First Lesson.*

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God? And for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance.

*First Responsory.*

[1]JESUS also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.

*Verse.* Ye have not yet resisted unto blood, striving against sin.

*Answer.* Let us go forth therefore unto Him without the gate, bearing His reproach.

*Second Lesson.*

FOR where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood. For when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

*Second Responsory.*

[2]Moses took the blood, and sprinkled all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

*Verse.* Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

*Answer.* Saying: This is the blood of the Testament which God hath enjoined unto you.

*Third Lesson.* (x. 19.)

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Christ, by a new and living way which He hath consecrated for us, through the veil (that is to say, His Flesh,) and having an High Priest over the house of God, let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for He is faithful That promised,) and let us consider one another to provoke unto love and to good works.

*Third Responsory.*

[3]Ye, who sometimes were far off, are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one.

*Verse.* [4]It pleased [the Father that in Him should all fulness dwell, and,] having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself, [by Him, I say,]

[1] Heb. xiii. 12, 13; xii. 14.
[2] Eph. ii. 13, 14.
[3] Heb. ix. 19, 20; xi. 28.
[4] Col. i. 19, 20.

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whether they be things in earth or things in heaven.

*Answer.* For He is our Peace, Who hath made both one.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For He is our Peace, Who hath made both one.

SECOND NOCTURN.

*First Antiphon.* [1]Pilate, willing to content the people, delivered JESUS, when he had scourged Him, to be crucified.

Ps. xxii. The LORD is my shepherd, &c., (*p.* 125.)

*Second Antiphon.* [2]When Pilate saw that he could prevail nothing, he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this just Person.

Ps. xxix. I will extol Thee, &c., (*p.* 23.)

*Third Antiphon.* Then answered all the people and said: His Blood be on us, and on our children.

Ps. lxiii. Hear my voice, &c., (*p.* 48.)

*Verse.* [3]The Blood of JESUS Christ, the Son of God,—

*Answer.* Cleanseth us from all sin.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.]

WOULDEST thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type, and tell the story written in the antient Scriptures. The Egyptians would not let God take away Israël His firstborn,[4] "And Moses said: Thus saith the LORD—About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israël shall not a dog move his tongue, against man or beast; that ye may know how that the LORD hath put a difference between the Egyptians and Israël." (Ex. xi. 4—7.) "Then Moses called for all the elders of Israël, and said unto them: Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood .... and when He seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (xii. 21—23.) And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in a figure the Blood of the Lord.

*Fourth Responsory.*

[5]Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—

*Verse.* But with the Precious Blood of Christ, as of a lamb without spot.

*Answer.* Ye know that ye were not redeemed with corruptible things, as silver and gold.

*Fifth Lesson.*

THE statues of monarchs, mindless and speechless images though they be, have sometimes been an helpful refuge to men endowed with soul and reason, not because they are works of the brazier's skill, but because the likeness they bear is a King's. And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of JESUS. On that night in Egypt, when the destroying Angel saw the blood upon the lintel and on the two side-posts, he passed over the door, and came not in unto the house. Even so now much more will the destroyer of souls flee away when

[1] Mark xv. 15. [2] Matth. xxvii. 24, 25. [3] 1 John i. 7.

[4] The description in the Latin is a sort of oratorical paraphrase of the account in the Pentateuch, which I have thought it best to represent by two simple quotations.

[5] 1 Peter i. 17—19.



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he seeth, not the lintel and the two side-posts sprinkled with the blood of a lamb, but the [1]mouth of the faithful Christian, the living dwelling of the Holy Ghost, shining with the blood of the True Messiah. If the Angel let the type be, how shall not the enemy quail before the Reality? Wouldest thou hear more of the power of that Blood? I am willing. Consider from what source it welleth, from what fountain it springeth. Its fountain is the Heart of the Lord, pierced for us upon the Cross. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him; but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water," (John xix. 32—34,) whereof One is a figure of Baptism, and the other of the Sacrament [of the Altar.][2]

*Fifth Responsory.*

[3]Ye are bought with a great price, therefore glorify God and bear Him in your body.

*Verse.* Ye are bought with a price—be not ye the servants of men.

*Answer.* Glorify God and bear Him in your body.

*Sixth Lesson.*

ONE of the soldiers with a spear pierced His Side—the veil of the Temple of His Body was rent in twain. (John ii. 19—21, Matth. xxvii. 51.) O how glorious is the treasure that is laid open to me therein! How noble the riches that it is my joy there to have found! Thus was it with the Paschal lamb. The Jews slew the typical sheep, but to me also is it given to know the worth of the thing typified. "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." I would not, O my hearer, that thou shouldest pass by the depths of such a mystery as this without pausing. I have some mystic and hidden words to say. I have said that that Blood and Water were a figure of Baptism and of the Mysteries [of the Altar.] These are the foundations of the Church, "the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) I say [that the Church is founded in these things, whereof the substance came out of the Redeemer's Side, namely,] in Baptism and the Mysteries [of the Altar.] It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. (Gen. ii. 21, 22.) This is the reason why Paul saith, no doubt in allusion to the [bride of the Second Adam, even the Holy Church to which we belong, coming, like the bride of the first Adam, out of the] Side [of her Husband]: "We are members of His Body, [of His Flesh,] and of His bones." (Eph. v. 30.) For even as God made the woman Eve out of the rib which He had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water Which He made to flow for us out of His Own Side.

*Sixth Responsory.*

[4]God commendeth His love toward us, in that, while we were yet sinners, in due time Christ died for us.

*Verse.* Much more then being now justified by His Blood, we shall be saved from wrath through Him.

*Answer.* In that, while we were yet sinners, in due time Christ died for us.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In that, while we were yet sinners, in due time Christ died for us.

THIRD NOCTURN.

*First Antiphon.* [5]Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the Man!

Ps. lxxiii. O God, why hast Thou, &c., (*p.* 57.)

*Second Antiphon.* And He, bearing His Cross, went forth into a place called "the place of a Skull," where they crucified Him.

[1] I.e., probably, as wet from the Eucharistic chalice.

[2] After this comes a passage which I omit, as it relates to a reading in the Gospel of St. John, used by St. Chrysostom, but rejected by the present Greek and Latin texts.

[3] 1 Cor. vi. 20; vii. 23. [4] Rom. v. 8, 9, 6. [5] John xix. 5, 17, 33, 4.

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Ps. lxxxvii. O LORD God, &c., (*p.* 68.)

*Third Antiphon.* [But] when they [came to JESUS, and] saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Ps. xciii. The LORD God to Whom vengeance, &c., (*p.* 71.)

*Verse.* [1]Christ loved us—

*Answer.* And washed us from our sins in His Own Blood.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 29.)

AT that time: When JESUS had received the vinegar, He said: It is finished. And He bowed His Head, and gave up the ghost. And so on.

Homily by St. Austin, Bishop [of Hippo.] (120*th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . . and of every living thing of all flesh shalt thou bring into the ark . . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church. Thus was it that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth, that the Lord God may take a thing out of His side, and may make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding?

*Seventh Responsory.*

[2]This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

*Verse.* [3]In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

*Answer.* Not by Water only, but by Water and Blood.

*Eighth Lesson.*

MEN were being held bondsmen to the devil, slaves to evil spirits. But they have been redeemed from that bondage. They had been able to sell themselves, but they were not able to redeem themselves. A Redeemer came and paid the price for them. He shed His Blood, and at that cost bought the world. Ye ask what He bought? Look what He paid, and ye shall see what He bought. Christ's Blood was the price. What is His Blood worth? What, but the whole world? What but all men? They are very unthankful for His redemption, or very proud, who say that It is only precious enough to buy the Africans, or that they themselves are so precious that It was shed only for them. Let there be an end to such conceit, an end to such vain-glory. What He paid, He paid for all.

*Eighth Responsory.*

[4]God hath predestinated us unto the adoption of children by JESUS Christ, in Whom we have redemption through His Blood,

*Verse.* The forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us.

*Answer.* In Whom we have redemption through His Blood.

[1] Apoc. i. 5.
[2] 1 John v. 6.
[3] Zech. xiii. 1.
[4] Eph. i. 5—7.

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*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* In Whom we have redemption through His Blood.

*The Ninth Lesson is the Homily of the Sunday, and the Hymn* "We praise Thee, O God, &c.," *is said at the end.*

LAUDS.[1]

*First Antiphon.* What are these * which are arrayed in white robes? And whence came they?

*Second Antiphon.* These are they which came out of great tribulation, * and have washed their robes [and made them white] in the Blood of the Lamb.

*Third Antiphon.* Therefore are they before the throne of God, * and serve Him day and night.

*Fourth Antiphon.* And they overcame the dragon * by the Blood of the Lamb, and by the word of their testimony.

*Fifth Antiphon.* Blessed are they * that wash their robes in the Blood of the Lamb.

*Chapter.* (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption.

*Hymn.*[2]

HAIL, Holy Wounds of JESUS, hail!
Sweet pledges of the saving Rood!
Whence flow the streams that never fail—
The purple streams of His dear Blood.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

Portals are ye to that dear Home,
Wherein our wearied souls may hide,
Whereto no angry foe can come,
The Heart of JESUS Crucified.

What countless stripes our JESUS bore,
All naked left in Pilate's hall,
What copious floods of purple gore
Through rents in His torn garments fall.

His comely brow, O shame and grief,
By the sharp thorny crown is riven,
Through Hands and Feet, without relief
The cruel nails are deeply driven.

But when for our poor sakes He died,
A willing Priest, by love subdued,
The soldier's spear transfixed His Side—
Forth flowed the Water and the Blood.

Beneath the winepress of God's wrath,
To save our souls from endless pains,
Still hour by hour His Blood flows forth
Till not a single drop remains.

Come, bathe you in that healing flood,
All ye who mourn with sin opprest,
Your only hope in JESUS' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood the world's redemption won,
Whose Spirit seals the gifts of love.
Amen.

*Verse.* Being justified by the Blood of Christ—

*Answer.* We shall be saved from wrath through Him.

*Antiphon at the Song of Zacharias.* The blood shall be to you for a token, saith the Lord, and when I see the Blood I will pass over you, and the plague shall not be upon you to destroy you.[3]

*Prayer throughout the Office.*

O ALMIGHTY and Everlasting God, Who hast appointed Thine Only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to use this solemn worship of the price of our salvation, that the Power thereof may here on earth keep us from all things that may hurt us, and the purchase of the same may gladden us for ever hereafter in Heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Antiphons from Apoc. vii. 13—15; xii. 11; xxii. 14.
[2] Translation extracted from the Hymnal Noted.
[3] Ex. xii. 13.

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PRIME.

*Antiphon.* What are these, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two first sections of* cxviii. *The Creed of St. Athanasius is not said. In the Short Responsory, instead of* "Thou That sittest, &c.," *is said,*

*Verse.* Thou That hast redeemed us by Thy Blood.

*Chapter.* (Heb. ix. 19.)

MOSES took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

TERCE.

*Antiphon.* These are they, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Lord, Thou hast redeemed us by Thy Blood.

*Answer.* Lord, Thou hast redeemed us by Thy Blood.

*Verse.* Out of every kindred, and tongue, and people.

*Answer.* By Thy Blood.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Lord, Thou hast redeemed us by Thy Blood.

*Verse.* The Blood of JESUS Christ, the Son of God—

*Answer.* Cleanseth us from all sin.

SEXT.

*Antiphon.* Therefore are they, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Heb. ix. 13.)

IF the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

*Short Responsory.*

The Blood of JESUS Christ, the Son of God, cleanseth us.

*Answer.* The Blood of JESUS Christ, the Son of God, cleanseth us.

*Verse.* From all sin.

*Answer.* Cleanseth us.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Blood of JESUS Christ, the Son of God, cleanseth us.

*Verse.* Christ loved us—

*Answer.* And washed us from our sins in His Own Blood.

NONE.

*Antiphon.* Blessed are they, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Christ loved us, and washed us from our sins in His Own Blood.

*Answer.* Christ loved us, and washed us from our sins in His Own Blood.

*Verse.* And hath made us unto our God and Father a kingdom and priests.

*Answer.* In His Own Blood.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Christ loved us, and washed us from our sins in His Own Blood.

*Verse.* Being justified by the Blood of Christ,—

*Answer.* We shall be saved from wrath through Him.

SECOND VESPERS.

*Same as the First except the following.*

*Last Psalm.*

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 170.)

*Verse.* We pray Thee therefore, help Thy servants,

*Answer.* Whom Thou hast redeemed by Thy Precious Blood.

*Antiphon at the Song of the Blessed Virgin.* This day shall be unto you for a memorial, and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance for ever.

*Commemoration of the Second Vespers of the Sunday.*

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JULY 1.

## Octave-Day of the Birth of St. John the Baptist.

*Double.*

*All as on the Feast-day except the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Maximus, Bishop [of Turin.] (*3rd for the Birth-day of St. John the Baptist.*)

DEARLY beloved brethren, the feast which we this day keep hath been hallowed by the true Birth of the worshipful Baptist, John. He was a man whom God was pleased to send into this world, not only that he himself might fill the glorious office of a Prophet, but also that by him the words of all the other Prophets might be established. That we should give him, as we now do, the chiefest honour among them all, is right; for he had poured upon him this special blessing, that, being the last who prophesied in the world the coming of Him Who came to redeem the world, he was the first who, when He came, pointed to Him as already come. The other Prophets, at the distance of ages, knew that our Lord JESUS Christ was to come; the Prophet John alone was worthy to see Him with his very eyes, and to proclaim Him actually present.

*Fifth Lesson.*

THIS is he concerning whom the seer Isaiah, by the inspiration of God, said: "The voice of him that crieth in the wilderness: Prepare ye the way of the LORD." (xl. 3.) How meetly, dearly beloved brethren, is this blessed John called "a voice"—he who was sent to be at once the herald and the witness of the Word from heaven! This is he whose birth, whose name, and whose work were foretold by the angel Gabriel. This is he who in the sight of heavenly knowledge is more honourable than any other man, as hath been declared by the Lord: "Among them that are born of women there hath not risen a greater than John the Baptist." (Matth. xi. 11.) How beautifully is it said, "born of women"—since He Who was infinitely greater than John was born of a Virgin!

*Sixth Lesson.*

IN sight of these things, consider, dearly beloved brethren, in how great worship, in how great love ye are behoven to hold him, who is thus honourable, that he hath been foretold by the Holy Ghost, promised by an Angel, extolled by the Lord Himself, and hallowed by the everlasting glory of an holy death. His birth, surrounded with wonders, is the meet beginning of a wondrous life, that holy, sinless life the meet fore-runner of a death which was a gift to God. It is but just then, my brethren, that the Church of Christ should on this day with keen joy keep throughout the whole world the Feast of his Birth, even his, who arose a right faithful witness to tell a wondering world that a life of eternal gladness was lying open to the choice of dying creatures.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* i.)

"He shall be called John."

Elizabeth who had herself prophesied of Christ, could not fail to recognise the Fore-runner of the Lord. It is well added: "There is none of thy kindred that is called by this name"—whereby we know that he was named, not as the son of Zacharias, but as the Prophet of God. "And they made signs to his father, how he would have him called"—but since unbelief had bereft him of

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voice and hearing, he was not able to answer them by word of mouth, "and he asked for a writing-table and wrote, saying: His name is John."

*Eighth Lesson.*

"HE asked for a writing-table and wrote, saying: His name is John"—he giveth not this name to his son, but maketh known that it is already his. "And his mouth was opened immediately"—unbelief had shut it, faith opened it. If then, we likewise would speak, let us believe; let our tongues, which unbelief hath tied, be opened to speak wisdom.

*Ninth Lesson.*

IF we be fain to speak, let us engrave deep things upon our memories; let us engrave the fact that Christ is at hand, "not in tables of stone, but in fleshy tables of the heart." (2 Cor. iii. 3.) He that spake of John prophesied of Christ. Let us so speak of John, as to speak of Christ, that our mouth also may be opened, as was the mouth of the great Priest Zacharias which, like the mouth of a dumb beast constrained by the bit, was forced by a wavering faith to make voiceless signs.

*At Lauds a Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the General Commemorations. Prayer from June* 29.

JULY 2.

## Visitation of the Blessed Virgin Mary.

*Double of the Second Class.*

*All from the Common Office for Feasts of the Blessed Virgin,* (*p.* 894,) *except the following.*

FIRST VESPERS.

*Antiphons and Prayer from Lauds.*

*Verse.* Blessed art thou among women.

*Answer.* And blessed is the Fruit of thy womb.

*Antiphon at the Song of the Blessed Virgin.* O Mary! blessed art thou that didst believe! for there shall be a performance of those things which were told thee from the Lord. Alleluia.

*A Commemoration is made of the Birth of St. John—and no other.*

MATTINS.

*Invitatory.* Let us keep holiday for the Visitation of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and our's.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Song of Songs.[1] (ii. 1.)

[*THE Bride.*] I am a rose of the plain and a lily of the valleys.

[*The Bridegroom.*] As the lily among thorns, so is my love among the daughters.

[*The Bride.*] As the apple-tree among the trees of the wood, so is my beloved among the sons. Under the shadow of him who is my delight, I sat down, and his fruit was sweet to my taste. He brought me into the wine-cellars, he established his love upon me. Revive me with flowers, stay me up with apples, for I am swooning with love. His left hand is under my head, and his right hand doth embrace me—

[*The Bridegroom.*] I charge you, O ye daughters of Jerusalem, by the hinds, and the roe-bucks of the field, that ye stir not up nor awake my love till she please!

*First Responsory.*

Rise up, make haste, my love! my fair one! and come away! For, lo, the winter is past, the rain is over and gone. The voice of the turtle-dove is heard in our land.

*Verse.* Mary entered into the house of Zacharias and saluted Elizabeth.

[1] This Song of Songs is a Dramatic Pastoral, composed of the dialogue of two lovers. In the text, though not in the original, their speeches are separated, as the English language has not the same power of distinguishing Gender as the Hebrew or even the Latin.

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*Answer.* The voice of the turtle-dove is heard in our land.

*Second Lesson.*

[*THE Bride.*] The voice of my beloved! Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck! Behold, he standeth behind our wall, looking through the windows, peeping through the lattice. Behold, my beloved is calling unto me—

[*The Bridegroom.*] Rise up, make haste, my love! my dove! my beautiful one! and come away! For, lo, the winter is past, the rain is over and gone—the flowers appear on the earth—the time of grafting is come—the voice of the turtle-dove is heard in our land—the fig-tree putteth forth her green figs—the vines with the tender grape give a good smell!

*Second Responsory.*

Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

*Verse.* And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

*Answer.* The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

*Third Lesson.*

[*THE Bridegroom.*] Arise, my love! my fair one! and come away! O my dove, that art in the clefts of the rock, in the hole in the wall! let me see thy countenance! let me hear thy voice in mine ears!—for sweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.

[*The Bride.*] My beloved is mine, and I am his, that feedeth among the lilies, until the day break, and the shadows flee away. Turn, my beloved! be like a gazelle, or a young roe-buck upon the mountains of Bether!

*Third Responsory.*

Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said: Blessed art thou among women and blessed is the Fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me?

*Verse.* For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

*Answer.* And whence is this to me, that the mother of my Lord should come to me?

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And whence is this to me, that the mother of my Lord should come to me?

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*In Metaphrast. July.*)

AS soon as our Redeemer was come among us, He went with haste, while as yet He was in His mother's womb, to visit His friend John. And John, in the one womb, becoming conscious of the Presence of JESUS in the other womb, dashed himself impatiently against the narrow walls of his natural prison, as though crying out: "I see the very Lord who hath given nature her bounds, and I wait not for the due season of my birth. There is no need for me to linger here till nine months are ended, for He That is Eternal is with me—I will break out of my dark cell—I will proclaim my full knowledge of many wonders. I am the sign. I will show that the Christ is here. I am the trumpet—let me peal forth the news that the Son of God is come in the flesh. Let me give my trumpet-note, let me bless my father's tongue, and make it to speak again. Let me give my trumpet-note, let me quicken my mother's womb."

*Fourth Responsory.*

Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck!

*Verse.* He rejoiceth as a giant to run

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his course, his going-forth is from the end of the heavens.

*Answer.* My beloved is like a gazelle or a young roe-buck!

*Fifth Lesson.*

THOU seest, O beloved, how new and how strange a mystery is here! John is not born, but by leaping he speaketh; he is yet unseen, and he giveth warning; he is not yet able to cry, but by his acts he is heard; he draweth not yet the breath of life, but he preacheth God; he seeth not yet the light, but he maketh known the Sun; he is not come out of the womb, but he hasteth to play the Fore-runner; in the Presence of the Lord he cannot restrain himself; he rebelleth against the bounds set by nature, and struggleth to break out of the prison of the belly; his longing is to herald the coming Saviour. He saith, as it were: "Behold, the Deliverer cometh—and am I to remain still bound to abide here? The Word cometh, that He may set right all things—and am I still to tarry in prison? I will go forth. I will run before Him, and cry aloud to all men, 'Behold the Lamb of God! Which taketh away the sin of the world!'"

*Fifth Responsory.*

Rejoice with me, rejoice with me, all ye that love the Lord, for, while I was yet a little one, I pleased the Most High, and I have brought forth from my bowels God and man.

*Verse.* All generations shall call me blessed, for God hath regarded the low estate of His hand-maiden.

*Answer.* And I have brought forth from my bowels God and man.

*Sixth Lesson.*

BUT do thou tell us, O John, how it came to pass that while thou wast still in the darkness of thy mother's womb, thou didst see and hear? How didst thou behold the things of God? How didst thou leap and bound for joy? "Great," saith John, "is the mystery of that which taketh place here, far from the understanding of men are these doings. It is meet that I should do a new thing in nature for the sake of Him Who is making new things which are beyond nature. I see in the womb, because I see the Sun of righteousness in a womb. I hear, because I am coming as the herald of the Great Word. I cry out, because I espy the Only-begotten Son of the Father clad in Flesh. I bound for joy, because I see that He by Whom all things were made, hath taken upon Him the form of a servant. I leap, because I think of the Redeemer of the world being made Flesh. I run before His coming, and herald His approach unto you with this, as it were, my confession."

*Sixth Responsory.*

Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord. And Mary said: My soul doth magnify the Lord.

*Verse.* [1]Come, hear, and I will declare what God hath done for my soul.

*Answer.* My soul doth magnify the Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* My soul doth magnify the Lord.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 39.)

AND Mary arose in those days and went into the hill-country with haste, into a city of Judah. And entered into the house of Zacharias, and saluted Elizabeth. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* ii. *Comm. on Luke* i.)

We must here consider that the greater cometh unto the lesser, Mary unto Elizabeth, Christ unto John. And again afterwards, to hallow the baptism of John, the Lord came unto him to be baptized. It was soon that the blessings of the coming of Mary and of the Presence of God were made manifest. Have regard here to the distinction made, and to the special weight of every word. Elizabeth

[1] Ps. lxv. 16.

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was the first to hear the voice of Mary's salutation, but John was the first to receive grace. She heard naturally, but he leaped mystically. She hailed the coming of Mary, he that of the Lord. Mary and Elizabeth spake words full of grace, but JESUS and John worked, and commenced their mystery of godliness from their mothers' beginnings, and so by twin miracles the mothers prophesied from the spirit of their unborn offspring. The babe leaped, and the mother was filled with the Holy Ghost. The mother was not filled before the son, but when the son was filled with the Holy Ghost, he filled his mother also.

*Seventh Responsory.*

All generations shall call me blessed, for the Lord, That is mighty, hath done to me great things, and holy is His Name.

*Verse.* And His mercy is on them that fear Him, from generation to generation.

*Answer.* For the Lord, That is mighty, hath done to me great things, and holy is His Name.

*Eighth Lesson.*

"AND whence is this to me, that the Mother of my Lord should come to me?" That is to say, How cometh it to pass that so great a good should befall me, as that the Mother of my Lord should come to me? I feel the miracle, I acknowledge the mystery; the Mother of my Lord, pregnant with the Word, is full of God.

(56.) "And Mary abode with her about three months, and returned to her own house." It is meet to record how Mary showed this kindness, and abode this mystic number of months.[1] She tarried long, not only for friendship's sake, but also for the good of the Great Prophet. For if the first coming of Mary so blessed him, that even as a babe in the womb he leapt for joy, and his mother was filled with the Holy Ghost, what blessedness must we not deem to have flowed upon him from so long neighbourhood of Mary? Thus was the Prophet anointed, and trained by exercise like a strong wrestler, in his mother's womb, for his sinews were being braced for a hard battle.

*Eighth Responsory.*

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that make remembrance of thine holy Visitation feel the might of thine assistance.

*Answer.* For out of thee rose the Sun of righteousness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Even Christ our God.

*Ninth Lesson.* (*For the Holy Martyrs Processus and Martinian.*)

AT what time Peter and Paul were kept in the Mamertine Prison, at the foot of the Tarpeian Rock, two of the gaolers, named Processus and Martinian, along with other forty, were moved by the preaching and miracles of the Apostles to believe in Christ, and were baptized in a spring which suddenly brake forth out of the rock. These men let the Apostles depart if they willed it. But Paulinus, Præfect of the soldiers, when he heard what was come to pass, strove to turn away Processus and Martinian from their purpose. And when he found that he but wasted time, he ordered their faces to be bruised and their teeth to be broken, with stones. Moreover, when he had had them led to the image of Jupiter, and they still boldly answered that they would not worship the gods, he caused them to be tormented on the rack, and white-hot plates of metal to be put to their flesh, and that they should be beaten with sticks. Whileas they were suffering all these things they were heard to say only this one word—"Blessed be the Name of the Lord." They were afterwards cast into prison, and in a little while they were taken outside the city, and slain with the axe, upon the Aurelian Way. The Lady Lucina buried their bodies upon her own farm, upon the 2nd day of July,

[1] If a Ninth Lesson of the Feast be required the Eighth is broken here.

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but they were afterwards brought into the City, and are buried in the Church of the Prince of the Apostles.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* Mary arose * and went into the hill country with haste, into a city of Judah.

*Second Antiphon.* Mary entered * into the house of Zacharias, and saluted Elizabeth.

*Third Antiphon.* When Elizabeth heard * the salutation of Mary, the babe leaped in her womb, and she was filled with the Holy Ghost. Alleluia.

*Fourth Antiphon.* Blessed art thou among women, * and blessed is the Fruit of thy womb.

*Fifth Antiphon.* As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Alleluia.

*Verse.* Blessed art thou among women—

*Answer.* And blessed is the Fruit of thy womb.

*Antiphon at the Song of Zacharias.* When Elizabeth heard the salutation of Mary, she spake out with a loud voice and said: Whence is this to me, that the Mother of my Lord should come to me? Alleluia.

*Prayer throughout the Office.*

GRANT, O Lord, we beseech Thee, unto all Thy servants, the gift of Thine heavenly grace, that even as the Blessed Virgin being made a Mother hath been unto them the first step unto their salvation, so the godly and solemn memorial of her Visitation may be the bringer of an increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*The only Commemoration is that of the Holy Martyrs Processus and Martinian.*

*Antiphon*, "Even the very hairs of your head, &c.," *and Verse and Answer*, (*p.* 835.)

*Prayer.*

O GOD, Who dost encompass and shield us with the glorious witnessing of Thine holy Martyrs Processus and Martinian, grant unto us the grace to improve by their ensample, and the happiness to rejoice because of their intercession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.*

SECOND VESPERS.

*The same as the First, except the following.*

*Antiphon at the Song of the Blessed Virgin.* All generations shall call me blessed, for God hath regarded the lowliness of His hand-maiden. Alleluia.

*A Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the Common Commemoration*, (*p.* 151.) *Prayer as on June 29.*

*On the 3rd, 4th, 5th, and 6th of July, being the 5th, 6th, 7th, and 8th days of the Feast of the Holy Apostles Peter and Paul, the Office is that Common to all the Apostles, except the following.*

1. *The Lessons of the First Nocturn are from Scripture according to the Season.*

2. *The Lessons of the Second and Third Nocturns as immediately hereafter given.*

3. *The Antiphons at the Songs of Zacharias and of the Blessed Virgin, and the Verses and Answers at Lauds and Vespers are from the Common Commemorations*, (*pp.* 92 *and* 151.)

4. *The Prayer is from June 29, except from the evening of the 5th till the end, when it also is from the Common Commemoration.*

*On the 3rd, 4th, and 5th, the Antiphons are not doubled.*

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JULY 3.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo [the Great.] (*1st for the Birth-day of SS. Peter and Paul.*)

"PRECIOUS in the sight of the LORD is the death of His Saints"—and no cruelty can trample out that Religion which was founded in the mysterious Sacrifice of the Cross of Christ. Under persecution the Church waneth not, but waxeth. And the Lord's field is ever clothed with a nobler harvest, when the grains of His wheat abide not alone, but fall into the ground, and die, and bring forth fruit manifold, (John xii. 24.) What an increase hath sprung up from these two glorious grains of God's seed, is witnessed by the thousands of blessed martyrs who have rivalled the triumph of the Apostles, who gird this our city with their red and world-famous armies, and have set upon her head a crown of many kingly jewels.

*Fifth Lesson.*

THEIR united succour, dearly beloved brethren, which hath been given unto us by God as an example of patience and a confirmation of faith, will be the cause of our joy on the days of the commemoration of all the Saints, but amid all their glory, doth excel in glory the glory of their spiritual fathers, whom the grace of God exalted to such a pitch of eminence among all the members of the Church, that they seem as it were the two eyes of that body whereof Christ is the Head. The worthy deed and loyal courage of either of them are such as to baffle all power of man's speech worthily to express the same, nor need we draw any distinction between them. In their election they were peers, in their work fellows, and in their end equals.

*Sixth Lesson.*

BUT, as our own experience hath taught us, and that of our forefathers hath proved, we believe and trust that, amid all the toils whereby in this life we strive towards the obtaining of God's mercy, we shall ever be holpen by the prayers of these our special Patrons, and that when our own sins thrust us down, the good deeds of the Apostles may pull us up. Through our Lord JESUS Christ, Who, with the Father and the Holy Ghost, hath but one power, as He hath one Divine nature, for ever and ever. Amen.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of the Venerable Bede,* (*p.* 814.)

JULY 4.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Exposition of the Epistle of St. Paul to the Romans, written by St. John Chrysostom, [Patriarch of Constantinople.] (*Serm.* XXXII. *in the Moral Exhortations.*)

THE Apostle Paul wisheth unto us the grace of our Lord JESUS Christ, as the mother of all good, and it remaineth for us to show ourselves worthy of the care of such a Protector, that we may not only listen to Paul's voice, while we are here, but when we pass away to the hereafter, may earn a sight of that great soldier of Christ. Yea—if we listen to him here, we shall see him there. Not nigh, but from afar off, shall we see him—see him standing near the glory of that Kingly throne where the Cherubim glorify God, where the Seraphim are flying, there shall we see Paul along with Peter, a prince and a leader of the army of the saints, and we shall rejoice in his brotherly love.

*Fifth Lesson.*

FOR if, while he was yet here, he so loved men, that, although he would fain have been dissolved and been with Christ, yet he was willing still to tarry for man's sake, much greater is the tender love which he now showeth. This is why I love Rome, although if I would, there are many other things for which I might praise her—her greatness, her antiquity, her beauty, her population, her empire, her wealth, or her victories. But all these I pass by, and I call Rome blessed for this cause, that Paul, in his lifetime, loved her children so well, was

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so kindly toward them, taught openly there, and at length laid down his life among them. They have there his holy body, and this alone maketh that city illustrious more than doth aught else. And just as a great and strong body hath two bright eyes, so are the bodies of these two Holy Apostles in the city of Rome.

*Sixth Lesson.*

NOT brighter is the sky when the sun doth make it all light with his beams, than is the city of Rome darting forth these twin rays of light to the uttermost bounds of the earth. There it is that Paul, there it is that Peter, will rise, and be caught up to meet the Lord in the air. (1 Thess. iv. 16.) Think, and thrill at the thought, of what Rome will see then, when she beholdeth Paul and Peter rising suddenly out of that coffin, to be caught up to meet the Lord. What rose will Rome offer to Christ? What twin crowns are they wherewith that city is adorned withal? What fresh springs hath she in her? Therefore it is that I marvel at that city, not because of the abundance of her gold, not because of her pillars, not because of any other loveliness that she hath, but because of these two pillars of the Church. Would that I could even now embrace the corpse of Paul—that I could cling to his grave—that I could see the dust of that body, which filled up those things that were behind of the sufferings of Christ (Col. i. 24,) which bore about in it the marks of the Lord JESUS (Gal. vi. 17,) and which went everywhere carrying the seed of the Gospel!

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of the Venerable Bede*, (*p.* 868.)

JULY 5.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Maximus, Bishop [of Turin.] (*5th on SS. Peter and Paul.*)

DEARLY beloved brethren, let us not deem it mere chance that Peter and Paul, the two most glorious Princes of the Christian faith, both underwent the sentence of the same tyrant, on the same day, and in the same place. They suffered both on the same day, that they might enter Christ's Presence together; in the same place, lest either should lack [the distinction of triumphing at] Rome; under the same persecutor, that both might feel the bonds of the same cruelty. The day therefore, as seemeth to me, was given for their mutual honour; the place, for dignity's sake; and the persecutor as a tribute to their uprightness. In what place was it that they bore their testimony? In the city of Rome, the Lady and Head of all the nations; that there where was the head of false religion, might rest the head of holiness; and there where the Princes of the Gentiles dwelt, the Princes of the Churches might die.

*Fifth Lesson.*

WHAT is the rank of these right blessed men Peter and Paul, we may understand by this, that the Lord, Who had glorified the East by His own suffering, elected these Apostles to glorify the West by their blood in the stead of His own. His death indeed, did the whole work of our salvation, but for our ensample, He hath given us their testifying also. This then is the day whereon these blessed Apostles shed their blood. But let us examine the cause wherefore they suffered such things. The reason was, because, among other wonderful works, they brought down Simon the Magician out of the air headlong to the ground by their prayers.

*Sixth Lesson.*

THIS same Simon had given out that he himself was Christ, and that he, as the Son, was able to ascend, flying, to the Father. And by his sorceries he did indeed raise himself suddenly off the ground, and began to fly. But Peter, falling on his knees, besought the Lord, and by his holy prayer overcame the flying power of the wizard. Prayer rose to the Lord quicker than wings, righteous entreaty before godless daring. Peter kneeling on the earth obtained what he asked before Simon reached the heavens whitherward he soared. Peter made him fall down from the air like one bound, and in his fall he dashed

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against a rock and brake his legs; and this became a shame to him, that he that had attempted to fly, was now not able to walk, and by taking wings had lost his feet.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of St. Jerome,* (*p.* 809.)

JULY 6.

## Octave of the Feast.

*Double.*

FIRST VESPERS.

*Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer from the Common Commemoration,* (*p.* 151.)

MATTINS.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*In the Metaphrastes.*)

O BLESSED Apostles, who have toiled so much for us, what thanks shall we give you? When I remember thee, O Peter, I am lost in amazement—Paul, when I think of thee, my heart overwhelmeth me, and I weep. When I look at your sufferings, I know not what to say or what to speak. How many prisons have ye made holy? How many fetters have ye made honourable? How many torments have ye endured? How many reproaches have ye borne? How have ye carried Christ? How have ye made the Churches glad by your preaching? Verily, your tongues were blessed instruments; it was for the Church's sake that your limbs were bloody. Ye have been made in all things followers of Christ. Your sound is gone out through all the earth, and your words to the ends of the world. (Ps. xviii. 4.)

*Fifth Lesson.*

REJOICE, O Peter, who hast been gladdened by the wood of the Cross of Christ. It was a showing forth of thy Teacher that thou didst will to be crucified, not like the Lord Christ, standing upright, but with thine head toward the earth, as one that made a way from earth to heaven. Blessed are the nails which pierced thine holy limbs. With sure and certain hope didst thou commend thy spirit into the hands of the Lord, thou who hadst been a faithful servant to Him and to His Bride the Church, thou who in thy warm heart hadst loved the Lord more loyally than all the Apostles.

*Sixth Lesson.*

REJOICE thou also, O blessed Paul, whose head was cut off by the sword, thou whose fearless devotion no words can express. What sword was that which divided thine holy neck, that instrument of the Lord's work, worthy that heaven should wonder at it, and earth worship it? What place was that which drank in thy blood, that appeared like drops of milk upon the raiment of him who smote thee, and made the savage and his comrades to become strangely gentle and faithful? Would that I could have that sword for a crown, and the nails of Peter set therein as the jewels of the diadem.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xiv. 22.)

AT that time: JESUS constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on* Matth. xiv.)

The Lord commanded His disciples to cross over to the other side, and constrained them to get into a ship. By these expressions we perceive that they were unwilling to leave the Lord, the love of their Teacher making them desire not to lose a moment of His company.

"And when He had sent the multitudes away, He went up into a mountain apart to pray."

Perchance, if Peter, and James, and John, who had seen Him in the glory of

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the Transfiguration, had been with Him, they would have gone up into the mountain with Him,—but the common herd could not follow Him, save when He taught them on the sea shore, or fed them in the wilderness.

*Eighth Lesson.*

HE went up into a mountain apart to pray,—not as He Who, with five loaves and two fishes, had satisfied about five thousand men, besides women and children, but as He, Who when He heard of the death of John, departed into a desert place apart (vv. 12—21.) Not that we make two Persons in the Lord; but some of His works He did as God, and some as man.

"But the ship was now in the midst of the sea, tossed with waves."

The Apostles were right to be slow and unwilling to leave the Lord, for, when He was not with them, they were in peril of shipwreck.

*Ninth Lesson.*

WHILST the Lord abode alone upon the top of the mountain, a contrary wind arose, and the sea raged, and the Apostles were endangered; and yet the threatening shipwreck held off until JESUS came.

"And in the fourth watch of the night, JESUS went unto them, walking on the sea."

The watches of soldiers are divided into three. When therefore it is said that the Lord came unto them in the fourth watch, it appeareth that they had been in peril all night, and that it was at the end of the night, as it will again be at the end of the world, that He came to the rescue of His disciples.

LAUDS.

*Verse and Answer, Antiphon at the Song of Zacharias, and Prayer from the Common Commemoration,* (*p.* 92.)

*Prayer throughout the day from the Common Commemoration, and at Second Vespers, Verse and Answer, and Antiphon at the Song of the Blessed Virgin from the same,* (*p.* 151.)

JULY 8.

## St. Isabel, Queen of Portugal, Widow.

*Semi-double.*

*All from the Common Office for an Holy Woman neither Virgin nor Martyr,* (*p.* 886,) *except the following.*

FIRST VESPERS.

*Antiphons, and Prayer from Lauds.*

*Hymn.*[1]

PURE, meek, with soul serene,
Sweeter to her it was to serve unseen
Her God, than reign a Queen.

Now far above our sight,
Enthronèd in the azure, starry height,
She reigns in realms of light.

So long as time shall flow,
Teaching to all who sit on thrones below
The good that power can do.

Praise to the Father be—
Praise to the Son—praise, Holy Ghost, to Thee!
Through all eternity. Amen.

*Verse.* Blessed Isabel, pray for us.

*Answer.* That we may be made worthy of the promises of Christ.

*Antiphon at the Song of the Blessed Virgin.* Be wise now therefore, O ye kings, * be instructed, ye judges of the earth.

MATTINS.

*Invitatory.* For the holy works of blessed Isabel, * let us praise our God.

*Hymn from First Vespers.*

FIRST NOCTURN.

*First Antiphon.* Thou hast set * the glory of Isabel above the heavens.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* Come, O My chosen one, * and I will establish My throne in thee.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

[1] Translation by the late Rev. E. Caswall.



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*Third Antiphon.* She hath received a blessing from the Lord, * and mercy from the God of her salvation.

Ps. xxiii. The earth is the LORD's, &c., (*p.* 124.)

*Verse.* Many daughters have gathered riches—

*Answer.* But thou excellest them all.

*Lessons from* Prov. xxxi. 10, (*p.* 887).

*First Responsory.*

Born daughter of a kingly race, in heaven standeth Isabel victorious, clad in a vesture wrought about with three divers colours of grace. For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.

*Verse.* As a virgin, as a wife, and as a widow, she walked undefiled.

*Answer.* For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.

*Second Responsory.*

She opened her mouth with wisdom, and in her tongue was the law of kindness.

*Verse.* For Thou hast prevented her with the blessings of sweetness.

*Answer.* And in her tongue was the law of kindness.

*Third Responsory.*

Thou, O Lord, hast given her her heart's desire, and hast not withholden the request of her lips.

*Verse.* Thou hast compassed her with Thy favour as with a shield.

*Answer.* And hast not withholden the request of her lips.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And hast not withholden the request of her lips.

SECOND NOCTURN.

*First Antiphon.* Because of truth, and meekness, and righteousness * shall thy right hand lead thee wonderfully.

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Second Antiphon.* He breaketh the bow, * and cutteth the weapons in sunder, and burneth the shields in the fire.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* Thy right hand * is full of righteousness and mercy.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

*Verse.* [1] Thy rod and Thy staff—

*Answer.* They comfort me.

*Fourth Lesson.*

ISABEL, daughter of Peter III., King of Aragon, was born in the year of Christ 1271, and it was an omen of her saintly life, that her father and mother, contrary to the usual custom, caused her to be baptised, not by the name of her mother or grandmother, but by that of her mother's aunt, the holy Lady Elizabeth of Thuringia. As soon as ever she was born, her destiny of being a peacemaker between kings and kingdoms began to appear, for the joy of her birth put an end to the ruinous quarrels of her father and grandfather. As she grew up, her father, delighted with her disposition, was used to foretell that his Isabel would in herself excel all the daughters of the kingly house of Aragon, and that the happiness of his own home and kingdom was all owing to this one damsel, whose heavenly life he venerated for her indifference to bodily finery, her abstinence from pleasures, her many fasts, her instancy in prayer to God, and her activity in doing works of charity. This illustrious maiden was sought in marriage by many princes, and [at twelve years of age] was wedded with Christian rites to Denys, King of Portugal.

*Fourth Responsory.*

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; and the king shall greatly desire thy beauty.

*Verse.* In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

*Answer.* And the King shall greatly desire thy beauty.

[1] Ps. xxii. 4.

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*Fifth Lesson.*

AS a wife, she gave herself up as much to the education of her children, as to her own improvement, striving in all ways, next to God, to please her husband. For nearly half the year, she was used to live on bread and water, and once, when she was ill, God changed the water into wine, which the physicians had ordered her to drink, but which she was unwilling to take. Once when she kissed a disgusting ulcer in a poor woman, it was immediately healed. One wintertime when she was giving some money to the poor, and was fain her husband should not see her alms, the coins changed into roses. She gave sight to a maiden who had been born blind, and healed many other persons of grievous sicknesses by the Sign of the Cross. The miracles of this kind, which she worked, were many. She not only built, but richly endowed convents, schools, and churches. She had a wonderful skill in making peace between kings, and toiled unweariedly to lighten all suffering, whether public or private.

*Fifth Responsory.*

She laid her hands to hard work. She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

*Verse.* She dispersed, she gave to the poor. Her righteousness endureth for ever.

*Answer.* She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

*Sixth Lesson.*

KING Denys died [on the 6th day of January, 1325,] and Isabel, who in her maidenhood had been a pattern to virgins, and in her married life to wives, now, in her loneliness, was an ensample to widows. Clad in the raiment of the nuns of St. Clare, she faithfully attended at the King's funeral, and soon after went to Compostella, where she offered many precious gifts, of silk, and gold, and silver, and precious stones, for the benefit of his soul. Thence she returned home, and spent in holy and godly uses everything that remained to her that was dear and costly, eager to relieve every kind of suffering. She lived, not for herself, but for God, and to be useful to mankind. She finished the convent for nuns, right worthy of a Queen, which she had founded at Coïmbra. She fed the poor, defended widows, protected orphans. A war being lighted up between her son Alphonsus IV., King of Portugal, and her grandson Alphonsus XI., King of Castile, she resolved to set out to reconcile them, and went to the famous city of Estremoz, [upon the borders of the two kingdoms.] On the journey, she caught a violent fever, of which, after a vision of the Virgin Mother of God, she died a saintly death on the 4th day of July, in the year 1336. She became illustrious for miracles after her death, especially for the sweetness of the savour of her body, which hath now remained uncorrupt for well-nigh three hundred years,[1] and she hath always been spoken of as "the Holy Queen Isabel." At length, in the year of our salvation 1625, which was that of the Jubilee, Urban VIII., all Christendom gathered together and approving, formally enrolled her name among those of the Saints.

*Sixth Responsory.*

The kingdoms of the earth and all the glory of the world I have reckoned but loss for the love of Christ JESUS my Lord, Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

*Verse.* My heart is overflowing with a good matter, I speak of my works unto the king.

*Answer.* Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

THIRD NOCTURN.

*First Antiphon.* Praise and beauty are before Him; * holiness and majesty are in His sanctuary.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

[1] This was apparently written when she was canonized, in 1625.



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*Second Antiphon.* The heavens declared His righteousness * and all the people saw His glory.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* With righteousness shall He judge * the world, and the people with equity.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* A fire shall go before Him

*Answer.* And burn up His enemies round about.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)

*Seventh Responsory.*

She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household; and she spoke of the testimonies of the Lord.

*Verse.* She tasted and perceived that her merchandise was good. Her candle went not out by night.

*Answer.* She spoke of the testimonies of the Lord.

*Eighth Responsory.*

[1] I called [upon God,] and the spirit of wisdom came to me, and I preferred her before sceptres and thrones, and esteemed that riches are nothing in comparison of her.

*Verse.* [2] Wisdom is better than all riches.

*Answer.* Riches are nothing in comparison of her.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Riches are nothing in comparison of her.

LAUDS.

*First Antiphon.* While the King was in his chamber, * my spikenard sent forth the smell thereof.

*Second Antiphon.* The King shall greatly desire thy beauty, * for He is the Lord thy God.

*Third Antiphon.* [3] Mighty in work and word, * to pacify the wrath of the Lord, and to turn the heart of the father unto the son.

*Fourth Antiphon.* As the rainbow giving light in the bright clouds, * and as the flower of roses in the spring of the year.

*Fifth Antiphon.* As the morning-star in the midst of a cloud, * and as the moon at the full.

*Hymn.*[4]

ANGEL of peace, thy regal wealth and fame
Thou didst abandon for thy Lord's sweet sake;
Now Angel choirs thy blessedness proclaim—
Let not the foe thy children overtake.

Be thou our guide in life till we have found
Eternal life. Let all one mind approve.
May every act sweet fragrance breathe around,
As when the roses hid thy deeds of love.

O blessed Charity! which can bestow
A never-fading crown in heavenly spheres.
To Father and to Son be glory now,
And to the Spirit, through eternal years.
Amen.

*Verse.* For the sake and at the prayers of blessed Isabel,

*Answer.* Be merciful unto Thy people, O Lord!

*Antiphon at the Song of Zacharias.* [5] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of thy nation.

*Prayer throughout the Office.*

O MOST merciful God, Who didst ennoble the blessed Queen Isabel with divers excellent graces, and withal with a gift of stilling the tempest of war, grant unto us through her pleading, in this dying life that peace for which we humbly pray, and hereafter to attain unto everlasting joy in Thy Presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] Wisd. vii. 7.
[2] Ecclus. xlviii. 10; l. 8, 6.
[3] Judith xv. 10.
[4] Translation by the Rev. Dr. Wallace.
[5] Prov. iii. 15.

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SECOND VESPERS.

*Same as the First, except the*

*Antiphon at the Song of the Blessed Virgin.* Mother of peace and of thy fatherland, * Isabel, now victorious in heaven, gain for us peace.

JULY 10.

## The Seven Holy Brethren and the Holy Virgins Rufina and Secunda, all Martyrs.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 829,) except the following.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious martyrs to have been in their testimony leal to Thee-ward, may feel the same in their prayers pitiful to us-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

IN the persecution at Rome under Marcus Aurelius Antoninus, there were seven brethren, sons of the holy woman Felicity, whom the Præfect Publius first essayed to cajole by kindness, and then to shake by fear, to deny Christ and worship the gods; but, by their own bravery and the exhortation of their mother, they remained firm in their confession, and were all put to death in divers ways. Januarius was lashed to death with whips loaded with lead; Felix and Philip were beaten to death with cudgels; Silvanus was thrown over a precipice; Alexander, Vitalis, and Martial were beheaded. Their mother gained the same palm of martyrdom four months afterwards. The seven Brethren gave up their souls to God upon the 10th day of July.

*Fifth Lesson.*

THE virgin sisters, Rufina and Secunda, were Romans. Their parents had betrothed them to Armentarius and Verinus, but they both consecrated their virginity by vow to Christ, and refused marriage. They were arrested in the reign of the Emperors Valerian and Gallienus. The Præfect Junius failed to change their minds either by promises or threats, and then ordered Rufina to be scourged. While the lashing was going on, Secunda said to the Judge: "Why dost thou judge my sister to honour and me to dishonour? Be pleased to whip us both together, for we both together declare that Christ is God." The Judge was angered at these words, and ordered them both to a dark and stinking dungeon; but it was presently filled with a bright light and a sweet savour. They were then shut up in the hot flue of a bath, but they came forth from it unharmed. Stones were next tied to their necks and they were cast into the river Tiber, but an Angel delivered them therefrom. In the end they were beheaded on the Aurelian Way, at the tenth mile-stone from the city. The Lady Plautilla buried their bodies upon her own farm, but they were afterwards brought into the city, and laid in the Cathedral Church of the Most Holy Saviour,[1] hard by the Baptistery.

*Sixth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (110*th on various subjects.*)

WONDERFUL is the sight, my brethren, which is set before the eyes of our faith. We have heard with our ears, and we see in our thoughts, a mother, with superhuman love, watching her sons leaving this life before her. All men would fain depart hence before their children, but she was ready to die last. Departing from her, they were not lost, but gone before. And she looked, not to the life they were ending,

[1] Now known as St. John Lateran.

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but to the life they were beginning. They laid aside a life which must needs end in death, and began that life wherein they are alive for ever. The least of her work was that she was an on-looker; more amazing is it, when we remember that she was their exhortress. Her courage was more fruitful than her womb, and when she saw them contending and conquering, her heart contended and conquered in each.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xii. 46.)

AT that time: while JESUS yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. And so on.

Homily by Pope St. Gregory the Great. (*3rd on the Gospels.*)

Dearly beloved brethren: The gospel which is read this day is but very short, but it is heavy with great mysteries. Here JESUS, our Maker and Redeemer, feigneth Himself as though He knew not His Own Mother, and telleth who they be who are His mother and brethren, not by fleshly kinship, but by kinship of mind. "Who is My Mother? And who are My brethren? Whosoever shall do the will of My Father, Which is in heaven, the same is My brother, and sister, and mother." By the which words, what are we to understand, save that He gathereth together from out of Heathendom many that are willing to obey His commandments, and that He knoweth not Jewry, whereof, according to the flesh, He is a son.

*Eighth Lesson.*

SEEING that both men and women are called to the faith, we marvel not that He saith that whosoever shall do the will of His Father, the same is His brother, and sister. But it is startling to hear that the same is also His mother. His faithful disciples He is pleased to call His brethren, where He saith: "Go, tell My brethren," (Matth. xxviii. 10.) If then it is by joining His religion that one can become the brother of the Lord, let us see how one can become His mother.

*Ninth Lesson.*

BUT we must know that even as one becometh His brother or His sister by believing in Him, so one becometh His mother by preaching Him. Such an one, as it were, giveth birth to the Lord by causing Him to be in the hearer's heart, and by words giving His love existence in their neighbour's mind. For an example in point, behold blessed Felicity, whose Birth-day we keep today. She was one whose faith made her Christ's hand-maiden, and whose preaching made her Christ's mother. We read in the corrected edition of her Acts that she dreaded as much to leave her seven sons behind her alive in the flesh, as do worldly mothers to send their's dead before them.

*In Second Vespers a Commemoration is made of the following. All from the Common Office. Prayer,* "Mercifully consider our weakness, &c."

JULY 11.

## St. Pius I., Pope and Martyr.

*Simple.*

*All from the Simple Office for One Martyr, (p. 828,) except the following.*

*Third Lesson.*

PIUS I. was from Aquileia, and was made Pope in the time of the Emperor Antoninus Pius. He ordained a punishment for any Priest who by carelessness should let any of the Lord's Blood drop. "If," said he, "It have fallen upon the ground, let him do penance for forty days; if upon the Altar, for three days; if upon the upper linen cloth, for four days; if It have gone through to the under cloth, for nine days; if as far as the fourth cloth, for twenty days. Wheresoever It have fallen, if may be, It must be licked up with the tongue. If It cannot be removed by licking, then the thing must be washed or scraped, and the water poured away in an hallowed place, or the scrapings burnt, and the ashes treated likewise." He made many other

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like useful ordinances, received the crown of his testimony, and was buried upon the Vatican Hill on the 11th day of July. He sat in the throne of Peter nine years, five months, and twenty-seven days. He held five Ordinations in the month of December, wherein he ordained eighteen Priests, twenty-one Deacons, and twelve Bishops for divers places.

*Prayer throughout the Office*, "Mercifully consider our weakness, &c."

JULY 12.

## St. John Gualberto, Abbat [of Passignano.]

*Double.*

*All from the Common Office for Abbats, (p. 867,) except the following. Prayer throughout the Office*, "O Lord, we beseech Thee that the prayers, &c."

*At First Vespers a Commemoration is made of the Holy Martyrs Nabor and Felix.*[1]

*Prayer.*

GRANT, we beseech Thee, O Lord, that as the Birth-day of Thine holy martyrs Nabor and Felix faileth not to come round for our keeping, so their prayers may never fail to accompany it. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JOHN Gualberto was the son of a noble family at Florence. In accordance with the wishes of his father, he became a soldier. While he was in that profession, his only brother, Hew, was slain by a cousin. On a certain Good Friday, John, armed and accompanied by soldiers, met the murderer, alone and defenceless, in a narrow way, where neither could turn aside. As he was at the point to kill him, the wretch fell on his knees, and stretched out his arms in the form of the Cross, adjuring him for the sake of that sign, to forgive him; and out of reverence for the Cross he had mercy on him and spared his life. After pardoning his enemy, he went into the Church of St. Minias, which was hard by, to pray. And there he saw the image of JESUS crucified, which had that day received the worship of the faithful, bow its head to him. By this miracle John was so moved, that he laid aside soldiering, even against his father's wishes; cut off his hair with his own hands, at the Convent of St. Minias, and clad himself in the garb of a monk. In a short while he so shone with all godly and monkish graces, that he became a pattern of excellency to many. When the Abbat of that house died, the monks all chose John to succeed him. But the servant of God desired to obey, more than to command, and, being kept by God for greater things, he betook himself to one Romuald, a dweller in the hermitage at Camáldoli. Through Romuald he received a revelation from heaven, and forthwith founded an Order of his own under the Rule of St. Benedict, in the valley called Vallombrosa.

*Fifth Lesson.*

MANY gathered themselves to him, drawn by the fame of his holy life. Them he took for his comrades, and laboured earnestly among them to cleanse the Church in those parts from the pollution of heresy and simony, and spread abroad the Apostolic Faith. He and his had to fight with almost countless hardships. Certain enemies broke by night into the monastery of San Salvi, to destroy John and his monks, set the church on fire, pulled down the huts, and mortally wounded all the monks; but the man of God perfectly healed them all by the sign of the Cross. One of his monks named Peter also passed unhurt through a vast and raging fire. At length John and his disciples got the peace which they longed for. He purged Tuscany of the pollu-

[1] The Martyrology says that they suffered at Milan under Maximian.

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tion of simony, and restored the faith throughout all Italy to its first purity.

*Sixth Lesson.*

HE entirely built several monasteries, and furnished them and others with buildings. He restored in them the strict observance of the Rule, and gave them holy laws. He sold the furniture of the Church to feed the poor, and found the very elements subject to him to bend stubborn hearts withal. He used the Cross like a sword to drive out devils. In his old age, worn out by abstinence, watching, fasts, prayers, and punishing of the flesh, his strength utterly gave way, and he often repeated the words of David: "My soul thirsteth for God, for the mighty God, for the living God—when shall I come and appear before God?" (Ps. xli. 2.) When he was at the point of death, he gathered his disciples together and exhorted them to love one another, and, after a little while, ordered the following words to be written down, which he wished should be buried with him—"I, John, do believe and confess that Faith which the Holy Apostles preached, and which the Holy Fathers have ratified in the four Councils." At length, at Passignano, where he is held in the highest reverence, after a vision of angels which lasted three days, he passed away to be with the Lord, upon the 12th day of July, in the 78th year of his own age, and in that of salvation 1073. He is illustrious for countless miracles, and Celestine III. enrolled his name among those of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 43.)

AT that time: JESUS said unto His disciples: Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* v. *and* vi.)

"But I say unto you: Love your enemies, do good to them that hate you." There are many who judge of the commandments of the Lord by their own weakness, and not by the strength of His Saints; and so deem Him to have commanded things impossible. These are they who think that not to hate their enemies is all that they are able to do; and that to command us to love them, is to command more than man's nature can bear. It behoveth then to know, that this which Christ commandeth is not impossible, albeit perfect. This is what David did in respect of Saul and Absalom; the martyr Stephen also prayed for his enemies, even while they were stoning him; and Paul "could wish that himself were accursed from Christ for his" persecutors. (Rom. ix. 3.) And this, JESUS Himself did, as well as taught, when He said: "Father, forgive them: for they know not what they do." (Luke xxiii. 34.)

*Eighth Lesson.*

FOR the leaving undone other good works, some excuse can sometimes be given; but no man can give an excuse for being loveless. Such and such an one may say to me, I am not able to fast—but can he say, I am not able to love? Such and such an one may say, I am not able to remain a virgin, I am not able to sell all that I have and give to the poor—but can he say, I am not able to love my enemies?

*Ninth Lesson.*

THIS is a work wherein the feet are not wearied with running, nor the ears with hearing, neither do the hands fail from labour, that we should set up thereby an excuse to rid us of the duty. It is not said unto us: Go to the East, and search for charity; sail to the West, and ye shall find love. It is into our own inner hearts that we are to go, as saith the Prophet: "Bring it again to mind, O ye transgressors." (Isa. xlvi. 8.) What is asked of us is not to be found afar off.

*At Lauds a Commemoration is made of the Holy Martyrs Nabor and Felix. Prayer as at Vespers.*

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*In Second Vespers a Commemoration is made of the following. Prayer,* "O God, Who year by year, &c."

JULY 13.

## St. Anaclete,[1] Pope and Martyr.

*Semi-double.*

*All from the Common Office for a Martyr,* (*p.* 817,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c."

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ANACLETE was an Athenian who governed the Church in the time of the Emperor Trajan. He ordained that a Bishop should be consecrated by three Bishops and no less, that clerks should be publicly ordained to Holy Orders by their own Bishop, and that in the Mass, after the Consecration, all should afterwards Communicate. He adorned the grave of Blessed Peter, and ordered a place for burying the Popes in. He held two ordinations in the month of December, wherein he ordained five Priests, three Deacons, and six Bishops. He sat as Pope nine years, three months, and ten days. He received the crown of his testimony, and was buried on the Vatican Hill.

*Fifth and Sixth Lessons from St. Ambrose on Ps.* cxviii., (*p.* 825.)

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory,* (*p.* 821.)

*Vespers of the following.*

JULY 14.

## St. "Buona-bentura,"[2] [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church.

*Double.*

*All from the Common Office for a Bishop and Confessor,* (*p.* 842,) *except the following. Prayer throughout the Office,* "O God, Who didst give, &c."

*At First Vespers. Antiphon at the Song of the Blessed Virgin.* "O right excellent Teacher, &c.," (*p.* 843.)

*A Commemoration is made of St. Anaclete. Prayer as during his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

"BUONA-VENTURA" was born at Bagnarea in Tuscany, [in the year of our Lord 1221.] In his infancy he was dangerously ill, and his mother made a vow that, if he recovered, she would dedicate him to the Order of Blessed Francis. While he was still a young man[3] he entered the order by his own wish. Under the teaching of Alexander of Hales he advanced so quickly in learning, that in seven years he lectured publicly at Paris on the Books of the Sentences, with great applause. He afterwards explained the same Books by a brilliant Commentary. After six years he was made General Master of his Order at Rome, in which office he did his duty with such wisdom and holiness as caused all men to talk of him and marvel at him.

*Fifth Lesson.*

HE was the author of many books, in which the depth of his learning

[1] There are strong grounds for believing that this Anaclete and the Cletus of April 26 are both the same as the Cletus named in the Canon of the Mass, and that the real name was neither Cletus nor Anacletus, but Anencletus.

[2] That is, "Good-luck." His real name was John. When he was alarmingly ill as a baby, his mother implored the prayers of St. Francis, and the Saint, when he afterwards heard the child had recovered, said in Italian, "O buona ventura!" "What good luck!"—and the expression stuck to John as a nick-name.

[3] He was twenty-two years old.

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and the earnestness of his godliness affect the reader and teach him at the same time. Gregory X., moved by his reputation for wisdom and holiness, created him a Cardinal and Bishop of Albano. Blessed Thomas of Aquino gave him the title of Saint even during his life-time. It fell on this wise. Thomas found him writing the Life of St. Francis, and said, "Let us leave one Saint to work for the other." He departed this life at the Council of Lyons, upon the 14th day of July, 1274, being of the age of 53 years, and having worked many miracles. Pope Sixtus IV. numbered him among the Saints.

*Sixth Lesson from St. Gregory on Job*, (*p.* 869.)

THIRD NOCTURN.

*Lessons from* Matth. v. 13, *with the Homily of St. John Chrysostom*, (*p.* 872.)

*Eighth Responsory.*

In the midst of the congregation, &c.

*At Second Vespers. Antiphon at the Song of the Blessed Virgin.* "O right excellent, &c.," *and a Commemoration of the following. Prayer from Lauds.*

JULY 15.

## St. Henry II., Emperor of the Romans, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor*, (*p.* 855,) *except the following.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

HENRY II., surnamed the Pious,[1] became successively Duke of Bavaria, [in the year 995,] King of Germany, [in 1002,] and Emperor of the Romans [in 1014.] His hope soared beyond the short enjoyment of a fleeting kingdom, and he aimed at the possession of an unfading crown by living as the loyal servant of the Eternal King. After he became Emperor, he earnestly set himself to the furtherance of the cause of godliness. He restored with new splendour the Churches which had been ruined by the unbelievers, and enriched them with many offerings and possessions. Monasteries and other godly places he either built himself, or endowed them with allowances. He founded out of his own family inheritance the Bishopric of Bamberg, and made it tributary to Blessed Peter and to the Bishop of Rome. When Benedict VIII., who had set on his head the Imperial crown, was an exile, he hospitably received him, and afterwards restored him to his See.

*Fifth Lesson.*

WHEN he was struck down with a grievous sickness in the Monastery of Monte Cassino, he was healed by an evident miracle through the intercession of St. Benedict. He was a princely benefactor to the Church of Rome, for the defence of which he entered into a war against the Greeks, and took again from them the province of Apulia, which they had long possessed. He never undertook anything until he had made it a subject of prayer. And in battle he once saw the Angel of the Lord and the Holy Martyrs [Laurence, George, and Adrian] his patrons under whose protection he had placed his army, fighting for him in front of his line. With the help of God, he prevailed against the tribes of savages more by prayer than by arms. He gave his sister in marriage to King Stephen of Hungary, whom he induced to be baptized,[2] and so brought all that country to believe in Christ. His marriage with

[1] Born A.D. 972.
[2] Alban Butler says this is a mistake. St. Stephen was born of Christian parents.

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the holy maiden Cunegunda is one of the rare instances of the union of two virgins. When he drew near to death, he gave her back inviolate to her kinsfolk.

*Sixth Lesson.*

HE managed with great wisdom whatever could tend to the honour and usefulness of the Empire. He left in France, Italy, and Germany, splendid monuments of his godly munificence. The perfume of his saintly life spread its sweetness far and wide, and the glory of his holiness outshone the splendour of his crown. When the work of his life was done, he was called by the Lord to the possession of an eternal kingdom [on the 14th day of July,] in the year of salvation 1024. His body was buried in the Church of the Blessed Apostles Peter and Paul at Bamberg, and God glorified him by the miracles which began forthwith to take place his grave. The same being duly proved, Eugenius III. numbered him among the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 869.)

*Prayer throughout the Office.*

O GOD, Who on this day didst take Thy blessed Confessor Henry from the highest peak of earthly power, and make him to inherit an eternal kingdom—O God, Who didst so prevent him with the blessings of Thy sweetness that the snares of the world could not in any wise entangle him—hear us, we humbly beseech Thee, and make us after his ensample to turn away from the enticements of this life, and with all our heart to seek earnestly after Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following.*

JULY 16.

## The Blessed Virgin Mary, styled, of Mount Carmel.

*Greater Double.*

*All from the Common Office for Feasts of the Blessed Virgin,* (*p.* 894,) *except the following.*

*Prayer throughout the Office.*

O LORD, Who hast given this excellency unto the Order of Carmel that the same should be especially styled the Order of the Most Blessed Mary, always a Virgin, Thine Own Mother, mercifully grant that we who on this day do renew her memory in solemn worship, may worthily be shielded by her protection, and finally attain unto Thine everlasting joy. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers, in the Antiphon at the Song of the Blessed Virgin, instead of*—"this thine holy Feast-day," *is said,*—"this thy solemn Commemoration." *A Commemoration is made of St. Henry. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Proverbs viii., *as in the Common.*

SECOND NOCTURN.

*Fourth Lesson.*

THERE is a story to the effect that many men who had kept a tradition of the holy Prophets Elijah and Elisha, were made ready by the preaching of John the Baptist to hail the coming of the Messiah, and that, when the Apostles having been filled with the Spirit upon the holy day of Pentecost, spake with divers tongues and worked miracles by calling upon the Name of JESUS which is above every other name, these men, seeing and being assured of the truth, straightway embraced the faith of the Gospel, and that on account of their singular love toward the Most Blessed Virgin, whose conversation and friendship they were able to enjoy, they paid her the respect of building her a little Chapel, the first which was ever raised in honour of this same most pure Maiden, and which stood upon that part of Mount Carmel whence [the servant of] Elijah had in old days espied that manifest type of the Virgin, the "little

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cloud like a man's hand," arising out of the sea. (3 (1) Kings xviii. 44.)

*Fifth Lesson.*

TO this new Chapel they repaired oftentimes, day by day, and in their sacred ceremonies, prayers, and praises, honoured the most blessed Virgin as the particular Guardian of their Congregation. For this reason they came to be everywhere called the Brethren of Blessed Mary, of Mount Carmel, and the Supreme Pontiffs have not only confirmed to them the right to use this name, but have granted particular indulgences to all those who so call either the Order itself, or any particular member thereof. Her name and protection are not the only gifts which the most bountiful Virgin hath given them—yea, she hath given them the badge of the Holy Scapular, which she delivered to the Blessed Englishman Simon Stock, even an heavenly garment whereby this Holy Order is marked, and harnessed against all assaults. Moreover, in old times, when this Order was unknown in Europe, and not a few were instant with Honorius III. to put an end to it, the most gracious Virgin Mary appeared by night to the said Honorius, and flatly commanded him to show kindness to the Order and to the men belonging thereto.

*Sixth Lesson.*

MANY godly persons believe that it is not in this world only that the most blessed Virgin hath marked with her favour this Order which pleaseth her so well, but that in the next world, where her power and mercy have a freer scope than here, they who belong to the Guild of the Scapular, who have practised an easy abstinence, have been regular in reciting a few prayers enjoined to them, and have kept chastity according to their state of life, are comforted by her motherly love while they are being cleansed in the fire of Purgatory, and by her help are borne forward towards their home in heaven more quickly than others. The Order loaded with so many and so great gifts, hath instituted a solemn Commemoration of the Most Blessed Virgin, to be made year after year, in perpetual observance, for the glory of the same Virgin.

THIRD NOCTURN.

*Lessons from* Luke xi., *with the Homily of the Venerable Bede,* (*p.* 899.)

*At the Verse in the Seventh Responsory, instead of* "this thine holy Feastday," *is said,* "this thy solemn Commemoration."

LAUDS.

*Antiphon at the Song of Zacharias.* [1]Thine head upon thee is like Carmel, and the hair of thine head like kingly purple bound in tresses. Alleluia.

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin.* [2]The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. Alleluia.

*A Commemoration is made of the following. Prayer,* "O God, Who year by year, &c."

JULY 17.

## St. Alexis, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor,* (*p.* 855,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c."

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ALEXIS was a member of one of the noblest Roman families. Through his exceeding great love for JESUS Christ, he received a particular command from God to leave his bride untouched upon his wedding night, and to undertake a pilgrimage to the most famous Churches of the world. For seventeen years he

[1] Cant. vii. 5.

[2] Isa. xxxv. 2.

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remained occupied in these journeys and utterly unknown. At the end of that time, his name was spoken from an image of the most holy Virgin Mary in the city of Edessa in Syria, and when he found himself recognised he took ship from thence. He landed at Porto near Rome, and fared to the house of his own father, who gave him shelter as a strange beggar. He lived there unrecognised by any for seventeen years more, and then passed away to heaven, in the time of Pope Innocent I. He left behind him a writing giving his name, family, and the story of his life.

*Fifth and Sixth Lessons from St. Gregory* (*p.* 865. *Fourth and Fifth alternative Lessons for the Second Nocturn.*)

THIRD NOCTURN.

*Lessons from* Matth. xix., *with the Homily of St. Jerome*, (*p.* 809.)
*Vespers are of the following.*

JULY 18.

## St. Camillus de' Lelli, Confessor.

*Double.*

*All from the Common Office for a Confessor*, (*p.* 855,) *except the following.*

FIRST VESPERS.

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who, to succour the souls of the dying in their last agony, didst ennoble the holy Camillus with an extraordinary grace of charity, we beseech Thee to pour into our hearts, for his sake, the spirit of Thy love, that we may worthily prevail against the enemy in the hour when we depart hence, and pass to receive a crown of glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Alexis. Prayer as in his Office. Then of the Holy Martyrs Symphorosa and her Seven Sons, from the Common Office for Many Martyrs. Prayer,* "O God, by Whose mercy we here keep the birth-day of Thine holy Martyrs Symphorosa and her children, &c."

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

CAMILLUS was a son of the noble family of the Lelli, and was born at Bacchianico, a town in the Diocese of Chieti, [in the Abruzzi, in the year of our Lord 1550.] His mother was sixty years of age at the time of his birth. While she was great with child, she dreamed that she brought forth a babe bearing the mark of a Cross upon his breast, and going before a troop of other babes marked likewise. When Camillus was a young man he served as a soldier, and yielded himself for a while to the sins of the world. In the twenty-fifth year of his age light from God broke upon him; and in a violent fit of tears he determined to wipe away the evil relics of his past life, and to put on the new man. That very day, being the holiday of the Purification of the most blessed Virgin, he ran to the Friars Minors, who are commonly called Capuchins, and implored them to enrol him among them. They granted his wishes, but God was keeping him for greater things, and on this as well as on another occasion when he made the same attempt he was forced to abandon it by the increasing virulence of a loathsome running sore in the leg, with which he was afflicted. He meekly bowed himself to the will of Providence, and conquering his own wishes twice, stripped himself of the habit of the Order, which he had sought and received.

*Fifth Lesson.*

HE went to Rome and was received as an inmate in the Hospital for Incurables. In consequence of his eminent good qualities the administration

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of the Hospital was committed to his charge, and he discharged this office with the most thorough trustworthiness and with a tenderness like a father's. He counted himself the slave of all the patients, and made it a religious duty to make their beds, clean them, dress their sores, and help by godly prayers and exhortations such as were in their last agony. In doing these things he showed himself a bright example of wonderful patience, indomitable firmness, and heroic charity. He became persuaded that a knowledge of letters would make him much more useful as a comforter to the dying, who were his peculiar care, and therefore, at the age of thirty-two years, he humbly went to school again, among little boys learning the first rudiments. After a time he took Priests' orders,[1] and, in company with some companions who joined him, he laid the first foundations of the Congregation of Regular Clerks for ministering to the sick—a scheme against which the enemy of man made an unsuccessful struggle. Camillus heard a voice from heaven issue from an image of Christ Crucified, strengthening him, and saw the nailed hands stretched out from the Cross to protect him. He obtained from the Apostolic see an approval of his institute, the members of which, (besides the three vows of Poverty, Chastity, and Obedience,) take a fourth and very stern one, by which they bind themselves to serve all sick persons, even those stricken with the plague. Holy Philip Neri, who was Confessor to Camillus, testified that he had often seen Angels prompting the members of this Congregation what they should speak when they were assisting the dying, a proof how well-pleasing in the sight of God, and how useful for the salvation of souls is this Institution.

*Sixth Lesson.*

WHEN he had thus given himself entirely over by these strict ties to the service of the sick, it was wonderful to see with what earnestness Camillus, broken by no weariness, and scared by no danger to himself, watched over their comfort by day and by night as long as life lasted. Becoming all things to all men, he took with cheerful readiness the most repulsive duties, discharging them with the most humble attention, and oftentimes on his knees, as though he saw Christ Himself in His suffering members. That he might be the readier to serve every one's need, he resigned the general government of his own Institute, and denied himself the indulgence in the heavenly refreshment which abundantly poured upon him, when he fixed his mind solely upon God. His tender, fatherly love toward the wretched had its brightest manifestations when Rome was stricken first by a contagious sickness, and then by famine, and Nola in Campagna suffered from a frightful plague. His love to God and to his neighbour was so glorious that he earned the nickname of "Angel," and found Angels helping him in the difficulties of his divers journeyings. He had the gifts of prophecy and healing, and could read the secret thoughts of men's hearts. At his prayer, food was multiplied, and water turned into wine. His want of sleep, fasting, and unceasing work wore him down till he seemed nothing but skin and bones. He suffered from a complication of five different painful and incurable diseases, which he was accustomed to call the Lord's mercies to him, and which he bore bravely. He died at Rome on the day which he had himself foretold, the fourteenth of July, in the year of salvation 1614, and of his own age the 65th. He had received the Sacraments, and fell asleep in the Lord in an attempt to utter the sweet names of JESUS and Mary, while the Priest was reciting the words of the Ritual—"Gentle and joyous may the Countenance of Christ JESUS appear to thee." He was famous for many miracles, and Benedict XIV. solemnly enrolled him in the Kalendar of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said unto His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

[1] He was ordained by Goldwell, Bishop of St. Asaph's.

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Homily by St. Austin, Bishop [of Hippo.] (*83rd Tract on John.*)

What think ye, my brethren? Is this His only commandment, this, That we love one another? Is there not another and a greater, the commandment to love God? Or hath God commanded us only to love, so that we need seek to do no more? Surely the Apostle commendeth three things:—"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." (1 Cor. xiii. 13.) And although in charity, that is, in love, he included the two first and great commandments, and charity he called the greatest, yet is charity not said to be alone. Concerning Faith,—concerning Hope, how much is commanded us! Who can gather them all together? Who can reckon them all? And yet let us consider how the same Apostle saith:—"Love is the fulfilling of the Law." (Rom. xiii. 10.)

*Eighth Lesson.*

WHERE, therefore, Charity is, what can be lacking? or where Charity is not, what can there be availing? The devil believeth and loveth not, but there is no one that loveth and believeth not. Useless though it be, it is still possible for one that loveth not, to hope to be forgiven; but for one that loveth it is impossible to give up hope. Therefore, where love is, there also must faith and hope needs be, and where there is love toward our neighbour there also must there needs be love toward God. For one that loveth not God, how can he love his neighbour as himself, seeing he hateth himself, for he is a blasphemous, wicked wretch, and the lover of wickedness is not the lover, but the deadly enemy of his own self.

*Ninth Lesson.* (*For the Holy Martyrs Symphorosa and her children.*)

SYMPHOROSA was a woman of Tivoli, the wife of the martyr Getulius, unto whom she bore seven sons, named respectively, Crescentius, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugene, all of whom were arrested along with their mother, in the reign of the Emperor Hadrian, for professing the Christian faith. Their love was tried by many and divers torments, and their mother who had taught them their religion, was their leader to martyrdom. A stone was tied round her neck and she was thrown into the river. Her body was found and buried by her brother Eugene. The next day, being the 18th of July, the seven brethren were tied each to a stake, and all put to death in divers ways. Crescentius was stabbed in the throat, Julian in the breast, Nemesius in the heart, and Primitivus in the navel. Justin was hacked limb from limb. Stacteus was shot to death with darts. Eugene was cut into two parts across his breast, [from the head downwards.] Thus were these eight sacrifices of sweet savour offered up to God. Their bodies were thrown into a deep pit, on the road between Rome and Tivoli, at the ninth milestone from Rome, but were afterwards brought to Rome and buried in the Church of the Holy Angel-in-the-Fish-market.

*If a Ninth Lesson be required for St. Camillus, the following is read:*

IF we hold fast to this commandment of the Lord which biddeth us to love one another, we shall do whatsoever else He commandeth us, for all else is included in this. The difference between this love and the earthly love wherewith men use to love one another, is made, where it is added, "as I have loved you." To what end did Christ love us, but that we may be able to reign with Christ? To this end then let us also love one another, and so with a love different to the love of others, who love not one another to this end, because in this sense they love not at all. But they that love themselves to possess God, love themselves: therefore they love God, that they may love themselves. This love have not all men: but few love themselves that God may be all in all.

*At Lauds a Commemoration is made of the Holy Martyrs Symphorosa and her children. All from the Common.*

*Vespers are of the following from the Chapter inclusive.*

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JULY 19.

## St. Vincent de Paul, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

FIRST VESPERS.

*As regards St. Vincent, these begin with the Chapter.*

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who didst make blessed Vincent strong with the strength of an Apostle, to preach the Gospel to the poor, and to adorn the clergy of Thy Church, grant, we beseech Thee, that we who worshipfully recall his godly and worthy conversation, may also order our own goings upon the mighty example of his good life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Camillus. Prayer from his Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

VINCENT de Paul was a Frenchman by nation, and was born at [Ranquines, in the parish of] Pouy, not far from Dax in Gascony, [upon the 24th day of April, in the year of salvation 1576.] From a little child he showed remarkable charity towards the poor. His father removed him from keeping his cattle, in order to give him a school education, and he learnt earthly things at Dax, and theology both at Toulouse and at Saragossa. He took Priest's orders, and a degree in Divinity. [In 1605,] he was taken prisoner by Mahommedan pirates, who carried him off, and sold him for a slave in Africa. In his slavery he converted his owner, who was an apostate, back to Christ. Under the protection of the Mother of God, Vincent escaped from Barbary. He first visited the thresholds of the Apostles, and afterwards returned to France. He was the saintly Rector first of the Parish of Clichi, and afterwards of that of Châtillon. He was appointed by the King, Chaplain-General for the galleys of France, and worked with extraordinary zeal for the health of the souls both of those who commanded and of the convicts who rowed. He was made Superior of the Nuns of the Visitation by St. Francis de Sales, and discharged this duty for about forty years, with a wisdom which so approved itself to the judgment of their holy Founder, that he was used to say he knew no worthier Priest than Vincent.

*Fifth Lesson.*

THE preaching of the Gospel to the poor, especially peasants, was the work at which he toiled unwearisedly, till he was disabled by age. To this special work he bound himself and the members of the Congregation which he founded under the missionary Congregation of Secular Priests, by a perpetual vow approved by the Holy See. How great were his labours for bettering the discipline of the clergy, is attested by the building of Seminaries for the final education of young clerks, the number of meetings of Priests to discuss holy things, and the religious exercises preparatory to Ordination, for which, as well as for godly retreats by laymen, he wished that the houses belonging to his Institute should be always freely open. To spread wider the growth of faith and godliness, he sent his Gospel labourers not only into the several provinces of France, but also into Italy, Poland, Scotland, and Ireland, and also to Barbary and India. He assisted Lewis XIII. on his death-bed, and the Queen Anne of Austria, mother of Lewis XIV. put him upon the young King's Council of Conscience during the Regency, in which position it was his unceasing effort that none but the most worthy should be

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named to churches and monasteries, that civil contests, duels, and creeping false doctrines, from which himself shrank as soon as he met them, should be put down, and that all men should yield the obedience which was due to the decisions of the Apostolic See.

*Sixth Lesson.*

THERE was no kind of misery which he did not strive with fatherly tenderness to relieve. Christians groaning in Mahommedan slavery, foundlings, deformed children, young maidens exposed to danger, houseless nuns, fallen women, convicts sent to the galleys, sick foreigners, disabled workmen, lunatics, and beggars without number, all these he relieved, and devoutly housed in divers charitable institutions which remain to this day. When Lorraine, Champagne, Picardy, and other districts were desolated by plague, famine, and war, he made immense efforts for their relief. He founded many charitable societies, to find out and succour the unfortunate. Among these are remarkable that of Matrons, and that of "Sisters of Charity" which hath been so widely spread. By those "of the Cross," "of Providence," and "of St. Guinevere" he aimed at bringing up young girls as school-mistresses. Amid all these and other most anxious business-matters, he remained always looking simply to God, kind to all, true to himself, plain, upright, and lowly. From all honours, riches, and pleasures, he ever shrank, and was heard to say, that nothing gave him any pleasure, except in Christ JESUS, Whom it was his wish in all things to follow. With a body worn out with hardships, work, and old age, he gently fell asleep in the house of St. Lazarus at Paris, the chief house of the Congregation of the Missions, upon the 27th day of September, in the year of salvation 1660, and of his own age the 85th. He was famous on account of his life, his works, and his miracles, and Clement XII. inscribed his name among those of the saints, appointing for his Feast-day the 19th day of the month of July.

THIRD NOCTURN.

*Lessons from* Luke x. 1, *with the Homily of St. Gregory,* (*p.* 816.)

*Vespers are of the following, from the Chapter inclusive.*

JULY 20.

## St. Jerome Miani, Confessor.

*Double.*

*All from the Common Office for a Confessor,* (*p.* 855,) *except the following.*

FIRST VESPERS.

*As regards St. Jerome, these begin at the Chapter.*

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, the Father of mercies, Who wast pleased that blessed Jerome should be an helper and a father to the fatherless, grant unto us for his sake and at his prayers, the grace ever to hold fast to the spirit of adoption, whereby [we cry to Thee "Father," and] are called and are Thy sons. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Vincent. Prayer from his Office. Then of St. Margaret, Virgin and Martyr.*[1] *Prayer,* "O Lord, we pray Thee, &c.," (*p.* 880.)

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Jerome was born at Venice, of the Patrician family of the Miani, [in the year of our Lord 1481.] He

[1] Suffered at Antioch in the persecution under Diocletian, circ. A.D. 284.



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was trained up to be a soldier, and [in 1506,] in the most troublesome times of the Commonwealth, he commanded the fortress of Castel-nuovo at Quero, in the mountains near Treviso. After the fall of the place, he was chained hand and foot, and cast into a filthy prison. When all hope of help from man had forsaken him, the most blessed Virgin, in answer to his prayers, mercifully came to him, loosed his fetters, and brought him unhurt within sight of Treviso, through the midst of the enemy, who kept all the roads. As soon as he entered the city of Treviso, as an acknowledgment of the favour he had received, he hung up his chains, which he had brought away with him, at an Altar of the Mother of God, to whom he had vowed himself. After his return to Venice he gave himself up to godly works. Amid his great tenderness to all the poor, his compassion was chiefly roused by the fatherless little boys who wandered through the city starving and filthy; them he took into an house conducted by himself, where at his own cost he provided them with board, lodging, clothing, and a Christian education.

*Fifth Lesson.*

IN those days there came to Venice blessed Cajetan [of Tiene,] and Peter Carafa, who was afterwards Paul IV. They were pleased with the spirit of Jerome, and with his new Asylum for Orphans, and took him to the Hospital for Incurables, as well to bring up Orphans, as to extend his charity equally to the sick. Soon after, by the advice of the same, he went to the mainland, and built orphanages first at Brescia, then at Bergamo and Como. His chief foundations were at Bergamo, where besides an orphanage for little boys, and another for little girls, he opened an house of Refuge for repentant harlots, being the first institution of that kind in that part of the world. In the end he went to dwell at Somascha, a hamlet in the district of Bergamo, close to the frontiers of the Venetian territory, and there made an house for himself and his disciples, and gave shape to a congregation, which is generally called the Congregation of Somascha. This congregation grew and spread, and found its work not only in the education of orphans and the service of Churches, but also in a wider usefulness to the Christian Commonwealth, by training up lads in letters and good manners. Holy Pius V. enrolled it among the religious Orders, and other Popes have given it divers privileges.

*Sixth Lesson.*

JEROME went to Milan and to Ticino to gather orphans together, and in both places he gathered a multitude of little boys for whom the charity of noblemen enabled him to provide board, lodging, clothes, and schooling. He returned to Somascha, and, still making himself all things to all men, refused no toil by which he saw that he could be of any use to his neighbour. He was used to go about in the fields, helping the reapers in their work, and meanwhile teaching them in the mysteries of the faith. He was very patient in cleansing and healing the heads of little boys foul with lice, and proved so successful a physician to the stinking sores of the poor country-people, that he got a reputation for having the gift of healing. He found a cave in the mountain which hangs over Somascha, and there he would hide himself, passing whole days without meat or drink, and oftentimes scourging himself, continuing in prayer long into the night, and taking his short sleep upon the bare rock, in expiation of his own sins and the sins of others. In the far end of this cave, there drippeth out of the dry stone some water, which is said by an unwavering tradition to have come there at the prayers of the man of God. It droppeth freely even to this day, and is taken to divers places at a distance, where it often hath an healing effect upon the sick. At length an infectious disorder broke out in all the valley, and Jerome, who nursed the sick and carried the dead to burial on his own shoulders, caught it, and died a precious death, as he had himself foretold, [upon the 8th day of February,] in the fifty-seventh year of his age, and that of salvation 1537. He was famous for many miracles, both during his life and after his death; Benedict X. solemnly enrolled his name among those of the Blessed, and Cle-

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ment XIII. inserted it in the Kalendar of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 13.)

AT that time: At that time there were brought unto JESUS little children, that He should put His Hands on them, and pray. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*26th on Matth.*)

Wherefore did the disciples rebuke them that brought them? From an idea of His dignity. What therefore did He? To teach them to be lowly, and to be above the niceness of the world, He took the little children, and embraced them in His Arms, and declared that of such is the kingdom of heaven —as also He had said above. (xviii. 3, 4.) And we also, if we would fain be heirs of the kingdom of heaven, let us seek with great earnestness this virtue. For this is the highest peak of philosophy, to be simple and wise: this is the life of an Angel. The mind of a little child is free from all the diseases of the mind: a little child keepeth no remembrance of injuries, but goeth unto such as have inflicted them, as if unto friends, and as if nothing had happened. Although his mother give him stripes, yet a little child ever seeketh her, and putteth her before all.

*Eighth Lesson.*

IF thou wert to show him a Queen adorned with her crown, he would not prefer her before his own mother, in raiment how faded soever, and he would rather see her, albeit unkempt, than the Queen in all her glorious apparel. For his use is to account of things whether they be his own, or of others, not by the standard of poverty and riches, but by that of love only. He seeketh no more than he needeth. When he is satisfied with milk, he leaveth the pap. The things that press upon us, such as the loss of money, and the like, do not press upon him, nor do the same transitory things that please us, please him, neither doth he gaze with admiration at loveliness of shape. Therefore Christ said: "Of such is the kingdom of heaven," to make us do by force of will what little children do by nature.

*Ninth Lesson.*

THE Pharisees' usual springs of action were spite and vanity; therefore doth the Lord everywhere command His disciples to be simple, and in teaching the one, pointeth silently at the other class. Nothing breedeth pride so much as princedom and precedence. Since, then, His disciples were to receive much honour throughout all the world, He warneth their minds beforehand, and letteth them not stumble into the snare of men, nor go seeking for honours from the mob, nor put themselves forward before others. It is true, these may seem little things, but they give occasion for very great evils. It was when they were placed in these positions, that the Pharisees fell into their direst misfortunes: from looking for salutations, and foremost or good places, they got into a keen desire of distinction, and from that into ungodliness.

*At Lauds a Commemoration is made of St. Margaret, Virgin and Martyr. Prayer as before.*

*At Second Vespers, the first verse of the Hymn is altered, and a Commemoration is made of the following. Prayer,* "Graciously hear us, &c.," (*p.* 880.)

JULY 21.

## St. Praxedes, Virgin and Martyr.

*Simple.*

*All from the Common Office for a Simple Feast of One Virgin and Martyr,* (*p.* 885,) *except the following. Prayer throughout the Office,* "Graciously hear us, &c.," (*p.* 880.)

*Third Lesson.*

THIS Praxedes was a maiden of Rome, and the sister of the maiden Pudentiana. When the Emperor Marcus Antoninus was hunting down the Chris-



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tians, she followed them constantly with money, labour, comfort, and every helpful office of Christian charity. Some she hid in her house, some she exhorted to firmness in professing the faith, of some she buried the bodies. For them that were in prison, and them that were toiling in slavery,[1] she supplied every need. At last the sight of such butchery of Christians was more than she could bear, and she implored God that if it were expedient for her to die, He would release her from such suffering. And so upon the 21st day of July she was called away to receive the reward of her godly conversation in heaven. Pastor the Priest laid her body in the grave of her father [Pudens] and her sister Pudentiana, which was in the cemetery of Priscilla, upon the Salarian Way.

JULY 22.

## St. Mary Magdalen.

*Double.*

*All from the Common Offices for a Woman neither Virgin nor Martyr, (p. 886,) except the following.*

FIRST VESPERS.

*Hymn.*[2]

FATHER of lights! one glance of Thine,
Whose eyes the Universe control,
Fills Magdalen with holy love,
And melts the ice within her soul.

Her precious ointment forth she brings,
Upon those sacred Feet to pour;
She washes them with burning tears;
And with her hair she wipes them o'er.

Impassion'd to the Cross she clings;
Nor fears beside the tomb to stay;
Nought of its ruffian guard she recks,
For love has cast all fear away.

O Christ, Thou very Love itself!
Blest hope of man, through Thee forgiven!
So touch our spirits from above,
So purify our souls from Heaven.

To God the Father, with the Son,
And Holy Paraclete, with Thee,
As evermore hath been before,
Be glory through eternity. Amen.

*Antiphon at the Song of the Blessed Virgin.* A woman in the city, which was a sinner, when she knew that JESUS sat at meat in the house of Simon the leper, brought an alabaster box of ointment, and stood at the Feet of JESUS, behind Him, weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

*Prayer from Lauds.*

MATTINS.

For the conversion of Mary Magdalen, * let us praise our God.

*Hymn.*[2]

HIS sacred Feet with tears of agony
She bathes, and prostrate on the ground adores;
Steeps them in kisses chaste, and wipes them dry
With her own hair; then forth her precious ointment pours.

Praise in the highest to the Father be;
Praise to the mighty coeternal Son;
And praise, O Spirit Paraclete, to Thee,
While ages evermore of endless ages run. Amen.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Song of Songs (iii. 1.)

[*THE Bride.*] By night on my bed I sought him whom my soul loveth. I sought him, but I found him not. Then I rose and went about the city; in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me. Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth. I have taken hold on him, and I will not let him go, until I bring him into my mother's house, and into the chamber of her that conceived me.

*First Responsory.*

Mary Magdalen and the other Mary went very early to the sepulchre. That

[1] Ergastula—sort of human stables.
[2] Translation by the late Rev. E. Caswall.

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JESUS Whom ye seek, is not here: for He is risen, as He said: He goeth before you into Galilee; there shall ye see Him.

*Verse.* [1]And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun; and, entering into the sepulchre, they saw a young man sitting upon the right side, who saith unto them:

*Answer.* That JESUS Whom ye seek, is not here: for He is risen, as He said: He goeth before you into Galilee: there shall ye see Him.

*Second Lesson* (viii. 1.)

[*THE Bride.*] O that thou wert my brother, that sucked the breasts of my mother, that I might find thee without, and kiss thee, and still no man despise me! I will take hold on thee, and bring thee into my mother's house; there thou shalt teach me, and I will give thee a cup of my spiced wine, and new wine of my pomegranates. His left hand is under my head, and his right hand doth embrace me.

[*The Bridegroom.*] I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until she please.

*Second Responsory.*

Rejoice with me, all ye that love the Lord: for I sought Him and He hath appeared unto me; and while as I was weeping at the Sepulchre, I saw the Lord.

*Verse.* When His disciples were gone away, I tarried still; and the fire of love in my heart yearned after Him.

*Answer.* And while as I was weeping at the Sepulchre, I saw the Lord.

*Third Lesson.*

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up—there was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm. For love is strong as death, jealousy is cruel as the grave—the light thereof is a light of fire and flames. Many waters cannot quench love, neither will floods drown it.

*Third Responsory.*

[2]They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her: Woman, why weepest thou? He is risen, as He said. He goeth before you into Galilee; there shall ye see Him.

*Verse.* And as she wept, she stooped down and looked into the Sepulchre, and saw two Angels in white, sitting; and they say unto her:

*Answer.* He goeth before you into Galilee; there shall ye see Him.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He goeth before you into Galilee; there shall ye see Him.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Gregory [the Great.] (*25th on the Gospels.*)

MARY Magdalen, a woman in the city, which was a sinner, through love of the truth, washed away in her tears the defilement of her sins, and the words of the Truth are fulfilled which He spake—"Her sins, which are many, are forgiven; for she loved much." She who had remained chilly in sin, became fiery through love. When even His disciples went away again unto their own home, Mary still stood without at the sepulchre of Christ, weeping. She sought Him Whom her soul loved, but she found Him not. She searched for Him with tears; she yearned with strong desire for Him Who, she believed, had been taken away. And thus it befell her, that being the only one who had remained to seek Him, she was the only one that saw Him. It is the truth that the backbone of a good work is perseverance.

*Fifth Lesson.*

AT first when she sought Him, she found Him not; she went on searching, and so it came to pass that she found Him; and this was so, to the

[1] Mark xvi. 2, 5—7.

[2] John xx. 13, 12, 11; Matth. xxviii. 6, 7.

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end that her longing might grow in earnestness, and so in its earnestness might find what it sought. Hence is it that the Bride in the Song of Songs saith as representing the Church:—"By night on my bed I sought him whom my soul loveth." We seek on our bed for Him Whom our soul loveth, when, having got some little rest in this world, we still sigh for the Presence of our Redeemer—but it is by night that we so seek Him, for though our mind may be on the alert for Him, yet still He is hidden from our eyes by the darkness that now is.

*Sixth Lesson.*

BUT if we find not Him Whom our soul loveth, it remaineth that we should rise and go about the city, that is, by thought and questioning, go through the holy Church of the elect—seek Him in the streets, and in the broad ways, that is, walk anxiously looking about us both in the narrow and the broad places, that if we can, we may find His footsteps there—for there are some even of those who live for the world, from whom something may be learnt to be imitated by a godly man. As we thus go wakefully about, the watchmen, that keep the city, find us; the holy Fathers, who are the watchmen of the bulwarks of the Church, come to meet our good endeavours, and to teach us either by their words or by their writings. And it needeth but a little to pass from them, but we find Him Whom our soul loveth—[a little we must pass,]—for albeit our Redeemer in lowliness became a man among men, yet by right of His Divine Nature He is still above men.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* 1. *Hom.* 23, *tom.* x.)

Ye have listened carefully to the Gospel whileas it was being read, so that the thing told hath, as it were, passed before the eyes of your heart. Ye have seen in your mind's eye, albeit not with bodily sight, the Lord JESUS Christ sitting down to meat in the Pharisee's house, and not refusing when He is bidden of him. Ye have seen also an infamous woman of the city, one of utterly bad character, a sinner, thrusting herself in an uninvited guest, to the banquet where her Healer was sitting, and seeking health at His hands with godly shamelessness; thrusting herself in eager for mercy, as though eager for the feast. She knew under what a disease she laboured, and she knew that He unto Whom she came was mighty to cure it.

*Eighth Lesson.*

SHE drew near therefore, not unto the Lord's Head, but unto His Feet. She that had so long walked the paths of sin betook her unto the Feet that went about doing good. She first poured forth heart-felt tears, and washed the Lord's Feet with the humble service of her acknowledgment, wiped them with her hair, kissed them, and anointed them. Her silence cried aloud, not in words but in manifested love. The Pharisee, who had desired the Lord JESUS Christ that He would eat with him, belonged to that class of proud men concerning whom the Prophet Isaiah saith: "A people . . . which say, Stand by thyself, come not near to me; for I am holier than thou." (lxv. 5.) When therefore he saw how this woman touched the Lord's Feet with her tears, her kisses, her hair, and her ointment, "he spake within himself, saying: This Man, if He were a Prophet, would have known who and what manner of woman this is, that toucheth Him; for she is a sinner."

*Ninth Lesson.*

O PHARISEE, that biddest and scornest the Lord! Thou invitest the Lord to meat, and thou knowest not Him That should have given thee to eat! Whence knowest thou that the Lord knoweth not who and what manner of woman this is, save from this, that she is allowed to draw near unto Him, and that He suffereth her to kiss

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His Feet, to wipe them, and to anoint them? Ought not an unclean woman to have been permitted to do these things to clean feet? If such a woman had drawn near to the feet of this Pharisee, he would have said to her what Isaiah putteth into the mouth of such: "Stand by thyself, come not near to me, for I am holier than thou." But she came unto the Lord unclean that she might go away cleansed,—sick, that she might go away healed,—with confession, that she might go away with thanksgiving.

LAUDS.

*Hymn.*[1]

THOU only Son of God on high,
Regard us with a gracious eye,
Who weeping Magdalen dost own,
And call unto Thy Glorious Throne.

Lo! in the royal coffers laid,
Again the long-lost coin displayed;
The noble gem of sparkling sheen,
From mire recovered, glows serene.

JESU, our Refuge sure and sweet,
Thee, Hope of penitents, we greet;
Forgive the hearts that fain would break
For that repentant sinner's sake.

The assaults of sin, with ceaseless spite
And galling sting, the conscience smite;
The world's vain blandishments impure,
And harlot smiles, the sense allure.

Fain unto Thee our thankful lays
We would, yet may not, freely raise;
While here on earth, our souls forlorn
Beneath this fleshly burden mourn.

And may Thy Mother kind and meek
Think on our nature frail and weak,
And raise her prayer that we may gain
A passage safe o'er life's rough main.

To God alone be honour paid
For grace so manifold displayed:
Their guilt He pardons who repent,
And gives reward for punishment. Amen.

*Verse.* God hath chosen her and forechosen her.

*Answer.* He hath made her to dwell in His tabernacle.

*Antiphon at the Song of Zacharias.* Mary anointed the Feet of JESUS, and wiped Them with her hair; and the house was filled with the odour of the ointment.

*Prayer throughout the Office.*

LORD, we pray Thee that we may be holpen by the pleading of Blessed Mary Magdalen, whose prayers so much availed with Thee, that Thou didst call up her brother Lazarus living from the dead, when he had lain in the grave four days already. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following, from the Chapter inclusive.*

(*If of St. Mary Magdalen, Hymn from First Vespers, Verse and Answer and Antiphon from the Commemoration from Lauds given below.*)

JULY 23.

## St. Apollinaris, Bishop [of Rabenna,] Martyr.

*Double.*

*All from the Common Office for one Martyr, (p. 817), except the following.*

FIRST VESPERS.

*These, as regards St. Apollinaris, begin with the Chapter.*

*Prayer throughout the Office.*

O GOD, Who art Thyself the exceeding great Reward of all faithful souls, and in Whose sight this day is holy because Thy blessed Priest Apollinaris did hereon lift up his last earthly testimony, we beseech Thee to grant unto us Thy servants, who do keep his worshipful Feast-day, to obtain by his prayers Thy gracious remission for our offences. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Mary Magdalen.*

*Antiphon.* A woman in the city, which was a sinner, brought an alabaster box of ointment, and stood at the Lord's Feet, behind Him, and began to wash His Feet with tears, and did wipe them with the hairs of her head.

[1] Translation extracted from the Hymnal Noted.

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*Verse and Answer, and Prayer, from the Lauds of her Office.*

*A Commemoration is also made of St. Liborius, Bishop of Mans and Confessor.*[1] *All from the Common Office. Prayer,* "Grant, we beseech Thee, &c."

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

APOLLINARIS came from Antioch to Rome with the Prince of the Apostles, and was by him ordained a Bishop, and sent to Ravenna to preach the Gospel of the Lord Christ. He had already converted a great number of persons to the Christian Faith, when the idolatrous priests caught him and gave him a sharp flogging. A second riot was got up against him on account of one Boniface, a nobleman who had long been dumb, speaking, and his daughter being delivered from an unclean spirit. On this occasion Apollinaris was flogged again, and made to walk barefoot over hot embers. The fire did him no harm, and he was expelled from the city.

*Fifth Lesson.*

APOLLINARIS lay hid for a while with certain Christians. Thence he went to Emilia, where he restored to life the dead daughter of the Patrician Rufinus, so that the whole household of Rufinus might believe in JESUS Christ. This affair greatly incensed the Præfect, who sent for Apollinaris, and earnestly dealt with him to induce him to cease spreading the Christian Faith in that city. As Apollinaris paid no heed to the Præfect's orders, he was tortured on the rack, boiling water poured on his wounds, and his mouth bruised with a stone, after which he was ironed and cast into prison. On the fourth day he was put on board a ship and sent into banishment. The ship was wrecked, and he so came to Mysia, thence to the shores of the Danube, and afterwards into Thrace.

*Sixth Lesson.*

HOWEVER, the devil in the temple of Serapis declared that he could not give oracles, while the disciple of the Apostle Peter abode in those parts, and after a long search Apollinaris was found and commanded again to take ship. Thus he went back to Ravenna, where he was denounced by the same idolatrous priests as before, and given into the keeping of a centurion. This centurion was a secret worshipper of Christ, and in the night he let Apollinaris go. When it became known some of the officers of justice followed after him, caught him on the road, beat him till they thought he was dead, and left him. Some Christians took him up, but on the seventh day, still exhorting them to stand firm in the Faith, he departed this life with the glorious splendour of martyrdom. His body was buried hard by the wall of the city.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xxii. 24.)

AT that time: There was a strife among the disciples, which of them should be accounted the greatest. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* xxii.)

"My kingdom," our God hath said, "is not of this world." (John xviii. 36.) Man, then, must strive, not to be equal with God, but to be like unto God. Christ alone is the full image of God, as being the brightness of His Father's glory, and the express image of His Person. (Heb. i. 3.) But the righteous man is made after the image of God, in so far as, for the sake of following the example of his God, he, through knowledge of God, setteth no esteem upon this world, and looketh down upon all carnal motions of the will, through having taken in that Word whereby we are fed unto life ever-

[1] A Gaul, elected fourth Bishop of Mans in A.D. 348. He was a friend of St. Martin, in whose presence he died, June 9, A.D. 390.

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lasting—and this is the end whereto we eat the Body of Christ, namely, that we may have eternal life. (John vi. 50.)

*Eighth Lesson.*

THE reward which is promised unto us is not meat and drink, but a part in that grace and that life which come down from heaven. Neither are the twelve thrones (Matth. xix. 28) to be understood as meaning chairs for bodies to sit in, but as meaning a dignity like that of God Himself, wherein they that have left all, and followed Christ shall judge as Christ doth, not by dint of cross-examinations, but by simple knowledge of the heart, rewarding the good, and condemning the evil. Thus are the Apostles erected into a ghostly tribunal, for the rewarding of faith and the cursing of unbelief, by their might breaking back errors, and laying upon blasphemers the just punishment of hatred.

*Ninth Lesson.*

LET us, then, turn about, and look well to it that there be no strife among us, which of us shall be accounted the greatest. That this strife arose among the Apostles, is not an excuse but a caution for us. If it was only after a while that Peter was converted—Peter, who had started up at the first command of the Lord—who can promise himself to be converted forthwith? Have a care, then, of boasting; have a care of the world. He who was commanded to strengthen his brethren (Luke xxii. 32) was he who was able to say, "Behold, we have forsaken all, and have followed Thee." (Matth. xix. 27.)

*At Lauds a Commemoration is made of St. Liborius. Prayer as at Vespers.*

*Note. Should this day be a Saturday, the Ninth Lesson will be of St. James' Eve, and the Eve will also be commemorated at Lauds; in which case the Prayer in the Commemoration of St. Liborius will be* (*not* "Grant, we beseech Thee," *as at Vespers, but*) "Hear, O Lord, &c."

*At Second Vespers a Commemoration is made of St. Christina, Virgin and Martyr.*[1] *All from the Common Office. Prayer,* "O Lord, we pray Thee, &c.," (*p.* 880.)

JULY 24.

## Eve of St. James, Apostle.

*All from the Common Office,* (*p.* 791.)

*Throughout the Offices Preces are said kneeling.*

*At Lauds a Commemoration is made of St. Christina. Prayer as before.*

JULY 25.

## St. James, Apostle.

*Double of the Second Class.*

*All from the Common Office for Apostles,* (*p.* 805,) *except the following.*

*Prayer throughout the Office.*

BE Thou Thyself, O Lord, the Sanctifier and the Shepherd of Thy people, that we who are overshadowed by the help of Thine Apostle James may, in our conversation, walk with Thee, and in all quietness of spirit serve Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1] The Martyrology commemorates "at Tyro, [a city which stood formerly on an island] in the lake of Bolsena in Tuscany, the holy Virgin and Martyr Christina. She brake her father's idols of gold and silver, and gave the morsels to the poor; whereupon he commanded her to be torn with stripes, and otherwise fearfully tortured; after which a great stone was tied about her neck, and she was cast into the lake. But an Angel delivered her. She then suffered bravely the sharpest torments under another judge, who succeeded her father, and in the end finished the course of her testimony under the President Julian, having endured a burning furnace wherein she remained shut up unhurt for five days, having by Christ's power overcome serpents, having had her tongue cut out, and being lastly shot to death with arrows." She suffered during the persecution under Diocletian.

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FIRST NOCTURN.

*Lessons from* 1 *Cor.* iv. 1, (*p.* 806.)

SECOND NOCTURN.

*Fourth Lesson.*

JAMES, the son of Zebedee and brother of the Apostle John, was a Galilean, and with his brother one of the first of His Apostles whom the Lord called, whileas they were "in a ship with Zebedee their father, mending their nets—and they immediately left the ship, and their father, and followed Him." (Matth. iv. 21, 22.) "And He surnamed them Boanerges, which is, The sons of thunder." (Mark iii. 17.) Peter, and James, and John, were the three Apostles whom the Saviour loved best; them "He took and brought up into an high mountain apart, and was transfigured before them," (Matth. xvii. 1, 2;) when He went to the house of the ruler of the synagogue to raise his daughter from the dead, "He suffered no man to follow Him save Peter, and James, and John," (Mark v. 37;) and, at the last, just before the Jews took Him, when "He cometh unto a place called Gethsemane, and saith unto the disciples: Sit ye here, while I go and pray yonder..... He took with Him Peter and the two sons of Zebedee." (Matth. xxvi. 36, 37.)

*Fifth Lesson.*

AFTER that JESUS Christ was ascended into heaven, James preached how that he was God, and led many in Judæa and Samaria to the Christian Faith. A while afterward, he went to Spain, and there he brought some to Christ, of whom seven were afterwards ordained Bishops by Blessed Peter, and were the first such sent into that country. From Spain James went back to Jerusalem, where he taught the Faith to divers persons, and, among others, to the Magian Hermogenes. Thereupon Herod Agrippa, who had been raised to the kingdom under the Emperor Claudius, to curry favour with the Jews, condemned James to death for his firm confession that JESUS Christ is God. The officer who led James to the judgment-seat, at sight of the courage wherewith he was ready to offer up his testimony, declared himself also to be a Christian.

*Sixth Lesson.*

AS they were being hurried to execution, this man asked pardon of James, and the Apostle kissed him, saying, "Peace be unto thee." James healed a paralytic, and immediately afterwards both the prisoners were beheaded. The body of the Apostle was afterwards taken to Compostella [in the province of Gallicia, in Spain,] where his grave is very famous. Multitudes of pilgrims from all parts of the earth betake themselves thither to pray, out of sheer piety or in fulfilment of vows. The Birth-day of James is kept by the Church upon this day, which is that of the bringing of his body to Compostella. It was about Easter-time (Acts xii. 2—4) that he bore witness to JESUS Christ with his blood, at Jerusalem, being the first of the Apostles to do so.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St. John Chrysostom, [Patriarch of Constantinople.] (*66th on Matth.*)

Let no man be troubled if we say that the Apostles were still imperfect, for the mystery of the Cross was not yet finished, the grace of the Spirit had not yet been shed abroad in their hearts. If thou wilt behold them in their strength, consider them such as they became after the grace of the Spirit was given them, and thou wilt perceive that they had trodden under foot every vain desire. This is the cause wherefore their present imperfection is made known unto us, that is, that thou mayest see how great a change could be forthwith wrought by grace. But nevertheless let us now look how they came unto Christ, and what they said. "Master," they said, "we would that Thou shouldest do for us whatsoever we shall desire." (Mark x. 35.) "And He said

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unto them: What would ye that I should do for you?" (36)—not, surely, that He knew not what their wish was, but that He would make them answer, and so uncover the wound, to lay a plaster upon it.

*Eighth Lesson.*

THEIR wish proceeded from earthly motives, and they were shy and ashamed to express it, and therefore they took Christ apart, and so asked Him. The Evangelist saith, "For they were gone apart, that they might not be discovered of them"[1]—and then they told Him what they sought. To me it seemeth most likely that they had heard how that the disciples should sit upon twelve thrones; they were fain to obtain for themselves the chiefest places at this enthronement; they knew that the Lord loved them better than the most of the others; but they feared that Peter would still be preferred before them; and therefore they made bold to say: "Grant unto us that we may sit, one at Thy right Hand, and the other at Thy left Hand, in Thy glory." (Mark x. 37.) They were even instant with Him, saying: "Say . . . that we may . . ." And what answered He? To show that they were asking no spiritual gift, nor even knew for themselves what they were asking, nor would have asked it if they had known what it was, "JESUS said unto them: Ye know not what ye ask"—ye know not how great a thing, how wonderful a thing this is, a thing which even "is not Mine to give."

*Ninth Lesson.*

AND He said moreover: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Behold how He turneth their thoughts at once another way, speaking to them of things altogether different, as though He said, Ye come unto Me treating of honours and crowns, but I speak unto you of the wrestling and the sweat. This is not yet the time of reward, neither is My glory immediately to be revealed; but now death and danger are present with you. But consider how, by the manner of His questioning, He doth both exhort and invite them. He saith not: Are ye able to bear death? Are ye able to shed your blood?—but: How are ye able to drink the cup—whereto He presently inviteth them, saying: "the cup that I shall drink of;" that He may make them readier for the strife by knowing that it is a strife which they are to share with Him.

*At Lauds (and Lauds only) is made a Commemoration of St. Christopher, Martyr.*[2] *All from the Common Office. Prayer,* "Grant, we beseech Thee, &c.," (*p.* 824.)

*At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.*

JULY 26.

## St. Anne, Mother of the Blessed Virgin Mary.

*Greater Double.*

*All from the Common Office for an Holy Woman, neither Martyr nor Virgin,* (*p.* 886,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Prov. xxxi. 10, (*p.* 887.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John of Damascus. (*2nd on the Birth of the Blessed Virgin.*)

THE home of Anne is set before us, wherein to see an ensample both of

[1] Progressi sunt enim, inquit, ne illis manifesti fierent. The present text of the Gospels does not contain any such words. They look like a conjectural commentary upon Matt. xx. 24, or Mark x. 41, which had got miscopied into the text of St. John Chrysostom's New Testament.

[2] The Martyrology commemorates "in Lycia the holy Martyr Christopher who, in the reign of Decius, was flogged with iron rods, delivered by Christ's power from fire, shot through with arrows, and lastly beheaded."

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married and of maiden life, the one in the person of the mother, the other in that of the daughter, whereof the one hath but now ceased to be barren, and the other is in a little while destined, beyond the course of nature, to become the Mother of the Messiah by a singular birth, specially designed by God to build up anew our nature. It is with reason then that Anne, filled with the Holy Ghost, with joyful and jubilant spirit singeth aloud: "Rejoice with me, for out of my barren womb I have borne the bud of promise, and, as I have longed, I nourish at my breasts the fruit of benediction. I have laid aside the mournful garments of barrenness, and put on the joyful raiment of fruitfulness. Let Hannah the adversary of Peninnah make merry with me, and join with me for fellow-feeling, in singing of this new and unhoped-for wonder that is wrought in me—"

*Fifth Lesson.*

"LET Sarah be glad that was joyfully pregnant in her old age, and was a shadow cast before of my conception that hitherto have been barren. Let all the barren and fruitless break forth into singing, when they behold in what wondrous wise I have been visited from heaven." Let all mothers likewise, that like Anne are gifted with fruitfulness, say: Blessed be He That gave their desire unto them that besought Him, That gave fruitfulness unto her that was barren, and That granted unto her that from her should bud forth the joy-bringing Virgin, who, according to the flesh, was Mother of God, and whose womb was a heaven wherein He dwelt Whom no place can contain. Let us also with them offer our praises to her that was called barren, but now is become the mother of a maid-child; let us say unto her in the words of the Scripture: O how blessed is the house of David from whence thou art sprung, and that womb wherein God hath fashioned the ark of His holiness, that is, her, by whom He was Himself conceived without man's seed.

*Sixth Lesson.*

RIGHT blessed art thou, and thrice blessed, whom God hath so blessed as to make thee to bring forth, as His own gift, the babe Mary, whose very name is highly honourable, out of whom Christ, the Flower of life, blossomed—a maiden whose rising is glorious, and whose delivery is worth more than the world. We also, O woman most blessed, do wish thee joy. In sooth thou hast brought forth what we have all hoped for, and God hath given us, namely the babe of promise. Blessed indeed art thou, and blessed is the fruit of thy womb. The tongues of all the godly do magnify thine offspring, and every glad word is spoken concerning her of whom thou art delivered. Meet in truth is it, and most meet to praise her who received a revelation from the goodness of God, and bore for us such and so great a fruit, from whom sweet JESUS sprang.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)

*Prayer throughout the Office.*

O GOD, Who wast pleased to give unto Blessed Anne such grace that she earned to become the mother of the mother of Thine Only-begotten Son, mercifully grant that, now that she is with Thee, we who keep her Feast-day, may be holpen by her prayers. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Second Vespers a Commemoration is made of the following. Prayer*, "Graciously hear us, &c.," (*p.* 824.)

JULY 27.

## St. Pantaleon, Martyr.

*Simple.*

*All from the Common Office for a Simple Feast of one Martyr*, (*p.* 828,) *except the following. Prayer throughout the Office*, "Graciously hear us, &c.," (*p.* 824.)

*Third Lesson.*

THIS Pantaleon was of a noble family of Nicomedia, and was a physician by trade. Hermolaus the Priest taught

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him well the faith of JESUS Christ, and he was baptized. A little while after, he persuaded his father Eustorgius to become a Christian. He afterwards duly preached the Faith of the Lord Christ at Nicomedia, and exhorted all to embrace His doctrine. For this he was tortured under the Emperor Diocletian, first on the rack, and then by putting red-hot metal to his body. He bore all the bitterness of his torments with a quiet and brave heart, and at last received the stroke of the sword, and grasped the crown of martyrdom.

JULY 28.

## The Holy Martyrs Nazarius, Celsus, and Victor, and the Holy Confessor Pope Innocent.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 829,) except the following.*

*Prayer throughout the Office.*

UPON us, O Lord, be somewhat of the blessing of the testification of Thine holy servants Nazarius, Celsus, Victor, and Innocent, and may the same ever plead with Thee on behalf of our weakness, and ever obtain for us Thy succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

NAZARIUS was baptized by the blessed Pope Linus, and afterwards went to Gaul. There he met with the boy Celsus, whom he instructed in the Christian law, and baptized. They went together to Treves, and, in the persecution under Nero, were both thrown into the sea, from which they had a marvellous escape. Later on, they came to Milan, where they spread the Faith of Christ, and as they remained firm in declaring that He is God, the Præfect Anolinus had them beheaded. Their bodies were buried outside the Roman gate, and lay long unknown, till, by a revelation from God, Blessed Ambrose found them, smeared with fresh blood, as though they had only a short time undergone martyrdom. They were taken up from thence, carried into the city, and laid in an honourable sepulchre.

*Fifth Lesson.*

VICTOR was by birth an African, and governed the Church in the time of the Emperor Severus. He confirmed the decree of Pius I. that the Holy Passover should be kept upon the Lord's Day. To bring this rule into use, Councils were held in many places, and in the First Synod of Nice it was decided that the Holy Passover Day should be kept after the 14th day of the month [Nisan], lest the Christians should seem to be copying the Jews. Victor decided that if need be, baptism can be administered with any water, as long as it be natural. He cast out of the Church Theodotus the tanner, of Constantinople, who taught that Christ was nothing but a man. He wrote upon the subject of the Passover, and some other small works. He held two Ordinations in the month of December, wherein he ordained four Priests, seven Deacons, and twelve Bishops for divers places. He received the crown of his testimony, and was buried at the Vatican on the 28th day of July [in the year of our Lord 197.] He sat in the throne of Peter nine years, one month, and twenty-eight days.

*Sixth Lesson.*

INNOCENT of Albano flourished in the time of St. Jerome and St. Austin. Concerning him, St. Jerome saith, writing to Demetrias: "Keep firm hold on the faith of holy Innocent, who is the heir and the child of the Apostolic See, and of Anastasius of blessed memory, and receive not any strange doctrine, how wise and acute soever thou mayest count thyself." Orosius writeth that God kept Innocent at Ravenna that he might not see the destruction of the Roman people, even as righteous Lot was

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withdrawn by God's Providence [from being at the burning of Sodom.] He condemned Pelagius and Cœlestius, and made a decree against their heresy, that little children, even those whose mother was a Christian, must be born again in baptism, that the new birth may wash away in them the stain which they have contracted in their conception. He approved also that a Fast should be kept upon Saturday in memory of the Lord Christ's lying in the grave on that day. He sat in the throne of Peter fifteen years, one month, and ten days. He held four Ordinations in the month of December, and made therein thirty Priests, fifteen Deacons, and forty-four Bishops for divers places. He was buried in the "Bear-and-Cap" Cemetery, [upon the 28th of July, in the year 417.]

THIRD NOCTURN.

*Lessons from* Luke xxi. 9, *with the Homily of St. Gregory,* (*p.* 833.)

*Vespers are of the following, from the Chapter, inclusive.*

JULY 29.

## St. Martha, Virgin.

*Semi-double.*

*All from the Common Office for a Virgin,* (*p.* 873,) *except the following.*

FIRST VESPERS.

*These, as regards St. Martha, begin at the Chapter.*

*Prayer throughout the Office,* "Graciously hear us, &c.," (*p.* 880.)

*A Commemoration is made of the preceding. Prayer from their Office.*

*Then of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix.*[1]

*Prayer.*

GRANT, O Lord, we beseech Thee, that as Thy Christian people do here in time unite in solemn joy for the blessedness of Thy Martyrs Felix, Simplicius, Faustinus, and Beatrix, they may also rejoice with them hereafter in their eternal joy, and may understand by very knowledge, that whereof they now speak in their prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

*Fourth Lesson.*

MARTHA was the daughter of noble and wealthy parents, but is best known as having been the hostess of the Lord Christ. After that He was ascended into heaven, Martha, along with her brother [Lazarus], her sister [Mary Magdalene], her waiting-woman Marcella, Maximin, who was one of the seventy-two disciples of the Lord Christ, and who had baptized the whole of the family, and many other Christians, was taken by the Jews, and turned adrift upon the open sea in a ship without sail or oars, to meet with certain wreck, but by the governance of God the ship came to land at Marseilles with all safe.

*Fifth Lesson.*

THROUGH this miracle and the preaching of the Saints, the people of Marseilles first, and then those of Aix, and of the uttermost tribes, believed in Christ, and Lazarus was made Bishop of Marseilles, and Maximin Bishop of Aix. Mary Magdalene sat still at JESUS' Feet,

[1] The Martyrology says that Simplicius, Faustinus, and Beatrix were two brothers and a sister who suffered at Rome under Diocletian. Concerning Felix there has been much dispute. The Missal and Breviary, by suppressing the title of Pope or Bishop (always given in such cases) seem to confirm the view now generally adopted by historians, viz., that he was an African martyr, who suffered on November 10, and whose reliques were brought to Rome on July 29, but the Martyrology retains another theory, now generally rejected, which identifies this Saint with one Felix, intruded into the See of Rome by Constantius during the Pontificate of Liberius, and now commonly regarded as an Anti-Pope of very dubious orthodoxy.

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being altogether given to prayer and the contemplation of heavenly blessedness, that that good part which she had chosen might not be taken away from her, withdrew herself to a great cave in an exceeding high mountain, where she lived for thirty years, utterly cut off from all conversation with men, and every day during that time carried up by Angels into the air, to listen to them that dwell in heaven praising God.

*Sixth Lesson.*

MARTHA, by the wondrous holiness and charity of her life, drew upon herself the love and wonder of all the inhabitants of Marseilles. She withdrew herself in company with some other honourable women into a place out of the way of men, where she lived long, with great praise for godliness and discretion. She foretold her own death long before, and at last, illustrious for miracles, passed away to be ever with the Lord, upon the 29th day of July. Her body is held in great worship at Tarascon.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman, named Martha, received Him into her house. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*26th upon the Words of the Lord.*)

The words of our Lord JESUS Christ which have just been read from the Gospel, give us to wit that there is one thing toward the which we are making our way, all the while that we are striving amid the divers cares of this world. Thitherward we make our way, whileas we are still strangers and pilgrims, unpossessed as yet of any abiding city, still on the journey, not yet come home, still hoping, not yet enjoying. Still thitherward let us make our way, not slothfully nor by fits and starts, but so that some day we may arrive thither. Martha and Mary were sisters, not in the flesh only, but also in godliness; together, they clave unto the Lord; together, with one heart they served the Lord present in the Flesh.

*Eighth Lesson.*

MARTHA received Him into her house. It was just as strangers are received, but it was the handmaiden receiving her Lord, the sick receiving her Saviour, the creature receiving her Creator. She received Him, to give bodily meat unto Him by Whom she herself was to be fed unto eternal life. It had been the Lord's will to take upon Him the form of a servant, to be fed by servants, (still out of His good pleasure, not of necessity,) and in that form of a servant which He had taken upon Him. This was His good pleasure, to offer Himself as a subject for hospitality. He had Flesh, wherein He was somewhiles an-hungered and athirst, but know ye not how that, when He was in the desert and was an-hungered, "angels came and ministered unto Him." Himself it was therefore, That gave unto them of whom He was fain to be fed, the wherewithal. And what wonder is this if we consider how that holy Elijah, coming from being fed by the ministry of ravens, asked bread of the widow of Zarephath, and himself gave her the wherewithal to feed him? Had God failed to feed Elijah when He sent him unto the widow? God forbid. He did so that He might bless that godly widow for a service rendered unto His servant.

*Ninth Lesson.*

THUS was that same Lord received as a guest, Who came unto His own, and His own received Him not, "but as many as received Him, to them gave He power to become the sons of God," adopting servants and making them children, redeeming prisoners and appointing them co-heirs. Perchance some of you will say: O how blessed were they who were worthy to receive Christ as a guest into their own home! but mourn not, neither murmur, for that thou hast been born in an age wherein thou canst no more see Christ in the flesh. He hath not put the honour of receiving Him beyond thy reach. "Inasmuch," saith He, "as ye have done it unto one of the least of these My brethren, ye have done it unto

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Me." (Matth. xxv. 40.) The above remarks have occurred to me regarding the Lord considered as fed in the flesh, and I shall now touch briefly, as time permits, upon the Same, considered as the Feeder of the soul.

*At Lauds a Commemoration is made of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix. Prayer as at Vespers.*

*At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.*

JULY 30.

## The Holy Martyrs Abdon and Sennen.

*Simple.*

*All from the Simple Office for Many Martyrs, (p. 841,) except the following.*

*Third Lesson.*

ABDON and Sennen were Persians. In the reign of the Emperor Decius they were accused of interring, on their own farm, the bodies of Christians, which had been thrown out unburied. The Emperor commanded them to be arrested and ordered to sacrifice to the gods. This they refused to do, and persistently preached that JESUS Christ is God, whereupon they were put into strict confinement. When Decius afterwards returned to Rome, he had them led in chains in his triumph. Being thus dragged into the city and up to the idols, they abhorred and spat upon them, for which they were cast to bears and lions; the beasts were afraid to touch them. They were butchered with the sword, and the corpses, with their feet bound together, were dragged before the image of the sun. Thence they were stolen away, and the Deacon Quirinus buried them in his own house.

*Prayer throughout the Office.*

O GOD, Who didst give unto Thy Saints Abdon and Sennen the abundant grace whereby to attain unto this glory, grant unto Thy servants the remission of all their sins, that with the pleading of the worthy deeds of Thy Saints, they may worthily be delivered from all things hurtful. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following.*

JULY 31.

## St. Ignatius, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 885,) except the following.*

*Prayer throughout the Office.*

O GOD, Who, to set forward the greater glory of Thine own Name,[1] didst through blessed Ignatius strengthen Thy Church in her earthly warfare, with the succour of a new regiment, grant unto us so to fight here upon earth with his help and after his ensample, that we may worthily hereafter be crowned with him in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

IGNATIUS was a Spaniard by nation, and was born of the noble Biscayan family of Loyola, [in the year of our Lord 1491.] He followed first the Court and then the army of the Most Catholic King. At the siege of Pampeluna [in the year 1521] he received a severe wound which laid him up with a long and dangerous illness. During this time he chanced to read some godly books, and conceived from them a burning desire to follow in the footsteps of Christ and His saints. He

[1] Of course an allusion to the celebrated motto of the Society of JESUS—A.M.D.G.—Ad majorem Dei gloriam—For the greater glory of God.

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betook himself to Monserrat, and there entered himself for the heavenly warfare, by hanging up his weapons, and watching them for a night before the Altar of the Blessed Virgin. Thence he withdrew to Manresa, clad in sackcloth, for he had before given his costly raiment to a beggar. At Manresa he lived upon bread and water, begging the bread, and fasting every day except the Lord's Day. He mastered his flesh by the use of a sharp chain and hair-cloth, slept upon the ground, and lashed himself to blood-shedding with iron scourges. Thus he dwelt for a year, feasted by God with such clear lights, that he was used afterwards to say that even if the Holy Bible had not existed, he would have been ready to die for the faith only on the evidence of those things which the Lord had shown unto him at Manresa. It was at this time that, albeit a man of little education, he put together that wonderful book intituled "Spiritual Exercises," whose worth hath been attested by the judgment of the Apostolic See, and by universal usefulness.

*Fifth Lesson.*

TO make himself of greater use for the profit of souls, he determined to improve himself by education, beginning by going through the rudiments among little boys. He left nothing untried that could help towards the salvation of others, and it was marvellous what pain and mockery he cheerfully accepted on all hands, suffering ill-usage also, imprisonment and stripes almost unto death; but he was willing to suffer them all much more for the greater glory of his Master. At Paris he took to him seven comrades from the members of that University, men of different nations, but who had all taken the Degree of Master of Arts and in Divinity. With these seven he laid the first foundations of the Society of JESUS in the crypt at Montmartre, [upon the 15th day of August, in the year of Christ 1534.] When he afterwards organised the same Society at Rome he bound it by the closest bonds to the Apostolic See, adding to the three accustomed vows of Poverty, Chastity, and Obedience, a fourth, concerning Missions. Paul III. was the first Pope to receive and confirm the Institute, but it has since been approved by other Popes and by the Council of Trent. Ignatius, to spread the Faith, sent holy Francis Xavier to preach the Gospel in the Indies, and others in other parts of the world, and the war, which he thus proclaimed against paganism and heresy, was waged with such success, that it was the general belief, confirmed by the utterance of the Pope, that even as God had in other times raised up holy men specially to meet the needs of their day, so He had raised up against Luther and the heretics of that age, Ignatius and the Society which he had founded.

*Sixth Lesson.*

BUT the first care of Ignatius was to set forward godliness among Catholics. He was a great promoter of seemliness in the Churches, instruction in the Catechism, and often hearing Sermons and using the Sacraments. He opened schools everywhere to train up boys in godliness and good learning. At Rome he founded the German College, a home for fallen, and another for imperilled girls, an orphanage for boys and another for girls, houses for converts under instruction, and other godly institutions. He never wearied in his work of gaining souls for God, and was sometimes heard to say that if he had the choice he would rather live without knowing whether he was to be among the blessed, and meanwhile work for God and the salvation of his neighbours, than know he was going to glory and die forthwith. He exercised an extraordinary power over devils. Holy Philip Neri and others saw heavenly light shining from his face. At last, [on the 31st day of July,] in the year [of our Redemption 1556 and] of his own age the sixty-fifth, he passed away to the embrace of that Lord Whose greater glory had been the constant theme of his words and aim of all his works. He is very illustrious in the Church on account of his great deeds and miracles, and Gregory XV. enrolled him in the Kalendar of the Saints.

THIRD NOCTURN.

*Lessons from* Luke X. 1, *with the Homily of St. Gregory,* (*p.* 816.)

*Vespers are of the following.*



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## FEAST-DAYS IN AUGUST.

*On the first day on which Nine Lessons are not read is said the Office of the Dead.*

AUGUST 1.

### Lammas Day.

### Feast of St. Peter-in-Chains.

*Greater Double.*

*All from the Common Office for an Apostle, (p. 805,) except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Hymn.*[1]

THE Lord commands; and, lo, his iron chains,
Falling from Peter, the behest obey,
Peter, blest shepherd! who, to verdant plains,
And life's immortal springs from day to day,
Leads on his tender charge, driving all wolves away.

Praise to the Father through all ages be;
Praise, blessing to the eternal Son,
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

*Verse.* Thou art Peter.
*Answer.* And upon this rock I will build My Church.

*Antiphon at the Song of the Blessed Virgin.* Thou art the shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

*Commemoration of St. Paul from Lauds.*

*A Commemoration is made of the preceding. Prayer from his Office.*

*Then of the Seven Holy Martyred Brethren, told of in the Second Book of the Machabees.*[2] *All from the Common Office for Many Martyrs, with the following*

*Prayer.*

LORD, we pray Thee, that the crown of the Brethren Thy Martyrs, may be a joy unto us, nerving the valour of our Faith, and strengthening us by sevenfold intercession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*Hymn.*[1]

PETER, whatever thou shalt bind on earth,
The same is bound above the starry sky;
What here thy delegated power doth loose,
Is loosed in heaven's supremest court on high:
To judgment shalt thou come when the world's end is nigh.

Praise to the Father through all ages be!
The same to Thee, O Co-eternal Son!
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (xii. 1.)

HEROD the King stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword. And, because he saw it pleased the Jews, he proceeded farther to take Peter also. Then were the days of unleavened bread. And, when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him, intending, after the Passover, to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

*First Responsory.*

Simon Peter, before I called thee, &c., (*p.* 1125.)

*Second Lesson.*

AND when Herod would have brought him forth, the same night, Peter

[1] Translation by the late Rev. E. Caswall.
[2] See Sunday, Monday, and Tuesday, Fifth Week of October, p. 732, et seq.

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was sleeping between two soldiers, bound with two chains. And the keepers before the door kept the prison. And, behold, the Angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying: Arise up quickly. And his chains fell off from his hands. And the Angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee, and follow me.

*Second Responsory.*

Simon Peter, if thou lovest Me, &c., (*p.* 1125.)

*Third Lesson.*

AND he went out and followed him, and wist not that it was true which was done by the Angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord. And they went out, and passed on through one street. And forthwith, the Angel departed from him. And when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*Third Responsory.*

Thou art Peter, &c., (*p.* 1126.)

SECOND NOCTURN.

*Fourth Lesson.*

IN [the year of our Lord 439, in] the reign of the Emperor Theodosius the younger, his wife went to Jerusalem in fulfilment of a vow, and there was gifted with many presents. Among other things, they gave her in especial an iron chain, adorned with gold and precious stones, which they affirmed to be the same wherewith the Apostle Peter had been bound by King Herod. Eudocia, with godly reverence, afterwards sent this chain to Rome, to her daughter Eudoxia, who brought it to the Pope, and the Pope in return showed to her another chain wherewith the same Apostle had been shackled under the Emperor Nero.

*Fourth Responsory.*

Lord, if it be Thou, &c., (*p.* 1126.)

*Fifth Lesson.*

WHEN then the Pope put together the Roman chain and that which had been brought from Jerusalem, it came to pass that they got so entangled the one with the other that they seemed no longer two but one chain. From this wonder these holy fetters began to receive such honour, that Eudoxia's Church of St. Peter on the Esquiline Mount was dedicated under the name of St. Peter-in-Chains, and a Feast-Day instituted upon the first day of August in memory of it.

*Fifth Responsory.*

Arise, O Peter, &c., (*p.* 1126.)

*Sixth Lesson.*

FROM that time forth the honour which before had used to be paid to the profane festivity of the Gentiles, [held in memory of the dedication of the temple of Mars, and of the birth of Claudius,] began to be turned to the Chains of Peter, whose very touch healed the sick, and drave out devils. Among other such cases there befell in the year of man's Redemption 969, that of a certain Count, a servant of the Emperor Otho, who was possessed by an unclean spirit, and tore himself with his own teeth. This man the Emperor ordered to be taken to Pope John, and as soon as he had touched the Count's neck with the hallowed chains, the foul spirit came out of him, and left him free. And thenceforward the reverence for these holy chains greatly increased in the City.

*Sixth Responsory.*

Thou art the Shepherd, &c., (*p.* 1127.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do



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men say that I, the Son of Man, am? And so on.

Homily by St. Austin, Bishop [of Hippo.] (*29th on the Saints.*)

Peter was the only one of the Apostles who was worthy to hear the words: "Amen, I say unto thee that thou art Peter, and upon this rock I will build My Church." Worthy indeed must he be, who, when the nations are to be built up into a Temple of God, is chosen as the ground-stone whereon the building is to stand: the pillar whereby it is to be held up, and the key wherethrough entrance is to be made into the kingdom. Concerning him the Word of God saith: "That they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." (Acts v. 15.) If the shadow of his body then could give help, how much more shall the fulness of his strength give help now? If the very air, as he passed by, was then profitable to such as besought him, how much more shall his favour profit where now he abideth? It is with reason that, throughout all the Churches of Christ, the iron chains wherewith he was afflicted are reckoned more precious than gold.

*Seventh Responsory.*

Peter, I have prayed for thee, &c., (*p.* 1127.)

*Eighth Lesson.*

IF his shadow as a visitor was so healthful, what is his chain now that he bindeth and looseth? If his empty image in the air had healing power, how much power must have been contracted from his body by those chains, whose iron weight sank into his holy limbs during his suffering? If, before he testified, he was so mighty to aid them that called upon him, how much mightier is he now since his victory? (*If a Ninth Lesson of St. Peter be required, the Eighth is divided here.*) Blessed were the links, doomed to be changed from fetters and shackles, into a crown, which by touching the Apostle, made him a Martyr. Blessed were the chains, whose prisoner left them for the Cross of Christ, and which brought him thither, not as the instruments of condemnation, but of sanctification.

*Eighth Responsory.*

JESUS asked His disciples, &c., (*p.* 1127.)

*Ninth Lesson.* (*For the Holy Martyrs.*)

The Lesson is taken from the Sermons of St. Gregory of Nazianzus, Patriarch of Constantinople. (*20th on the Machabees.*)

WHAT were the Machabees? For it is under their name that the Festival at which you are this day assembled is kept. It is true that many persons do not hold them in honour, because they fought before the coming of Christ; nevertheless they deserve to be venerated by all men, for they bore themselves bravely and faithfully in defence of the laws and ordinances of their people. They that underwent martyrdom before Christ came, what would not have been their deeds, if they had suffered persecution after He came, and had had before them for a pattern the Death which He embraced for the sake of man's salvation? With no ensample to lead them, their bravery was what it was; had they had the ensample before their eyes, would they not have gone down with double nerve to the battle? There is a mystic and subtle idea, which seemeth very likely to me and to all lovers of God, that none of those who were crowned with martyrdom before Christ came, could have been so, unless they had had faith in Christ.

LAUDS.

*First Antiphon.* Herod the King proceeded farther * to take Peter also. And when he had apprehended him, he put him in prison: intending, after the Passover, to bring him forth to the people.

*Second Antiphon.* Peter therefore was kept in prison, * but prayer was made without ceasing of the Church unto God for him.

*The rest is as on June 29th, except the following.*

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*Hymn.*[1]

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven. Amen.

*Verse.* Thou art Peter,
*Answer.* And upon this rock I will build My Church.

*Prayer throughout the Office.*

O GOD, Who didst make the chains to fall off from the hands of Thy Blessed Apostle Peter, and didst cause him to go away unhurt out of prison, make to fall off from us, we beseech Thee, the chains of our sins, and in Thy great mercy deliver us from all evil. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Then the following Commemoration of St. Paul.*

*Antiphon.* O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God Who hath chosen thee.

*Verse.* O Holy Apostle Paul, thou art a chosen vessel unto God.
*Answer.* To preach the Gospel throughout the whole world.

*Prayer.*

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, who do keep his memorial, may continually be holpen by his intercession with Thee.

*Then of the Holy Martyrs. Prayer as at Vespers.*

*Antiphon at Prime.* Herod the King, &c. (*First Antiphon at Lauds.*)

*Antiphon at Terce.* Peter therefore, &c. (*Second Antiphon at Lauds.*)

SECOND VESPERS.

*Antiphons, Chapter, Verse and Answer, and Prayer as at Lauds.*
*Hymn as at First Vespers.*

*Antiphon at the Song of the Blessed Virgin.* Thou to whom God hath given the keys of the kingdom of heaven, loosen the chains which bind the sordid souls of the earthly.

*A Commemoration is made of St. Paul, as at Lauds.*
*Then of St. Alphonsus Mary de' Liguori. Antiphon,* "O right excellent, &c.," *and Prayer from his Lauds.*
*Then of St. Stephen, Pope and Martyr. Prayer,* "O God, Who year by year, &c.," (*p.* 824.)

AUGUST 2.

## St. Alphonsus Mary de' Liguori, Bishop [of Santa Agata-de'-Goti,] Confessor, and Doctor of the Church.

*Double.*

*All from the Common Office for a Bishop and Confessor,* (*p.* 842,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ecclus. xxxix. 1, (*p.* 869.)

SECOND NOCTURN.

*Fourth Lesson.*

ALPHONSUS Mary de' Liguori was born of a noble family, at [Marianella near] Naples, [on the 26th day of September, in the year of salvation 1696.] From his earliest days he gave no dark signs of holiness. When he was but a babe, his parents carried him to holy Francis de Hieronymo, of the Society of JESUS, and holy Francis,

[1] Translation by the late Rev. E. Caswall.

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after long prayer, said that the child would live to ninety years of age, that he would become a Bishop, and that he would be a great blessing to the Church. From his childhood, he had a strong distaste to games, and by his entreaty and example, induced the noble pages [of the Court, among whom he served,] to conduct themselves with Christian decency. As a young man, he became a member of divers godly guilds, and made it among his delights to nurse the sick in the hospitals, to spend much time in prayer in the Churches, and often to receive the Holy Sacraments. With his godliness he so joined zeal for learning, that when he was scarcely sixteen years of age, he took degrees in Canon and Civil law in the University of Naples. In obedience to the wish of his father, he adopted the profession of an advocate, in which he gained great credit, but, finding dangers in the practice of the law, he entirely gave it up. He declined a very brilliant marriage which was proposed to him by his father, resigned his family inheritance as an eldest son, hung up his sword at the Altar of the Blessed Virgin Mary, styled "of Ransom," and surrendered himself altogether to the service of God. He became a Priest, [in 1726,] and made so zealous an onslaught on sin, running hither and thither in the office of an Apostle, that he accomplished the conversion of multitudes of lost creatures. The poor and the country-people most chiefly roused his compassion, and [in 1742] he founded the Congregation of Priests called that "of the Most Holy Redeemer," to follow the Redeemer's footsteps by preaching the Gospel to the poor throughout the fields, villages, and hamlets.

*Fifth Lesson.*

THAT he might not turn aside from his work, he bound himself by a vow never to lose any time. Inflamed with the love of souls, he toiled to gain them to Christ and to amend their lives, not only by preaching of the word of God, but also by writings full of holy learning and godliness. It is a marvel how many hatreds he stilled, and how many backsliders he led again into the paths of salvation. He was eminently devoted to the Mother of God, published a book on her glories, and when he was earnestly speaking thereof in his sermons, it happened more than once that all the people openly saw a strange brightness fall upon him from her image, till all his countenance shone, and he was rapt in an ecstasy. The sufferings of the Lord and the Holy Eucharist were ever before his eyes, and to them he spread abroad a wonderful love. When he was praying before the Altar of the Blessed Sacrament, or celebrating the Holy Liturgy, which he never failed to do every day, through the seraphic violence of his love, he wept burning tears, or shook with strange movements, or became altogether beside himself. He joined a wonderful innocence and purity, which he never polluted by the stain of deadly sin, to a wonderful depth of repentance, and chastised his body with hunger, iron chains, hair-cloth, and scourgings even to blood-shedding. Among all these things he was remarkable for the gift of prophecy, the power of seeing into the hearts of men, the ability to be in more places than one at the same time, and other miracles.

*Sixth Lesson.*

HE firmly and perseveringly refused all high places in the Church which were offered him, but [in 1762] Pope Clement XIII. absolutely commanded him to take the Bishoprick of the Church of Santa Agata de' Goti. On becoming a Bishop, the only change which he made in the hardness of his life, was that of his outer raiment. There remained too the same simplicity of meats, the same strong zeal for Christian discipline, the same determined will to put down sin and keep out false doctrines, and the same earnestness in all the duties of a shepherd of souls. In his tenderness to the poor, he spent among them all the revenues of his Church, and in a year of famine sold the furniture of his own house to feed his starving people. He was all things to all men; and brought nuns to lead a more perfect life, while he saw to it that a monastery was opened for nuns attached to his own Congregation. On account of grievous and continual sickness, he resigned his Bishoprick, and poor as when he had left them, poor he returned among his disciples. On the 1st day of

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August, in the year 1787, he peacefully died at Nocera-dei-Pagani, amid the tears of his followers. He was then ninety years of age; his body was worn out with old age and hard work, and with chronic gout, and other painful maladies, but the freshness of his mind never failed to the last, in talking and writing on heavenly things. In the year 1816 Pope Pius VII., finding him famous on account of his good works and miracles, enrolled his name among those of the Blessed. God still glorified him by new signs and wonders, and on the Feast of the Most Holy Trinity, in the year 1839, Gregory XVI., with solemn pomp, numbered him among the Saints of the Church. Lastly, Pope Pius IX., in accordance with a Resolution of the Congregation of Sacred Rites, gave him the title of Doctor of the Universal Church.

THIRD NOCTURN.

*Lessons from* Luke x. 1, *with the Homily of St. Gregory*, (*p.* 816.) *The last Lesson is omitted or read as one with the Eighth.*

*Eighth Responsory.*

In the midst of the congregation, &c.

*Ninth Lesson.* (*For St. Stephen, Pope and Martyr.*)

THIS Stephen was a Roman, and exercised the Popedom in the reign of the Emperors Valerian and Gallienus. It was his ordinance which forbade Priests and Deacons ever to use their hallowed garments except in the Church. He forbade a re-baptism of such as had been baptized by heretics, writing to St. Cyprian in these words:—"Let us have no innovations, but only what hath been handed down unto us." He turned many to Christ, and, among them, the Tribune Olympius, with his wife Exuperia, and his son Theodulus, and the Tribune Nemesius, to whose blind daughter he had given sight, along with all his household. All these were martyrs for JESUS Christ. When the persecution of the Emperors was waxing dreader and more dread, Stephen gathered together the clergy, and exhorted them to be brave in lifting up their testimony, and himself celebrated Masses and Councils in the Catacombs. He was caught by some unbelievers, and haled to the temple of Mars, to do sacrifice to that idol, but he boldly said he would never pay to devils an honour which it behoved to give to God only. As he spake these words an earthquake made the image of Mars to fall down, and all the temple to tremble. All they that held Stephen fled, and the Pope went back to his own people in the cemetery of Lucina. He there delivered to them a discourse full of the Word of God, and gave them the Communion of the Sacrament of the Body of Christ. While he was finishing the Mass, the soldiers of the Emperor again brake in upon them, and his head was cut off as he sat in his chair. The reliques of the Martyr, along with the chair stained with his blood, were buried by the clergy in the cemetery of Callistus, upon the 2nd day of August, [in the year of our Lord 257.] He lived as Pope three years, three months, and twenty-two days. He held two ordinations in the month of December, and in them ordained six Priests, five Deacons, and three Bishops.

*Prayer throughout the Office.*

O GOD, Who didst enkindle in Thy Blessed Confessor and Bishop Alphonsus Mary a burning love of souls, and by him didst make Thy Church the Mother of a new family, we pray Thee to give us such strength that, taught by his wholesome doctrine and nerved by his ensample, we also may in the end happily attain unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Lauds, a Commemoration is made of St. Stephen. Prayer as at Vespers.*

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O right excellent, &c.

*A Commemoration is made of the following.*

*Antiphon.* And Stephen, full of grace and power, did great wonders among the people.

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*Verse.* Thou hast crowned him with glory and honour, O Lord,

*Answer.* And madest him to have dominion over the works of Thy hands.

*Prayer.*

GRANT, O Lord, that we may have grace to tread in his footsteps whom we honour, and learn to love and bless our persecutors by the example of Thy First Martyr Stephen, who prayed even for his murderers to JESUS Christ, Thy Son; Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 3.

## Finding of the Body of St. Stephen, the First Martyr.

*Semi-double.*

*All from the Common Office for One Martyr, except what is otherwise given here.*

*Should there be First Vespers, the Antiphons and Chapter are from Lauds.*

MATTINS.

*Invitatory.* The Lord, He is the King of the Martyrs, * O come, let us worship Him!

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Acts of the Apostles (vii. 51.)

[1] "YE stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of Angels, and have not kept it." When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

*First Responsory.*

And Stephen, full of grace and power, did great wonders and miracles among the people.

*Verse.* There arose certain of the synagogue, disputing with Stephen; and they were not able to resist the wisdom, and the Spirit which spake.

*Answer.* Did great wonders and miracles among the people.

*Second Lesson.*

BUT he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God. And said: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And they cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: "Lord JESUS, receive my spirit."

*Second Responsory.*

[2]All that sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel standing among them.

*Verse.* Full of grace and power, he did great wonders and miracles among the people.

*Answer.* His face as it had been the face of an angel standing among them.

*Third Lesson.*

AND he kneeled down and cried with a loud voice, saying: "Lord, lay not this sin to their charge." And when he had said this, he fell asleep in the Lord. (viii. 1.) And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him.

[1] The end of the speech of the Saint before the Council.
[2] Acts vi. 15.

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*Third Responsory.*

[1]The blessed Stephen looked up steadfastly into heaven, and saw the glory of God, and said: Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

*Verse.* But, Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said:

*Answer.* Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

SECOND NOCTURN.

*Fourth Lesson.*

IN [the year of our Lord 415,] in the reign of the Emperor Honorius a Priest named Lucian [dwelling at Caphargamala, about twenty miles from Jerusalem,] received a message from God, in consequence of which, discovery was made of the bodies of the Saints Stephen the First Martyr, Gamaliel, Nicodemus, and Abibas [the son of Gamaliel,] which had long been lying unknown and unheeded. Lucian was asleep, when Gamaliel appeared to him in a dream, as a tall comely old man of worshipful presence, told him where the bodies were lying, and bade him go to John, Patriarch of Jerusalem, and deal with him that they might have more honourable burial.

*Fourth Responsory.*

[2]They stoned Stephen, calling upon God and saying: Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

*Verse.* And he kneeled down, and cried with a loud voice, saying:—

*Answer.* Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

*Fifth Lesson.*

WHEN the Patriarch of Jerusalem heard it, he called together Bishops and Priests from the neighbouring cities, and betook himself to the place, where he found the tombs hewn in the rock, and a right sweet savour flowing forth from them. The thing being noised abroad, a great multitude of people came together, and many that were sick and weak of divers diseases returned home whole. The sacred body of holy Stephen was then carried with great pomp to the holy Church of Zion. Under the Emperor Theodosius the Younger it was taken to Constantinople; and during the Popedom of Pelagius I., it was brought to Rome, where it has been laid in the sepulchre of the holy Martyr Lawrence in the Veranian Field.[3]

*Fifth Responsory.*

[4]They ran upon him with one accord, and cast him out of the city, calling upon God, and saying: Lord JESUS, receive my spirit.

*Verse.* And the witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen, calling upon God, and saying:

*Answer.* Lord JESUS, receive my spirit.

*Sixth Lesson.*

The Lesson is taken from the Book upon "The City of God," written by St. Austin, Bishop [of Hippo,] (xxii. 8.)

WHEN the Bishop Projectus brought some reliques of that most glorious Martyr Stephen to Tibilis,[5] a great multitude came together and went out to meet the shrine.[6] A blind woman prayed to be led to the Bishop who was bearing the hallowed deposit.[7]

[1] Acts vii. 55.
[2] Acts vii. 59, 60.
[3] See a curious and learned account of the whole thing in Alban Butler, vol. viii. August 3.
[4] Acts vii. 56—58.
[5] About 15 miles from Hippo.
[6] Memoria.
[7] Pignora. Perhaps "pledges" now entrusted to the Church on earth, but to be redeemed with glory on the Resurrection morning.

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She laid on the reliques the flowers which she was carrying, took them up again, touched her eyes with them—and forthwith saw. She went forward rejoicing, at the head of the amazed procession, choosing her own path, and needing no more that any should lead her. I remember also the shrine of this same Martyr which hath been placed in the town of Synica, hard by this city of Hippo. Lucillus, Bishop of that place, was carrying it, with a multitude going before and following after; when, all of a sudden, by bearing this hallowed burden, he was healed of the emerods, from which he was even then suffering, and which were being treated by a physician, an intimate friend of his, who was about to cut them.

*Sixth Responsory.*

The ungodly fell upon the righteous, to put him to death. But he received the stones with joy, that he might earn a crown of glory.

*Verse.* They stopped their ears, and ran upon him with one accord.

*Answer.* But he received the stones with joy, that he might earn a crown of glory.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* But he received the stones with joy, that he might earn a crown of glory.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 34.)

AT that time: JESUS said unto the Scribes and Pharisees: Behold, I send unto you Prophets, and wise men, and Scribes; and some of them ye shall kill and crucify. And so on.

Homily on this passage by St. Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Commentary on Matth.* xxiii.)

We have already remarked that the Lord's words, "Fill ye up the measure of your fathers," (32,) refer in the first place to Himself, Whom the Jews afterwards put to death. In a secondary sense it may likewise be applied to His disciples, of whom He saith, "Behold, I send unto you Prophets, and wise men, and Scribes." Here observe that, according to the Apostle writing to the Corinthians, (1 Cor. xii. 4,) there are diversities of gifts among Christ's followers. Some are Prophets of that which is to come; some are wise men, who know the due season for rebuke and exhortation; some are Scribes learned in the law. And of these they stoned Stephen, slew Paul with the sword, crucified Peter, and scourged the Disciples mentioned in the Acts of the Apostles. (v. 40; xvi. 33.)

*Seventh Responsory.*

Stephen, the servant of God, who was stoned by the Jews, saw the heavens opened: he saw and entered in. Blessed is he, unto whom the heavens were opened.

*Verse.* While his poor body was crushed by the hurtling shower of stones, God's brightness broke upon him out of the heavenly palaces.

*Answer.* Blessed is he unto whom the heavens were opened.

*Eighth Lesson.*

IT is a subject of dispute among commentators who is meant by Zacharias the son of Barachias. We read of several persons of the name of Zacharias. But here, in order to prevent any mistake, it is particularly said, "Whom ye slew between the temple and the altar." I have read various opinions in various places upon this question, and I will give each. First, some hold that Zacharias the son of Barachias is the eleventh of the twelve Minor Prophets; and this opinion is supported by the father's name. But the Bible nowhere telleth us that this Prophet was slain between the temple and the altar; and it is hardly possible that he can have been, for in his time it could scarcely be said that even the ruins of the temple were in existence. Secondly, others maintain that this Zacharias was Zacharias, the father of John the Baptist. This interpretation is derived from the dreams of the Apocryphal Gospels, wherein it is asserted that he was martyred for preaching Christ's coming.

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*Eighth Responsory.*

The gates of heaven were opened to Christ's blessed martyr Stephen, and he is the first of all the martyrs. Wherefore he reigneth crowned in heaven.

*Verse.* For he was the first to make an offering of his death to that Saviour Who vouchsafed to suffer death for us.

*Answer.* Wherefore he reigneth crowned in heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Wherefore he reigneth crowned in heaven.

*Ninth Lesson.*

A THIRD school will have it that this Zacharias, the son of Barachias, was that Zacharias of whom we read, in in the story of the Kings,[1] that he was slain by Joash, king of Judah, between the temple and the altar. Against this it is to be remarked, that that Zacharias was not the son of Barachias, but of Jehoiada the priest; whence it is written, "Joash remembered not the kindness which Jehoiada his father had done to him." The question therefore ariseth, if this opinion be true, why, the name and manner of death both agreeing with this explanation, Zacharias is called the son, not of Jehoiada, but of Barachias. In Hebrew "Barachias" signifieth "the Blessed of the LORD," and "Jehoiada" "Righteousness." In the Gospel used by the Nazarenes, the name of Jehoiada is used instead of Barachias.

LAUDS.

*First Antiphon.* [2]They stoned Stephen * calling upon God, and saying: Lay not this sin to their charge.

*Second Antiphon.* The stones of the brook * were sweet to him: all the souls of the righteous follow him.

*Third Antiphon.* O my God, my soul followeth hard after Thee, * for my flesh hath been stoned for Thy sake.

*Fourth Antiphon.* Stephen saw the heavens opened; * he saw and entered in: blessed is he unto whom the heavens were opened.

*Fifth Antiphon.* [3]Behold, I see * the heavens opened, and JESUS standing on the right hand of the power of God.

*Chapter.* (Acts vi. 8.)

AND Stephen, full of grace and power, did great wonders and miracles among the people.

*Verse.* [4]Devout men carried Stephen to his burial.

*Answer.* And made great lamentation over him.

*Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration of the preceding evening.*

PRIME.

*Antiphon.* They stoned Stephen, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Acts vii. 59.)

AND he kneeled down, and cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

TERCE.

*Antiphon.* The stones of the brook, * &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

SEXT.

*Antiphon.* O my God, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Acts vi. 9.)

THEN there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen, and they were not able to resist the wisdom, and the Spirit, which spake.

NONE.

*Antiphon.* Behold, I see, * &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Vespers are of the following.*

*N.B. If there are Second Vespers of St. Stephen, the Antiphons and Chapter are from Lauds; the rest as below.*

[1] The place is 2 Par. (Chron.) xxiv. 21.
[2] Acts vii. 55.
[3] Acts vii. 58, 59.
[4] Acts viii. 2.

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AUGUST 4.

## St. Dominick, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

FIRST VESPERS.

*The first verse of the Hymn is changed.*

*Prayer throughout the Office.*

O GOD, Who hast been pleased to shed throughout Thy Church the light of the worthy deeds and healthful teaching of Thy blessed Confessor Dominick, grant unto the same, with the help of his prayers, that she may never be either helpless in things temporal, or barren in things spiritual. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Then is made the following Commemoration of the preceding.*

*Antiphon.* Devout men carried Stephen to his burial, and made great lamentation over him.

*Verse.* Stephen saw the heavens opened—

*Answer.* He saw, and entered in; blessed is he unto whom the heavens were opened.

*Prayer as during the Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

DOMINICK was a Spaniard, a son of the noble family of Guzman. He was born at Calaruega [in Old Castile,] in the year of our Lord 1170, and was sent to be taught worldly and sacred learning at Palencia. He attained great success in his studies, and became, first, a Regular Canon of the Cathedral Church of Osma, and afterwards founder of the Order of Friars Preachers. While his mother was great with child, she dreamt that what was in her womb was a little whelp dog with a lighted torch in his mouth, and that when she was delivered of him, he set all the world on fire. By this dream was figured that burning and shining light of holiness of life and power of doctrine, whereby he should enkindle godliness throughout whole nations. The end proved the truth of the image, for this is in good sooth what his work was, a work which he hath continued to do through the Brethren of his Order.

*Fifth Lesson.*

HIS wisdom and bravery were most chiefly shown in confounding the [Albigensian] heretics, who were fain, with their pestilential falsehoods, to corrupt the people of the county of Toulouse. In this business he spent seven years. Afterwards he came to Rome to the IVth Lateran Council, along with the Bishop of Toulouse, that the Order which he had founded might be confirmed by Innocent III. While the matter was under consideration, Dominick, by the advice of the Pope, went home, that he might put his Rule into shape. He returned again to Rome [in 1216,] and obtained from Honorius III., the immediate successor of Innocent, the confirmation of the Order of Preachers. At Rome Dominick founded two Convents, one for men, and one for women. He raised three dead men to life, and worked many other miracles, wherethrough the Order of Preachers became exceedingly spread abroad.

*Sixth Lesson.*

BY his work convents were already during his life-time established in all countries, and almost countless persons embraced the life of prayer and godliness. In the year of Christ 1221 he fell sick of a fever at Bologna. When he understood that he was about to die, he called together his brethren and disciples, and exhorted them to innocence and uprightness. Lastly, he left to them as his legacy, love, lowliness, and poverty, and as the brethren were all

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praying, and the words were being said, "Come ye to help him, ye Saints of God! run ye to meet him, ye Angels—" he fell asleep in the Lord. It was the 6th day of August. Pope Gregory IX. afterwards placed his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory the Great,* (*p.* 859.)

*Vespers are of the following.*

AUGUST 5.

## Our Lady of the Snows.

### Dedication of the Church of St. Mary in the Snow.

*Greater Double.*

*All from the Common Office for Feasts of the Blessed Virgin Mary,* (*p.* 894,) *except the following.*

*At First Vespers, a Commemoration is made of St. Dominick.*

MATTINS.

SECOND NOCTURN.

*Fourth Lesson.*

IN the time of Pope Liberius, there lived at Rome a certain nobleman named John and a noble lady his wife, who had no children to whom to leave their substance. Then they vowed that they would make the most holy Virgin Mother of God their heiress, and earnestly besought her in some way to make known to them upon what godly work she would that the money should be spent. The blessed Virgin Mary graciously listened to their prayers and heart-felt earnestness, and by a miracle assured them of her will.

*Fifth Lesson.*

ON the 5th day of August, which is that time when the heat of summer waxeth greatest in Rome, a part of the Esquiline Hill was covered by night with snow. And on this same night the mother of God appeared in a dream to John and his wife separately, and told them that on that spot, which in the morning they should see clad with snow, they should build a Church, to be dedicated in the name of the Virgin Mary, for that this was the way in which she chose that they should make her their heiress. John went and told it to Pope Liberius, who declared that he also had been visited by a like dream.

*Sixth Lesson.*

THEREFORE he came in a solemn procession of Priests and people to the snow-clad hill, and traced upon that spot the plan of a Church which was built with the money of John and his wife. It was afterwards rebuilt by Sixtus III. At the beginning it was called by divers names, sometimes the Liberian Basilica, sometimes the Church of St. Mary-at-the-Manger.[1] Howbeit, since there are in Rome many Churches called after the Holy Virgin Mary, and this Church doth excel them all, both in honour, and because of the strange sign wherewith it was dedicated, it hath come to be called the Church of St. Mary, the Greater.[2] The memory of the dedication thereof is kept every year by a Feast-day that taketh name from the wonderful fall of snow which on this day took place.

*Vespers are of the following.*

AUGUST 6.

## Transfiguration of our Lord Jesus Christ.

*Greater Double.*

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

[1] A small piece of wood, brought by St. Helen from the cave at Bethlehem, and supposed to have been part of the stable-fittings at the time of the Birth of our Lord, is kept there.

[2] In Italian, "Santa Maria Maggiore."

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*Fifth Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[1]

O YE who seek the Lord,
Lift up your eyes on high!
For there He doth the sign afford
Of His bright majesty.

We see a dazzling sight
That shall outlive all time,—
Older than depth or starry height—
Limitless and sublime.

'Tis He for Israël's fold
And heathen tribes decreed—
The King to Abraham pledged of old—
And his unfailing seed.

Prophets foretold His Birth,
And witnessed when He came;
The Father speaks to all the earth,
To hear and own His Name.

To JESUS, Who displays
To babes His beaming Face,
Be, with the Father, endless praise,
And with the Spirit of grace. Amen.

*Verse.* Thou wast manifested in Thy glory in the Presence of the Lord.

*Answer.* Therefore the Lord hath clothed Thee with majesty.

*Antiphon at the Song of the Blessed Virgin.* [2]Christ JESUS, being the Brightness of the Father's glory, and the express Image of His Person, and upholding all things by the word of His power, when He was about purging our sins, was pleased, as on this day, to manifest forth His glory upon an high mountain.

*A Commemoration is made of the Blessed Virgin Mary.*[3]

*Antiphon.* All generations shall call me blessed, for God hath regarded the lowliness of His handmaiden.

*Verse.* Holy Virgin, my praise by thee accepted be—

*Answer.* Give me strength against thine enemies.

*Prayer from her Common Commemoration,* (*p.* 150.)

*Then of the Holy Martyrs Sixtus, Felicissimus, and Agapitus. Prayer,* "O God, by Whose mercy, &c.," (*p.* 836.)

*The last verse of the Hymn at Compline is said thus:*

To JESUS, Who in love displays
To little ones His face,
And to the Father endless praise,
And to the Spirit of grace.

*And the same is done throughout the Office of the Transfiguration, (and its Octave, if it have one)—viz. the last verse of every Hymn, capable of it, is altered in honour of that event.*

MATTINS.

*Invitatory.* The Most High King, the King of glory, even Christ, * Him let us worship.

*Hymn as at First Vespers.*

FIRST NOCTURN.

*Only three Psalms are said.*

*First Antiphon.* Even while He was made a little lower than the angels, * He was crowned with glory and honour, and made to have dominion over the works of God's hands.

Ps. viii. O LORD our Ruler! &c., (*p.* 6.)

*Second Antiphon.* The Lord discovereth the thickets,[4] * and in His temple every whit of it uttereth His glory.

Ps. xxviii. Give unto the LORD, &c., (*p.* 22.)

*Third Antiphon.* Thou art fairer than the children of men; * grace is poured into thy lips.

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Verse.* Thou wast manifested in Thy glory in the Presence of the Lord.

*Answer.* Therefore the Lord hath clothed Thee with majesty.

[1] Translation by Dr. Newman.

[2] Heb. i. 3.

[3] Notice that these Commemorations are omitted where the Transfiguration is a double of the First Class.

[4] Mount Tabor in Galilee, which an ancient, but somewhat difficult tradition assigns as the scene of the Transfiguration, is very well wooded.

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*First Lesson.*

The Lesson is taken from the Second Epistle of the Blessed Apostle Peter (i. 10.)

WHEREFORE, the rather, brethren, give diligence by good works to make your calling and election sure: for while ye do these things, ye shall never sin. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord JESUS Christ hath showed me.

*First Responsory.*

[1]Arise, shine, O Jerusalem, for thy light is come, and the glory of the LORD is risen upon thee.

*Verse.* And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

*Answer.* And the glory of the LORD is risen upon thee.

*Second Lesson.*

MOREOVER, I will endeavour that ye may be able also after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord JESUS Christ, but were eye-witnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well pleased, hear ye Him.

*Second Responsory.*

[2]The Holy Ghost was manifested in a bright cloud, and the voice of the Father was heard: This is My beloved Son, in Whom I am well pleased; hear ye Him.

*Verse.* There was a cloud that overshadowed them, and the voice of the Father came out thereof in thunder:

*Answer.* This is My beloved Son, in Whom I am well pleased; hear ye Him.

*Third Lesson.*

AND this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

*Third Responsory.*

[3]Behold what manner of love God the Father hath bestowed upon us, that we should be called, and should be, the sons of God.

*Verse.* We know that when He shall appear, we shall be like Him, for we shall see Him as He is.

*Answer.* That we should be called, and should be, the sons of God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That we should be called, and should be, the sons of God.

SECOND NOCTURN.

*First Antiphon.* When Thou didst make Thy light to shine forth right wondrously * from the everlasting hills, all they that were foolish of heart were troubled.

Ps. lxxv. In Judah is God known, &c., (*p.* 58.)

*Second Antiphon.* A day in Thy courts * is better than a thousand.

Ps. lxxxiii. How lovely, &c., (*p.* 66.)

*Third Antiphon.* Glorious things are spoken * of thee, O city of God!

Ps. lxxxvi. Her foundation, &c., (*p.* 68.)

[1] Isa. lx. 1—3; Apoc. xxi. 24.
[2] 1 John iii. 1, 2.
[3] Matth. xvii. 5; Mark ix. 7.

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*Verse.* Thou hast crowned him with glory and honour, O Lord—

*Answer.* And madest him to have dominion over the works of Thy hands.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo [the Great.] (*On the Transfiguration.*)

THE Lord taketh chosen witnesses, and in their presence, revealeth His glory. That form of body which He had in common with other men, He so transfigured with light, that His Face did shine as the sun, and His raiment became exceeding white as snow. Of this metamorphosis the chief work was to remove from the hearts of the disciples the stumbling at the Cross. Before their eyes was unveiled the splendour of His hidden majesty, that the lowliness of His freely-chosen suffering might not confound their faith. But none the less was there here laid by the Providence of God a solid foundation for the hope of the Holy Church, whereby the whole body of Christ should know with what a change it is yet to be honoured. The members of that body whose Head hath already been transfigured in light may promise themselves a share in His glory.

*Fourth Responsory.*

[1]They were abundantly satisfied with the fatness of Thy house, and Thou madest them drink of the river of Thy pleasures.

*Verse.* For with Thee is the fountain of life, and in Thy light shall we see light.

*Answer.* And Thou madest them drink of the river of Thy pleasures.

*Fifth Lesson.*

FOR the strengthening the Apostles and bringing them forward into all knowledge, "there appeared unto them Moses and Elias"—that is, the Law and the Prophets—"talking with Him." Before five witnesses did His glorification take place, as though to fulfil that which is written: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. xix. 15.) What can be more certain, what can be better attested than this matter, which is proclaimed by the trumpets of both the Old and the New Testaments, and concerning which the witness of antient testimony uniteth with the teaching of the Gospel? The pages of either Covenant strengthen one another, and the brightness of open glory maketh manifest and distinct Him Whom the former prophecies had promised under the veil of mysteries.

*Fifth Responsory.*

Master, it is good for us to be here. Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

*Verse.* [2]For he wist not what to say.

*Answer.* Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

*Sixth Lesson.*

THE unveiling of such mysteries roused the mind of the Apostle Peter to an outburst of longing for the things eternal, which despised and disdained the things worldly and earthly; overflowing with gladness at the vision, he yearned to dwell with JESUS there, where the revelation of His glory had rejoiced him. And so he said: "Master, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." To this proposal the Lord answered nothing, this signifying, that what Peter wished was not wrong, but out of place, since the world could not be saved but by the death of Christ. And the Lord's example was to call the faith of believers to this, that albeit we are behoven to have no doubts concerning the promise of eternal blessedness, yet we are to understand that, amid the trials of this life, we are to seek for endurance before glory.

*Sixth Responsory.*

[3]If the ministration of death, written and engraven in stones, was glorious, so that the children of Israël could not steadfastly behold the face of Moses, for the glory of his countenance—which is

[1] Ps. xxxv. 9, 10.
[2] Mark ix. 5.
[3] 2 Cor. iii. 7, 8; Heb. iii. 3.

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done away—how shall not the ministration of the Spirit, which abideth, be rather glorious?

*Verse.* For Christ was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

*Answer.* How shall not the ministration of the Spirit, which abideth, be rather glorious?

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* How shall not the ministration of the Spirit, which abideth, be rather glorious?

THIRD NOCTURN.

*First Antiphon.* Tabor and Hermon shall rejoice in Thy Name. * Thou hast a mighty arm.

Ps. lxxxviii. I will sing of the mercies, &c., (*p.* 69.)

*Second Antiphon.* Light is sprung up for the righteous, * and gladness for the upright in heart.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* He was clothed with honour and majesty, * covering Himself with light as with a garment.

Ps. ciii. Bless the LORD, &c., (*p.* 77.)

*Verse.* His glory is great in Thy salvation.

*Answer.* Honour and great majesty shalt Thou lay upon him.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS took Peter, and James, and John his brother, and brought them up into an high mountain apart, and was transfigured before them. And so on.

Homily by St. John Chrysostom, [Patriarch of Constantinople.] (*57th on Matthew.*)

Since the Lord had spoken much concerning dangers, much concerning His Own sufferings, much concerning death, and the killing of His disciples, and had laid upon them many hard and grievous things, and since all these were in this present life, and already hanging over them, whereas the good things were matter for hope and waiting; as, for example, that whosoever should lose his life for His sake should find it, for that the Son of Man should come in the glory of His Father, and reward every man according to his works. (Matth. xvi. 25, 27.) Therefore, to assure them by their own eyes, and show them what the glory is wherein He will come, He manifested and unveiled it to them, as far as in this life they were able to grasp it, lest they—and especially Peter—should grieve over their own deaths, or the death of their Lord.

*Seventh Responsory.*

[1]God hath called us with an holy calling, according to His own grace, which is now made manifest by the appearing of our Saviour JESUS Christ.

*Verse.* Who hath abolished death, and brought life and immortality to light.

*Answer.* By the appearing of our Saviour JESUS Christ.

*Eighth Lesson.*

BEHOLD what He doth, when He treateth of heaven[2] and hell. Where He saith: "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." And again: "He shall reward every man according to his works"—in these words He pointeth at heaven and hell. But although He speaketh concerning both, He giveth a glimpse of heaven only and not of hell. To see hell would have profited the brutish and stupid, but His disciples were upright and clear-sighted, and therefore for them it was enough to be strengthened by the better things. This was what suited Him the best. Yet He left not the other altogether undone. Sometimes He set the horrors of hell, as it were, before the eyes, as for instance in the parable of the rich man and Lazarus, and that of him who was fain to wring the hundred pence from his fellow-servant.

[1] 2 Tim. i. 9, 10.

[2] Regnum et gehenna.



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*Eighth Responsory.*

[1]God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the Face of JESUS Christ.

*Verse.* Unto the upright there ariseth light in the darkness; he is gracious and full of compassion, and righteous.

*Answer.* To give the light of the knowledge of the glory of God, in the face of JESUS Christ.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* To give the light of the knowledge of the glory of God, in the face of JESUS Christ.

*Ninth Lesson.* (*For certain Holy Martyrs.*)

POPE Sixtus II. was an Athenian, who, from a philosopher, became a disciple of Christ. In the persecution under Valerian he was accused of openly preaching Christ, and was seized and haled to the temple of Mars, where he was given the choice of death or offering sacrifice to the idol. He firmly refused to commit that wickedness, and as he was being led away to seal his testimony, holy Lawrence ran up to him and in his grief said to him: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon?" Sixtus answered him: "I am not leaving thee, my son; there awaiteth thee for Christ's truth a sterner wrestling than mine; yet three days, and thou shalt follow me, the Deacon behind the Priest; and in the meanwhile, if thou hast anything in the treasury, give it to the poor." Sixtus was accordingly slain upon that day, and with him the Deacons Felicissimus and Agapitus, and the Subdeacons Januarius, Magnus, Vincent and Stephen. He was buried in the cemetery of Kallistus, and they in the cemetery of Prætextatus upon the 6th day of August, [in the year of our Lord 258.] He sat [in the throne of Peter] eleven months and twelve days. During that time he held one ordination in the month of December, wherein he made four Priests, seven Deacons, and two Bishops.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* JESUS took Peter, * and James, and John his brother, and brought them up into an high mountain apart; and was transfigured before them.

*Second Antiphon.* His Face did shine as the sun, * and His raiment exceeding white, as snow. Alleluia.

*Third Antiphon.* And, behold, there appeared unto them Moses and Elias, * talking with JESUS.

*Fourth Antiphon.* Then answered Peter, * and said unto JESUS: Lord, it is good for us to be here.

*Fifth Antiphon.* While he yet spake, * behold, a bright cloud overshadowed them.

*Chapter.* (Phil. iii. 21.)

WE look for the Saviour, the Lord JESUS Christ; Who shall change our vile body, that it may be fashioned like unto His glorious Body.

*Hymn.*[2]

LIGHT of the anxious heart,
JESU, Thou dost appear,
To bid the gloom of guilt depart,
And shed Thy sweetness here.

Joyous is he, with whom,
God's Word, Thou dost abide—
Sweet Light of our eternal home,
To fleshly sense denied.

Brightness of God above!
Unfathomable grace!
Thy Presence be a fount of love
Within Thy chosen place.

To Thee, Whom children see,—
The Father ever blest,—
The Holy Spirit,—One and Three,—
Be endless praise addressed. Amen.

*Verse.* [3]A crown of gold upon his head.

*Answer.* Wherein was engraved Holiness, glory, and honour.

*Antiphon at the Song of Zacharias.* And, behold, a voice out of the cloud, *

[1] 2 Cor. iv. 6; Ps. cxi. 4. [2] Translation by Dr. Newman. [3] Eccius. xlv. 14.

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which said: This is My beloved Son, in Whom I am well pleased; hear ye Him. Alleluia.

*Prayer throughout the Office.*

O GOD, Who, in the glorious Transfiguration of Thine Only-Begotten Son didst attest the mysteries of the Faith by the witness of the Fathers, and didst wonderfully signify by a voice out of a bright cloud, the adoption of sons, mercifully grant unto us to be made co-heirs with the very King of glory, and bestow upon us a partaking of His glory. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[1]*A Commemoration is made of the Holy Martyrs. Prayer,* "O God, by Whose mercy, &c." (*p.* 836.)

PRIME.

*The last verse of the Hymn as at Compline.*

*Antiphon.* JESUS took, &c., (*First Antiphon at Lauds.*)

*The Psalms are* liii. *and the sections of* cxviii., *and the Creed of St. Athanasius is omitted.*

*In the Short Responsory, instead of* "Thou That sittest, &c.," *is said:*

*Verse.* Thou That didst reveal Thyself this day.

*Chapter at the end.* (Apoc. xxi. 10.)

HE carried me away in the Spirit to a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God, having the glory of God. And the Lamb is the Light thereof.

TERCE.

*The last verse of the Hymn is said thus:*

JESU, to Thee Who in Thy grace
Grantest to babes to see Thy Face,
With Father and with Spirit, be given
Praise upon earth and praise in heaven.

*Antiphon.* His Face, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

*Answer.* Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

*Verse.* Wherefore the Lord hath clothed Thee with majesty.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

*Verse.* Thou hast crowned him with glory and honour, O Lord—Alleluia.

*Answer.* And madest him to have dominion over the works of Thy hands. Alleluia.

SEXT.

*The last verse of the Hymn is said thus:*

JESU, to Thee, Whom children see,
And to the Father, praise be given,
And to the Spirit, One and Three,
By men on earth, by Saints in heaven.

*Antiphon.* And, behold, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (2 Cor. iii. 18.)

WE all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

*Short Responsory.*

Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

*Answer.* Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

*Verse.* And madest him to have dominion over the works of Thy hands.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] Not of course where the Office is of the First Class.



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*Answer.* Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.

*Verse.* His glory is great in Thy salvation—Alleluia.

*Answer.* Honour and great majesty shalt Thou lay upon him. Alleluia.

NONE.

*The last verse of the Hymn is as at Compline.*

*Antiphon.* While he yet, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

His glory is great in Thy salvation—Alleluia, Alleluia.

*Answer.* His glory is great in Thy salvation—Alleluia, Alleluia.

*Verse.* Honour and great majesty shalt Thou lay upon him.

*Answer.* Alleluia, Alleluia.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* His glory is great in Thy salvation—Alleluia, Alleluia.

*Verse.* A crown of gold upon his head—Alleluia.

*Answer.* Wherein was engraved Holiness, glory, and honour—Alleluia.

SECOND VESPERS.

*All as the First, except the following.*

*Antiphon at the Song of the Blessed Virgin.* And when the disciples heard it, they fell on their face, and were sore afraid; and JESUS came and touched them, and said unto them: Arise, and be not afraid. Alleluia.

*A Commemoration is made of the following.*

*Antiphon.* Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

*Verse.* The Lord loved him, and adorned him—

*Answer.* He clothed him with a robe of honour.

*Prayer from the next Lauds.*

[1] *Then of the Holy Martyr Donatus. Prayer also from the next Lauds.*

*Where a Ninth Lesson of the Transfiguration is wanted, the following is used.*

CONSIDER with how great calmness Matthew giveth the names of the three most honoured disciples. This trait also John often showeth, where he doth most truly and carefully write the praises of Peter. In the fellowship of the Apostles jealousy and vanity had no place. The Apostles whom the Lord took up into the mountain apart were the three chiefest. Wherefore took He only those three? Because they were more excellent than the others. But wherefore did He do it, not at once, but "after six days?" (Matth. xvii. 1.) Lest either the other disciples or men in general should be moved; wherefore also He did not give beforehand the names of those whom He was going to take.

AUGUST 7.

## St. Gaetan, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

GAËTAN was born at Vicenza [in the year 1480,] of the noble family of the lords of Tiené, and was forthwith dedicated by his mother to the Virgin Mother of God. From his childhood such wonderful innocence shone in him that all called him "the Saint." He

[1] If the Transfiguration be of the First Class, the Commemoration of St. Donatus is omitted.

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took the degree of Doctor in Civil and Canon Law at Padua, and afterwards went to Rome, where Julius II. gave him a place among the Prelates. Having taken Priest's Orders, he became so full of the fire of the love of God, that he left the Court, that he might be free to work entirely for God. He founded hospitals at his own expense, and nursed the sick, even such as were suffering from the plague, with his own hands. He laboured with such constant earnestness for the salvation of his neighbours that he got the name of the "Hunter of souls."

*Fifth Lesson.*

FROM a desire to restore the corrupted discipline of the clergy to the mould of the Apostolic life, he founded [in 1524,] a Congregation of Clerks Regular, who should give up all care of earthly things, neither keeping any income, nor begging the needful things of life from the faithful, but living only on such alms as might be given them unasked. For this end, and with the approval of Clement VII., Gaëtan himself, together with John Peter Carafa, Archbishop of Chieti, (afterwards Pope Paul IV.), and two other men of eminent godliness, took solemn vows at the High Altar of St. Peter's Church on the Vatican. When the city of Rome was sacked by the troops [of the Constable de Bourbon, in 1527,] Gaëtan was most cruelly ill-used to make him reveal his wealth, which had long before been laid up for him in heaven by the hands of the poor, and he endured with unconquered patience stripes, torture, and imprisonment. He held on bravely in the way of life he had taken up, trusting altogether to the Providence of God, whose unfailing care of him was sometimes attested by miracles.

*Sixth Lesson.*

HE was a great advancer of care in the worship of God, of splendour in the house of God, of exactness in the holy ceremonies, and of the often receiving of the most holy Eucharist. The hideous forms and dark convolutions of heresy he more than once unmasked and abolished. He would remain in prayer with abundance of tears as much as eight hours at a time. He was often thrown into trances, and was celebrated for the gift of prophecy. One Christmas night at Rome, when he was praying before the Lord's manger, he was deemed worthy that the Mother of God should lay the Child JESUS in his arms. He sometimes spent the whole night in whipping himself, nor could he ever be persuaded to soften the hardness of his life, but witnessed that he was fain to die in sackcloth and ashes. In the end he fell ill with grief at the offence against God, which the people of Naples committed by rebelling [against the establishment of the Inquisition.] Refreshed by a vision from heaven, he departed thither [on the 7th day of August, 1547.] His body lieth at Naples in the Church of St. Paul, where it is held in great reverence. Pope Clement X., finding him to have been illustrious for miracles, both during his life and after his death, enrolled his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Matth. vi. 24, *with the Homily of St. Austin,* (*p.* 777.) *The last Lesson is omitted or read as one with the Eighth, to make room for the following.*

*Ninth Lesson.* (*For the Holy Martyr Donatus, Bishop of Arezzo.*)

DONATUS was the child of a father and mother who had both been slain for JESUS Christ's sake. He fled with the monk Hilarinus to Arezzo in Tuscany, of which city he afterwards became Bishop. There the Præfect Quadratian, during the persecution under Julian, commanded both Hilarinus and Donatus to worship idols, and when they both refused to commit such abominable iniquity, Hilarinus was beaten with clubs before the eyes of Quadratian, until he gave up the ghost. Donatus also was savagely tortured, and slain with the sword.[1] The Christians buried their bodies honourably hard by the city.

[1] A.D. 361.

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LAUDS.

*Antiphon at the Song of Zacharias.* Take no thought, saying, What shall we eat? or, What shall we drink? For your Father knoweth what things ye have need of.

*Prayer throughout the Office.*

O GOD, Who didst give grace unto Thy blessed Confessor Gaëtan to order his life on the pattern of Thine Apostles, grant unto us through his prayers, and after his ensample ever to put all our trust in Thee, and to seek only heavenly things. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Donatus.*

*Prayer.*

O GOD, Who art Thyself the glory of Thy Priests, grant unto us, we beseech Thee, to feel the help of Thine holy Martyr and Bishop Donatus, whose Feast we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*At Second Vespers, Antiphon at the Song of the Blessed Virgin as at the Commemoration last evening, and a Commemoration of the following. Prayer from their Lauds.*

AUGUST 8.

## The Holy Martyrs Cyriacus, Largus, and Smaragdus.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 829), except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

CYRIACUS the Deacon was long kept in prison along with Sisinius, Largus, and Smaragdus, and wrought many wonderful works. Among other things he by his prayers freed from a devil Arthemia, a daughter of Diocletian, and, being sent to Sapor, King of the Persians, also delivered his daughter Jobia from a foul spirit. He baptized the king, her father, and four hundred and thirty others, and afterwards returned to Rome. He was arrested by command of the Emperor Maximian, and dragged in chains before his chariot. Then after four days he was brought forth from prison, had boiling pitch poured upon him, was stretched on a block, [and belaboured with a cudgel,] and at last was slain with the axe, along with Largus, Smaragdus, and twenty others, at the gardens of Sallust, on the Salarian Way. On this Way were their bodies buried by John the Priest, on the 16th day of March, [in the year of our Lord 303,] but, afterwards, on the 8th of August, Pope Marcellus and the noble lady Lucina took them and wrapped them in linen, and embalmed them with costly ointments, and carried them to the farm belonging to the said lady Lucina, at the seventh mile-stone from Rome on the road to Ostia.

*Fifth and Sixth Lessons from the Sermon of St. John Chrysostom, (p. 837,) the last being omitted, or the three read as two.*

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

Homily by Pope St. Gregory [the Great.] (*29th on the Gospels.*)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the

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Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth His disciples to preach, what doth He but scatter seed over the field of the world? He scattered abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

*Eighth Lesson.*

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not, shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

*Ninth Lesson.*

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

*Prayer throughout the Office.*

O GOD, Who dost gladden us by the yearly Feast-day of Thine holy Martyrs Cyriacus, Largus, and Smaragdus, mercifully grant unto us who keep their birth-day, the strength to imitate their patience under suffering. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Second Vespers a Commemoration is made of the Holy Martyr Romanus.*[1] *Prayer,* "Graciously hear us, &c.," (*p.* 824.)

AUGUST 9.

## The of St. Lawrence, Martyr.

*The Office begins with Mattins and ends with None, and is of the Week-day, except the Lessons, which are from* Matth. xvi. 24, *with the Homily of St. Gregory,* (*p.* 826,) *and the following.*

*Prayer throughout.*

GIVE ear, O Lord, to our supplications, and at the prayers of Thy blessed Martyr Lawrence, for whose Feast we are making ready, graciously pour upon us Thine everlasting mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*The Long Preces are said.*

*At Lauds a Commemoration is made of St. Romanus. Prayer as before.*

AUGUST 10.

## The Holy Martyr Lawrence.[2]

*Double of the Second Class, with an Octave.*

*Whatever is not given here is from*

[1] He was a soldier at Rome at the time of the martyrdom of St. Lawrence. Seeing the joy and constancy with which that holy martyr suffered his torments, he was moved to embrace the faith, and addressing himself to St. Lawrence, was instructed and baptized by him in prison. He was arraigned, condemned, and beheaded the day before the martyrdom of St. Lawrence. (Alban Butler, viii. Aug. 9.)

[2] Appointed Archdeacon of the Roman Church by St. Sixtus II. on his accession to the

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*the Common Office for a Martyr*, (*p.* 817.)

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* The Levite Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

MATTINS.

*Invitatory.* Christ's blessed Martyr Lawrence is crowned and triumphing in heaven. * O come, let us worship the Lord!

FIRST NOCTURN.

*First Antiphon.* Father, whither goest thou * without thy son? Holy Priest, dost thou fare hence without a Deacon?

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* Leave me not, holy father, * for I have spent already thy treasures, which thou gavest unto me.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* I leave thee not, my son, neither forsake thee; * there awaiteth thee for Christ's truth a sterner wrestling than mine.

Ps. iii. Lord, how are they increased, &c., (*p.* 5.)

*Lessons from* Ecclus. li. 1, (*p.* 882.)

*First Responsory.*

The Levite Lawrence wrought a good work, in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

*Verse.* He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

*Answer.* He dispersed among the needy the riches of the Church.

*Second Responsory.*

[1]O my child, be not afraid, for I am with thee, saith the Lord. When thou passest through the fire, the flame shall not harm thee, neither shall the smell of fire pass upon thee.

*Verse.* And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

*Answer.* When thou passest through the fire the flame shall not harm thee, neither shall the smell of fire pass upon thee.

*Third Responsory.*

They laid him upon the grating, and stretched out his limbs. Christ's Levite held in derision them that brought the live coals. O Lawrence, blessed witness for Christ! plead for us!

*Verse.* [2]The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

*Answer.* O Lawrence, blessed witness for Christ! plead for us!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O Lawrence, blessed witness for Christ! plead for us!

SECOND NOCTURN.

*First Antiphon.* The blessed Lawrence prayed * and said: "O Lord Jesus Christ, God of God, take pity upon me Thy servant."

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* Romanus said * to Blessed Lawrence: "I see in front of thee a very well-favoured young man; make haste to baptise me."

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Third Antiphon.* The blessed Lawrence said: The darkness is no darkness

Papacy in A.D. 257. Before his martyrdom on August 6, 258, Sixtus charged him to distribute the property of the Roman Church among the poor, which he accordingly did. He was soon after arrested, and, after being scourged, was grilled alive on a sort of large gridiron over a slow fire, during the night between the 9th and 10th August. The Antiphons and Responsories of the Office are mostly taken from his own words to St. Sixtus or others.

[1] Jer. xv. 20, 21; Isa. xliii. 2; Dan. iii. 94.

[2] Cf. Ps. cxxxviii. 12; Prov. iv. 18.

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to me, * but the night is all as clear as morning, that shineth more and more unto the perfect day.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo [the Great.] (*For St. Lawrence's Birth-day.*)

WHEN the fury of the heathen power was raging against Christ's choicest members, in aiming in especial at such as were of the Priestly Order, the wicked persecutor turned fiercely on the Levite Lawrence, who was remarkable, not only as a minister of the Sacraments, but also as distributor of the property of the Church, promising himself a double prey by the taking of this one man, namely, to make him betray the consecrated treasure, and apostatise from the true faith. The wretch was thus doubly fired by his greed for money and his hatred of the truth, his greed urging him to seize the gold, and his wickedness to rob a believer of Christ. He demanded of the upright keeper of the sacred treasury, to bring him the wealth of the Church, for which his rapacity longed. But the pure-minded Levite showed him where these riches were stored, by bringing before him a great multitude of holy poor, by the feeding and clothing of whom he had laid up all that he had, in such wise, that it could be lost no more, and was now all the safer, as the way of spending it had been the holier.

*Fourth Responsory.*

Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister.

*Verse.* What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose, to commit unto me the administration of the Cup of the Blood of the Lord.

*Answer.* It hath never been thy use to offer sacrifice without a minister.

*Fifth Lesson.*

THE baffled thief chafed, and his hatred for the godliness which had appointed such an use of riches, flaming forth, he attempted the robbery of a dearer treasure from him in whose hands he had found no coin, even to take from him that possession wherein he had holier wealth. He commanded Lawrence to deny Christ, and made ready to assail the immovable firmness of the Levite's soul with appalling tortures, of which the failure of the first was followed by the application of others more fearful still. When his limbs had been mangled and cut by many stripes, his tormentor ordered them to be roasted over a fire. He was laid on an iron grating, the bars of which by the continual fire below, became themselves burning hot, so that by turning and rearranging his limbs upon them, his agony was kept keener, and his suffering made to last longer.

*Fifth Responsory.*

Leave me not, holy Father, for I have spent already thy treasures. I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

*Verse.* We, as old men, have an easier race to run; for thee in thy youth there is kept a more glorious victory over the enemy; yet three days, and thou shalt follow me, the Deacon behind the Priest.

*Answer.* I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

*Sixth Lesson.*

CRUEL savage! thou gainest nothing, and advancest nothing. That which can die passeth by degrees beyond the reach of thy tortures, and when Lawrence departeth to heaven, thou and thy fires are conquered. The love of Christ could not be overcome by the flames, and the glow that scorched the outward man was colder than that that burnt in the inner. Thou didst rage, O thou persecutor; thou didst rage against the Martyr, but by making keener his agony, thou hast but made nobler his palm. What did thine imagination fail to dis-

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cover that could minister to the glory of him who conquered thee, since even the means of his execution have turned to the honour of his triumph? Wherefore, dearly beloved brethren, let us rejoice with spiritual joy, and make our boast in the Lord, Who is wonderful in His Saints, (Ps. lxvii. 36.) and hath given unto us, in them an help and an ensample; let us, I say, make our boast of the extraordinary happiness of the illustrious Lawrence's end, in that same Lord Who hath so glorified the name of His servant throughout the whole world, that from the rising of the sun unto the going down thereof, wheresoever the constellation of the Levitical lights shineth, even as Jerusalem is made glorious by Stephen, so Rome is made famous by Lawrence.

*Sixth Responsory.*

The blessed Lawrence cried and said: My God do I worship, and Him only do I serve—and therefore I am not afraid of thy tortures.

*Verse.* The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

*Answer.* And therefore I am not afraid of thy tortures.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And therefore I am not afraid of thy tortures.

THIRD NOCTURN.

*First Antiphon.* They laid him upon the grating, and stretched out his limbs. * Christ's Levite held in derision them that brought the live coals.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* Thou hast tried me with fire, * and found no wickedness in me.

Ps. xvi. Hear my right, &c., (*p.* 12.)

*Third Antiphon.* When I was asked, I acknowledged Thee to be the Lord—* now that I am roasted, I give Thee thanks.

Ps. xx. The King shall joy, &c., (*p.* 17.)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Tract 51 on John.*)

The Lord JESUS was Himself a corn of wheat that was to die and bring forth much fruit; to die by the unbelief of the Jews, and to bring forth much fruit in the faith of the Gentiles. He, exhorting men to follow His steps, saith: "He that loveth his life shall lose it." Now, these words may be understood in two ways. First: "he that loveth his life shall lose it," that is, "If thou love life, thou wilt lose it; if thou will live for ever in Christ, refuse not to die for Christ." Or secondly: "he that loveth his life shall lose it; love not then that which thou shalt lose; love not this present life, so that thou be thereby in jeopardy of losing life eternal."

*Seventh Responsory.*

Upon the bars I denied Thee not, O God. And when they put me to the fire, I acknowledged Thee to be the Lord, O JESUS Christ.

*Verse.* Lord, Thou hast proved mine heart and visited it by night.

*Answer.* And when they put me to the fire, I acknowledged Thee to be the Lord, O JESUS Christ.

*Eighth Lesson.*

THAT this second interpretation is the meaning of the Gospel, appeareth most probable from the words which follow: "And he that hateth his life in this world, shall keep it unto life eternal." From which we may suppose the sense of the first words to be: "He that loveth his life in this world shall lose it unto life eternal." This is a great and marvellous saying, showing how a man may so love life as to lose life, and so hate life as to keep life. If thou love it too well, then dost thou hate it: if thou hate it with an holy

[1] Matth. xix. 29.

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hatred, then dost thou love it. Blessed are they that, lest they should so love it as to lose it, so hate it as to keep it.

*Eighth Responsory.*

O Hippolytus, if thou believest in the Lord JESUS Christ, I lay before thee treasure an hundredfold, and promise thee life everlasting.[1]

*Verse.* The blessed Lawrence said unto Hippolytus: If thou believest in the Lord JESUS Christ—

*Answer.* I lay before thee treasure an hundred-fold, and promise thee life everlasting.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* I lay before thee treasure an hundred-fold, and promise thee life everlasting.

*Ninth Lesson.*

BEWARE lest thou take these words —"He that hateth his life in this world shall keep it unto life eternal"—as some do, for an approval of suicide. Some evil and perverse men, bloody and guilty murderers of themselves, do indeed throw themselves into the fire, drown themselves in water, and cast themselves down precipices, and so perish. This is not the teaching of Christ, Who, when the devil would have Him cast Himself down from an high place, answered: "Get thee behind Me, Satan. It is written, Thou shalt not tempt the Lord thy God." (Matth. iv. 5—7.) Who also said to Peter, signifying by what death he should glorify God: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) From which it is evident that he that would follow Christ's footsteps, must be slain, not by himself, but by another.

LAUDS.

*First Antiphon.* Lawrence went in to be a martyr, * and acknowledged the name of our Lord JESUS Christ.

*Second Antiphon.* Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind.

*Third Antiphon.* O my God, my soul cleaveth fast after Thee, * for my flesh hath been burnt with fire for Thy sake.

*Fourth Antiphon.* The Lord hath sent His Angel, * and hath delivered me out of the midst of the fire, so that I am not scorched.[1]

*Fifth Antiphon.* The blessed Lawrence prayed * and said: I give Thee thanks, O Lord, that Thou hast made me worthy to enter within Thy gates.

*Chapter.* (2 Cor. ix. 6.)

BRETHREN—He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.

*Verse.* He hath dispersed, he hath given to the poor—

*Answer.* His righteousness endureth for ever.

*Antiphon at the Song of Zacharias.* Upon the bars I denied Thee not, O God. * And when they put me to the fire, I acknowledged Thee to be the Lord, O Christ. Thou hast proved mine heart, and visited it by night; Thou hast tried me with fire, and found no wickedness in me.

*Prayer throughout the Office.*

O ALMIGHTY God, Who didst give unto Blessed Lawrence power to be more than conqueror in his fiery torment, grant unto us, we beseech Thee, the power to quench the flames of our sinful lusts. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.*

*At Prime the Chapter at the end is* (2 Cor. ix. 8.)

AND God is able to make all grace abound in you, that ye, always having all sufficiency in all things, may abound to every good work, as it is written: He hath dispersed, he hath

[1] Cf. Dan. iii. 49; vi. 22; Acts xii. 11.

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given to the poor; his righteousness endureth for ever.

*At Terce the Chapter is from Lauds.*

*Chapter at Sext.* (2 Cor. ix. 7.)

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

*At None the Chapter is as at the end of Prime.*

SECOND VESPERS.

*Antiphons, Chapter and Prayer from Lauds.*

*Verse.* The Levite Lawrence wrought a good work—

*Answer.* In that with the sign of the Cross he gave sight to the blind.

*Antiphon at the Song of the Blessed Virgin.* When the blessed Lawrence was lying, stretched upon the bars, and burning, he said * to the iniquitous magistrate: The cooking is done enough now, turn the meat and eat; for the property of the Church, which thou seekest, hath been garnered up in heaven by the hands of the poor.

*A Commemoration is made of the Holy Martyrs Tiburtius and Susanna.*

*Prayer.*

LORD, let the constant succour of Thine holy Martyrs Tiburtius and Susanna continually defend us, for Thou never failest to look in mercy upon all them unto whom Thou dost grant the aid of such helpers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 11.

## Second Day within the Octave of St. Lawrence.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture, according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (*30th on the Saints.*)

I BELIEVE that ye know the history of the sufferings of that most blessed Martyr, Lawrence, whose birth-day we are keeping this day, and I doubt not, my beloved brethren, but that ye may know what agonies he endured under the persecutors. So illustrious is the glory of his martyrdom, that the splendour thereof shineth throughout the whole world. And this light, which Lawrence maketh so clearly to shine throughout the world, is the light of the fire wherewith he himself was enkindled. By the flames which he endured, he hath made hot every Christian heart.

*Fifth Lesson.*

WHO is there but knoweth how that Lawrence chose rather to burn in earthly flames for a while, than to suffer the eternal fire of hell? The ensample, therefore, of blessed Lawrence provoketh us to lift up our testimony, kindleth our faith, and setteth our love all a-glow. If for us there are now no fires of persecution, the flame of faith is not therefore quenched. We give not our bodies to be burned for Christ's sake, but our hearts burn with His love. The persecutor stirreth up no fire around me, but a fire is stirred up in me by the longing for the presence of my Saviour.

*Sixth Lesson.*

BUT that the Saviour hath a fire of His own we read in the Gospel, where the Lord saith: "I am come to send fire on the earth, and what will I but that it be kindled?" (Luke xii. 49.

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It was this fire which had been enkindled in the two disciples when they said: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32.) It was because this fire had been enkindled within him that the blessed Lawrence felt not the burning of the flames, and through eager yearning for the sight of Christ perceived not the cruelty of his persecutor.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*51st Tract on John.*)

When matters are come to this pass that a simple choice must be made, either to break the law of God, or to bid farewell to this life; when a man must needs choose one or the other alternative, and the persecutor is threatening him with death, then let him choose rather to honour God and die, than to insult Him and live. This choice will be to hate his life in this world and to keep it unto life eternal. "If any man serve Me, let him follow Me." And what is it to follow Christ but to imitate Him? "Christ," saith the Apostle Peter, "suffered for us, leaving us an example, that we should follow His steps." (I. ii. 21.)

*Eighth Lesson.*

BEHOLD what is said: "If any man serve Me, let him follow Me." Follow Him!—and with what result? at what wage? for what reward? "And," saith the Lord, "where I am, there shall also My servant be." He must be loved for Himself alone, if the wage of working in His service be to be with Him. Where would it be well where He was not? Or where could it be ill where He was? Hear even more clearly: "If any man serve Me, him will My Father honour." With what honour will He honour him, but to put him to be with His Own Son? That which is said first: "Where I am there shall also My servant be"—is explained by the next words: "Him will My Father honour." What higher honour can an adopted son receive, than to be where the Only-Begotten Son is, not in equality of Divine nature, but linked in eternal fellowship?

*Ninth Lesson.* (*For the Holy Martyrs Tiburtius and Susanna.*)

TIBURTIUS was son to Chromatius, Præfect of the city of Rome, and was converted to Christianity by holy Sebastian. On this account he was brought before Fabian the judge, and spake boldly in his presence many things concerning belief in Christ. Then Fabian broke out in anger and caused the pavement to be spread with live coals. "Now, Tiburtius," said he, "thou must either sacrifice to our gods, or walk barefoot on these coals." Tiburtius armed himself with the sign of the Cross and walked boldly on the coals. "Learn from this," said he, "that there is no God but He whom the Christians worship; for the coals are to me like flowers." For this he was credited with art magic, led forth without the city and smitten with the sword at the third mile-stone on the Lavican Road, where he was buried by the Christians.[1]

On the same day[2] the noble maiden Susanna, having refused the offer of marriage of Galerius Maximinian, son to the Emperor Diocletian, because she had made a vow of her virginity to God, after divers torments wherewith her holy resolution was tried, was smitten with the sword, in her own house, by order of the Emperor, and passed to heaven to receive the double reward of virginity and martyrdom.

*At Lauds a Commemoration is made of the Holy Martyrs Tiburtius and Susanna. Prayer as at Vespers.*

*Vespers are of the following.*

[1] A.D. 286.

[2] About A.D. 295.

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AUGUST 12.

## St. Clare, Virgin.

*Double.*

*All from the Common Office for a Virgin not Martyr, (p. 873,) except the following. Prayer throughout,* "Graciously hear us, &c.," (*p.* 880.)

*At First Vespers a Commemoration is made of St. Lawrence, from his Second Vespers.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THE noble maiden Clara was born at Assisi in Umbria, [in the year 1193.] In imitation of her holy fellow-citizen Francis, she distributed all her goods among the poor and needy. She fled from the din of the world, and [on the 18th day of March, 1212] betook herself to the Church [of St. Mary of the Angels] in the fields, where blessed Francis cut her hair. She stoutly resisted the efforts of her family to make her come back, and after a while Francis took her to the Church of St. Damian, where the Lord gathered around her several companions. Thus she founded an holy Sisterhood, which, at the earnest entreaty of holy Francis, she governed. For two-and-forty years she directed her monastery with wonderful care and wisdom in the fear of the Lord and the full keeping of the Rule. Her own life was an instruction and teaching for the rest, whence others learnt to order their own.

*Fifth Lesson.*

THAT she might wax stronger in spirit by keeping the body down, she made her bed on the bare ground, sometimes with little twigs, and with hard wood for a pillow. Her dress was a gown and cloak of mean and rough cloth, and she sometimes wore hair-cloth next the skin. She bridled herself with such abstinence, that for a long time she took no bodily nourishment whatever upon three days in the week. Upon the remaining days she ate so little that the others wondered how she lived. As long as her health allowed it, she kept two Lents every year, during which she fasted upon bread and water. Moreover, she was instant in watching and prayer, wherein she chiefly spent both her days and nights. She suffered from constant illnesses, and when she could not herself rise to bodily work, she sat up with the help of the sisters, and with her back propped, worked with her hands, that she might not be idle even in the midst of her weaknesses. She was an eminent lover of poverty, from which no need ever made her swerve, and she persistently refused the possessions which were offered to the sisters by Gregory IX. for their support.

*Sixth Lesson.*

THE power of her holy life shone forth in many and divers miracles. She restored the use of speech to one of the sisters in her convent; for another she opened a deaf ear; she healed one sick with fever, one swollen with dropsy, one troubled with an hollow oozing ulcer, and others afflicted with divers ailments. She cured a brother of the Order of Friars Minors of raging madness. Once when all the oil in the house was spent, she took the vessel and washed it, and it was found filled with oil by the goodness of God. She multiplied half a loaf till it was enough to satisfy fifty sisters. When the Saracens [attached to the army of Frederick II.,] attacked Assisi [in the year 1239.] and were fain to break into Clare's monastery, she being sick, caused herself to be carried to the door, and likewise the vessel in which was held the Most Holy Sacrament of the Eucharist, and there she prayed, saying: "O Lord, deliver not unto beasts the souls of them that praise Thee, but preserve Thine handmaids whom Thou hast redeemed with Thy Precious Blood." Whereupon a voice was heard which said: "I will always preserve you." Some of the Saracens took to flight, and others who had mounted the wall, became blind, and fell down headlong. When Clare her-

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self was at the point of death she beheld a white multitude of blessed Virgins, with one among them nobler and brighter than the rest. Having received the Holy Eucharist, and a Plenary Indulgence from Innocent IV., she resigned her soul to God upon the [1]12th day of August, [1253.] After her death she became illustrious for very many miracles, and Alexander IV. enrolled her name among those of the Holy Virgins.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 1, *with the Homily of St. Gregory*, (*p.* 878.)

*At Lauds and at Vespers there is a Commemoration of the Octave of St. Lawrence, and at Vespers of the Holy Martyrs Hippolytus and Cassian. Prayer*, "Grant, we beseech Thee, &c.," (*p.* 849,) *as in the Office of a Bishop and Confessor, but substituting the words* "worshipful Feast of Thy blessed Martyrs Hippolytus and Cassian."

## August 13.

## Fourth Day within the Octave of St. Lawrence.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book on Offices written by St. Ambrose, Bishop [of Milan.] (*Bk.* i. *ch.* 41.)

LET us not pass by the holy Lawrence, who began to weep when he saw Sixtus his Bishop being led to martyrdom, not because Sixtus was going to suffer, but because he himself was going to remain behind. And so he began to say to him such words as these: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister. What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose to commit unto me the administration of the cup of the Blood of the Lord; unto me, to whom thou gavest part in the celebration of the Sacraments, dost thou refuse part with thee in thy blood-shedding?"

*Fifth Lesson.* (*Bk.* ii. 28.)

WHEN he was asked for the treasures of the Church, he answered that he would show them. The next day he brought the poor. When he was asked where were the treasures which he had promised, he pointed to the poor, and said: "These are the treasures of the Church." And in good sooth, he was right. They are treasures indeed, in whom Christ is, and in whom the belief in Christ is. The Apostle saith: "We have this treasure in earthen vessels." (2 Cor. iv. 7.) What better treasures hath Christ than they in whom He hath said that He Himself is? For thus is it written: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in," and then: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matth. xxv. 35, 40.) These were the treasures which Lawrence showed, and he had the better of his persecutors, for these were treasures which they could not take away.

*Sixth Lesson.*

WAS it not said to blessed Lawrence: "Thou hadst no right to disperse the riches of the Church, or to sell the vessels which were used for the Sacraments?" If any man is to do thus, it is a thing which must be done with the most upright honesty and the most wise discretion. If any man do it for his

[1] Alban Butler says the 11th. Perhaps he reckons from midnight and the Church from sunset.

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own profit, it is surely a sin, but if it be done to help the poor or redeem slaves, it is a work of mercy. For no man can say, Why doth the needy live? or, Why ought we to ransom slaves? No man can challenge it, if it be done to build the temple of God. No man can rebuke it, if a rule be stretched to bury the remains of the faithful. No man can grieve that the departed find rest in Christian burial-places. For these three objects it is lawful to break, melt, down, or sell the vessels of the Church, even after they have been in use.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Continuation of the Homily by St. Austin, Bishop [of Hippo.] (*As on Aug.* 11.)

He which suffereth martyrdom hath followed Christ, even to the point of having that love, greater than which no man hath, even that a man lay down his life for his friends. (John xv. 13.) Hereby also he hath laid down his life for Christ, Who hath said touching His members: "Inasmuch as ye have done it unto these, ye have done it unto Me." (Matth. xxv. 35, 40.) Such a servant as this He was pleased to make and to call Himself, as He saith: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matth. xx. 28.) A servant of Christ, therefore, is so called for the same reason that Christ is called, a servant. And thus it cometh that if any man serve Christ, him will the Father honour, even with the great honour that, where His Son is, there shall also His servant be; and his joy will never wane.

*Eighth Lesson.*

WHEN, therefore, my brethren, ye hear how that the Lord saith:—"Where I am, there shall also My servant be,"—think not that He speaketh only of good Bishops and Clergymen. Do ye also do your little to serve Christ, by living well, by giving alms, and by proclaiming His Name and doctrine to such as ye can. Let every man who is father of a family know that this very name implieth that he should bear them a fatherly love. For Christ and for life eternal let him warn, teach, exhort, correct all that belong to him; let him shew kindness, let him use discipline upon them. And so shall he discharge in his own house the office of the Church and, as it were, of a Bishop, serving Christ, that where He is, there also he may be.

*Ninth Lesson.* (*For the Holy Martyrs Hippolytus and Cassian.*)

HIPPOLYTUS was one of those baptized by St. Lawrence. He was arrested in his own house while he was taking the Holy Communion. He was brought before the Emperor Valerian, and, when he was asked by him touching his religious profession, he freely confessed that he was a Christian. Wherefore he was beaten with clubs, but when his faith was found only the bolder under the blows, he was tempted with promises of gifts and honours. Then when words were found only to be thrown away upon him, he was given over to the Præfect to be put to death. The Præfect went to the house of Hippolytus to take possession of his goods, and there found that all the household were Christians. He strove in vain to awe them into the denial of their faith, and then ordered Concordia, the nurse of Hippolytus, who was encouraging the rest, to be beaten to death with whips loaded with lead, and afterwards the others to be slain outside the gate that leadeth toward Tivoli. Hippolytus was tied to wild horses which dragged him through rough places full of briars and thistles, until with a mangled body he resigned his soul to God. Justin the Priest buried him along with the others.

On the same day, at Imola, the Martyr Cassian was put to a most cruel death. He was a schoolmaster, and was given up to his scholars, with his hands bound behind his back, to be stabbed and torn to death with steel pens. Owing to the

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weakness of the means, the suffering of his martyrdom was very grievous and long, and his palm all the more glorious.

*At Lauds there is a Commemoration of SS. Hippolytus and Cassian. Prayer as before.*

*At Vespers a Commemoration is made of St. Eusebius, Confessor.*[1] *Prayer,* "O God, Who, year by year, &c.," (*p.* 862.)

AUGUST 14.

## Ebe of the Assumption.

### Fifth Day within the Octave of St. Lawrence.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Maximus, Bishop [of Turin.] (*1st on St. Lawrence.*)

IT is an holy thing, brethren, and a thing well-pleasing in the sight of God, to venerate with special earnestness the Birth-day of blessed Lawrence, in the radiance of whose flames the victorious Church of Christ doth, even unto this day, shine splendidly throughout all the world. He discharged the office of a Deacon at the seat of the most glorious of the Patriarchates, and by the purity of his stainless life, and the brilliant victory of his noble death, hath gained himself a place in the fellowship of the Apostles. It is not an exaggeration to claim something in common with the Apostles for one whose purity of soul gave him the ministry of a Levite, and whose fulness of faith hath crowned him with the dignity of Martyrdom.

*Fifth Lesson.*

WHEN the worshipful Sixtus, Bishop of the city of Rome, was overcoming through suffering the wickedness of a frantic world, and was now drawing very nigh to the kingdom of heaven, he saw Lawrence very sorrowful at the death of his ghostly father, and he is said to have addressed to him, in the spirit of prophecy, these words:—"Be not sorrowful, my son; yet three days, and thou shalt follow me." Hence it appeareth, dearly beloved brethren, that the blessed Lawrence was not sorrowful because of his Bishop's victory, but because he was not going to equal his Bishop in conquering the world. "Be not sorrowful, my son," said Sixtus, "yet three days, and thou shalt follow me,"—that is to say—"Be not sorrowful, as though thou wert left alone in the world; thy faith and thy life will not suffer thee to go without such a death as thou wouldest."

*Sixth Lesson.*

WHEN, therefore, Lawrence learned from the mouth of the Priest and Martyr that he also was to be taken away, he called together the multitudes of the needy, and dispersed among them with godly bounty the treasures of the Church. This was a deep and heavenly thought of this spiritual-minded man, that he might care for the poor, and also that, at the same time, by the multitude consuming what he had given them, the persecutor might not be able to find anything to plunder. Herein he followed that which is written:—"He hath dispersed, he hath given to the poor; his righteousness endureth for ever." (Ps. cxi. 8.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto

[1] The Martyrology says that he was a Catholic Priest at Rome who, for his resistance to the Arian heresy in the reign of the Emperor Constantius, was imprisoned in a chamber in his own house, where at the end of seven months he died.



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you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*65th on John.*)

Paul also, when disputing about the resurrection, hath used the same figure. What excuse then have they who believe not in the resurrection, when we see it take place every day in the case of seeds and plants, and even in [the procreative functions of] our own kind? For the seed from which generation taketh place must first itself corrupt. But at the same time, when God doth anything, there is no need to look for any reason. How made He us out of nothing? This I speak to Christians, who say that they believe the Scriptures.

*Eighth Lesson.*

BUT I will also bring forward another argument from human reason. Some live bad lives, and others live good lives. But many of the evil-doers attain to an happy old age, and the well-doers do not. How then is each to be rewarded according to his works? and when? They will certainly be rewarded, say [my opponents], but still their bodies will not rise again. Do they not hear how Paul saith:—"This corruptible must put on incorruption?"—(1 Cor. xv. 53.) And this cannot be understood of the soul, which is incapable of corruption. And it is called the rising again from the dead. Now, it is the body which falleth.

*Eighth Blessing.*

May the Gospel's glorious word,
Cleansing to our souls afford.

*Ninth Lesson.* (*For the Eve of the Assumption.*)

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto multitudes, a certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*10th Tract on John.*)

Blessed is the Virgin Mary, because she did the will of the Father. (Matth. xii. 50.) This it was that the Lord praised in her, namely, that she did the will of His Father, not that her flesh had given birth to His Flesh. Be kind enough to give me your attention, my dear brethren. When the Lord amazed the crowd by working signs and wonders, and showing thereby What was veiled in His Flesh, a woman, in the astonishment of her mind, cried out:—"Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said: Yea, rather, blessed are they that hear the Word of God, and keep it." That is to say—"Even My Mother, whom ye call blessed, hath her blessedness from this, that she keepeth the word of God; not because it was in her that the Word of God was made Flesh, and dwelt among us, but because she heareth and keepeth that Word of God by Which she was made, (John i. 3,) and Which in her was made Flesh."

*At Lauds a Commemoration is made of the Eve. Antiphon and Verse and Answer from the Week-day, and the following.*

*Prayer.*

O GOD, Who wast pleased to choose for Thy dwelling the maidenly palace of Blessed Mary, grant unto us, we beseech Thee, under the shield of her protection, all joys in keeping her Festival.

*Then of St. Eusebius. Prayer as before.*

*The Vespers are of the Festival.*

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AUGUST 15.

# Marymas[1] or Lady-Day-in-Harvest.

## The Assumption[2] of the Blessed Virgin Mary.

*Double of the First Class, with an Octave.*

*Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 894.)*

FIRST VESPERS.

*Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* Maiden most wise, whither goest thou up, like the dawn gloriously rising[3] * O daughter of Zion, thou art all beautiful and pleasant, fair as the moon, clear as the sun.

*No Commemorations.*

MATTINS.

*Invitatory.* O come let us worship the King of kings. * This day was His Mother taken to the heavens above.

FIRST NOCTURN.

*First Antiphon.* The holy Mother of God is exalted over choirs of Angels * into the heavenly kingdom.

Ps. viii. O LORD our Ruler, &c., (p. 6.)

*Second Antiphon.* Through thee have the gates of Paradise been thrown open to us, * O thou who this day dost triumph so gloriously among the Angels.

Ps. xviii. The heavens declare, &c., (p. 16.)

*Third Antiphon.* Blessed art thou among women, * and blessed is the Fruit of thy womb.

Ps. xxiii. The earth is the LORD'S, &c., (p. 124.)

*Verse.* The holy Mother of God is exalted

*Answer.* Over choirs of Angels into the heavenly kingdom.

*First Lesson.*

Here beginneth the Song of Songs, (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

*First Responsory.*

I saw her, when, fair like a dove, she winged her flight above the rivers of waters. The priceless savour of her perfumes, hung heavy in her garments. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.[4]

[1] This is the only regular popular title for this Festival with which I have ever met, and that only as the name of some horse-races which take place annually at Irvine in Ayrshire. They are of ancient institution, and there can be no doubt what they are meant to celebrate, though those who take part in them are now unconscious of it.

[2] Literally, God's *taking* the Blessed Virgin *to Himself*, i.e., by death (from the Latin *assumo*, I *take to myself*.) There is a common tradition that her resurrection took place in about forty hours, like our Lord's, and that both body and soul are now where He is—but such tradition must be carefully distinguished from matters of faith. See Alban Butler, August 15.

[3] Mrs. Jameson, in her *Legends of the Madonna*, elegantly paraphrases these words, as applied to the Assumption, "like the morning, rising from the night of death."

[4] Ecclus. l. 8.



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*Verse.* Who is this that cometh out of the wilderness like a pillar of smoke, perfumed with myrrh and frankincense?[1]

*Answer.* And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

*Second Lesson.*

[*THE Bride.*] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my company of horses in Pharaoh's chariot. Thy cheeks are comely like a dove's, thy neck like strings of jewels.[2]

*Second Responsory.*

I was exalted, &c., (*p.* 897.)

*Third Lesson.*

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

*Third Responsory.*

[3]Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

*Verse.* And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

*Answer.* The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

*Verse.* Mary hath been taken to heaven—the Angels rejoice—

*Answer.* They praise and bless the Lord.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John [of Damascus.] (*2nd on the Falling-on-sleep of Blessed Mary.*)

THIS day the holy and animated Ark of the living God, which had held within it its own Maker, is borne to rest in that Temple of the Lord, which is not made with hands. David, whence it sprang, leapeth before it,[4] and in company with him the Angels dance, the Archangels sing aloud, the Virtues ascribe glory, the Princedoms shout for joy, the Powers make merry, the Lordships rejoice, the Thrones keep holiday, the Cherubim utter praise, and the Seraphim proclaim its glory. This day the Eden of the new Adam receiveth the living garden of delight, wherein the condemnation was annulled, wherein the Tree of Life was planted, wherein our nakedness was covered.

*Fourth Responsory.*

When the Lord beheld, &c., (*p.* 898,) *omitting the last Verse and Answer.*

*Fifth Lesson.*

THIS day the stainless maiden, who had been defiled by no earthly lust, but ennobled by heavenly desires, returned not to dust, but, being herself a living heaven, took her place among the heavenly mansions. From her true life had flowed for all men, and how should

[1] Cant. iii. 6.
[2] Or "Thy cheeks are comely with strings, and thy neck with rows of jewels."
[3] Cant. viii. 5; vi. 10, 4, 8.
[4] Cf. 2 Kings (Sam.) vi. 14.

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she taste of death? But she yielded obedience to the law established by Him to Whom she had given birth, and, as a daughter of the old Adam, underwent the old sentence, which even her Son, Who is the very Life Itself, had not refused; but, as the Mother of the living God, she was worthily taken by Him unto Himself.

*Fifth Responsory.*

All generations, &c., (*p.* 900,) *omitting the last Verse and Answer.*

*Sixth Lesson.*

EVE, who had said "yea" to the proposals of the serpent, was condemned to the pains of travail and the punishment of death, and found her place in the bowels of the Netherworld. But this truly blessed being who had inclined her ears to the word of God, whose womb had been filled by the action of the Holy Ghost, who, as soon as she heard the spiritual salutation of the archangel, had conceived the Son of God without any sexual pleasure or carnal knowledge by a man, who had brought forth her Offspring without any the least pang, who had hallowed herself altogether for the service of God—how was death ever to feed upon her? how was the grave ever to eat her up? how was corruption to break into that body into which Life had been welcomed? For her there was a straight, smooth, and easy way to heaven. For if Christ, Who is the Life and the Truth, hath said: "Where I am, there shall also My servant be"—how much more shall not rather His mother be with Him?

*Sixth Responsory.*

Blessed art thou, &c., (*p.* 896.)

THIRD NOCTURN.

*Verse.* The Virgin Mary hath been taken into the chamber on high.

*Answer.* Where the King of kings sitteth on a throne amid the stars.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

When the Holy Gospel was read, we heard how that a godly woman hospitably received the Lord into her house, and that this woman's name was Martha. And while Martha herself was cumbered about much serving, a sister of her's, called Mary, sat at the Lord's Feet, and heard His word. The one worked, the other was idle. One ministered, the other was filled. Nevertheless, Martha, working hard in the bustle and business of the serving, came to the Lord, and made complaint of her sister, because she would not help her in her work.

*Seventh Responsory.*

Grace is poured into thy lips; therefore God hath blessed thee for ever.

*Verse.* Thy garments smell of myrrh, and aloës, and cassia, out of the ivory palaces whereby kings' daughters among thy honourable women have made thee glad.

*Answer.* Therefore God hath blessed thee for ever.

*Eighth Blessing.*

She whose Feast-day, &c.

*Eighth Lesson.*

BUT the Lord undertook to answer Martha for Mary; He, Who had been called upon to be her Judge, became her Advocate. "And JESUS answered and said unto her: Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." We have heard both the complaint, and the sentence of the Judge, the which sentence replieth to the complainant, and shieldeth her whom the Lord had received. Mary was wrapped up in the sweetness of the word of the Lord. Martha was busied how to feed the Lord, and Mary, how to be fed by the Lord. Martha was getting ready a banquet for that same Lord, at Whose banquet Mary was already revelling.

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*Eighth Responsory.*

O Virgin Mary, Mother of God, blessed art thou that didst believe the Lord, for there hath been a performance of those things which were told thee from the Lord. Behold, thou art exalted over choirs of Angels. Plead for us with the Lord our God.

*Verse.* Hail, Mary, full of grace, the Lord is with thee.

*Answer.* Plead for us with the Lord our God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Plead for us with the Lord our God.

*Ninth Lesson.*

WHEN, then, Mary was listening in peace and gentleness to those words of unutterable sweetness, and being feasted to the full extent of her heart's power, and Martha came and complained of her to the Lord, how must we imagine that she feared, lest the Lord should say unto her: Arise, and help thy sister—? She was held by that wondrous sweetness the smack whereof is felt more by the mind than by the belly. She was excused, and she sat all the safer. But on what grounds was she excused? Let us now turn our attention to this point, and thoroughly see into and examine it as far as we can, that we also may be fed.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

*Second Antiphon.* The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

*Third Antiphon.* We run after thee, on the scent of thy perfumes— * the virgins love thee heartily.

*Fourth Antiphon.* Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

*Fifth Antiphon.* Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

*Chapter.* (Ecclus. xxiv.)

IN all these I sought rest, and I will abide in the inheritance of the Lord. So the Creator of all things gave me a commandment and said, (and He That made me rested in my tabernacle):—[1]

*Verse.* The holy Mother of God hath been exalted,

*Answer.* Over choirs of Angels, into the heavenly kingdom.

*Antiphon at the Song of Zacharias.* Who is she that cometh up like the rising dawn, * fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

*Prayer throughout the Office.*

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Mary hath been taken, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

*Antiphon.* The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

*Chapter as at Lauds.*

*Short Responsory.*

The holy Mother of God hath been exalted—

*Answer.* The holy Mother of God hath been exalted—

[1] The end of the sentence is "—and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people."

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*Verse.* Over choirs of Angels, into the heavenly kingdom.

*Answer.* Hath been exalted.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The holy Mother of God hath been exalted—

*Verse.* Mary hath been taken to heaven; the Angels rejoice—

*Answer.* They praise and bless the Lord.

SEXT.

*Antiphon.* We run, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xxiv. 15.)

AND so I was established in Zion, and in the holy city likewise was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His Own inheritance, and mine abiding was in the full assembly of the Saints.

*Short Responsory.*

Mary hath been taken to heaven; the Angels rejoice—

*Answer.* Mary hath been taken to heaven; the Angels rejoice—

*Verse.* They praise and bless the Lord.

*Answer.* The Angels rejoice.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Mary hath been taken to heaven; the Angels rejoice—

*Verse.* The Virgin Mary hath been taken into the chamber on high,

*Answer.* Where the King of kings sitteth on a throne amid the stars.

NONE.

*Antiphon.* Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

The Virgin Mary hath been taken into the chamber on high.

*Answer.* The Virgin Mary hath been taken into the chamber on high.

*Verse.* Where the King of kings sitteth on a throne amid the stars.

*Answer.* On high.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Virgin Mary hath been taken into the chamber on high.

*Verse.* Holy Virgin, my praise by thee accepted be.

*Answer.* Give me strength against thine enemies.

SECOND VESPERS.

*All as the First except—*

*Antiphon at the Song of the Blessed Virgin.* This is the day * whereon Mary went up into heaven. Rejoice; for she reigneth for ever with Christ.

*Unless the next day be Sunday, a Commemoration is made of St. Hyacinth. Prayer,* "O God, Who, year by year, &c.," (*p.* 862.)

## Lord's Day within the Octave of the Assumption.

## Feast of St. Joachim, Father of the Blessed Virgin Mary. Confessor.

*Greater Double.*

*If this Sunday fall on Aug.* 16, *the Feast of St. Hyacinth is transferred. At the Second Vespers of the Assumption Commemorations are made* (1) *of St. Joachim and* (2) *of the Sunday. The Office of St. Joachim begins with Mattins. At Lauds Commemorations are made* (1) *of the Sunday,* (2) *of the Assumption, and* (3) *of St. Lawrence. At Second Vespers Commemorations are made* (1) *of the Octave of St. Lawrence, from the First Vespers of his Feast,* (2) *of the Sunday, and* (3) *of the Assumption.*

*If on the 17th, the Feast of St. Joachim is transferred to the Monday. The Office is of the Octave of St. Lawrence. At the First Vespers of the Octave (on Saturday evening) Commemorations are made* (1) *of St. Hyacinth,* (2) *of the Sunday, and* (3) *of the Assumption. At Lauds,* (1) *of the Sunday, and* (2) *of the Assumption. Vespers on Sunday are the First Ves-

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*pers of St. Joachim, with Commemorations* (1) *of St. Lawrence,* (2) *of the Sunday,* (3) *of the Assumption, and* (4) *of St. Agapitus.*

*If on the 20th or 21st the Feast of St. Bernard or St. Jane is transferred.*

*If on the 22nd the Office is of the Octave of the Assumption, and the Feast of St. Joachim is transferred.*

*The Office of St. Joachim is the same as for other Confessors,* (*p.* 855,) *except the following.*

*The Verse at Prime and the last verses of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.*[1]

FIRST VESPERS.

*The first verse of the Hymn is altered.*

*Verse and Answer and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin from that of Zacharias.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from* Ecclus. xxxi. 8, (*p.* 864.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Epiphanius, Bishop [of Pavia.]

FROM the Root of Jesse sprang King David, and from the stock of King David, the Holy Virgin. Holy I call her, and the daughter of holy men. Her father and mother were Joachim and Anne, who pleased God in their lives, and brought forth an offspring well-pleasing to Him, even the Holy Virgin Mary, at once the Temple and the Mother of God. These three, Joachim, Anne, and Mary, clearly offered up unto the Trinity a sacrifice of praise. For the name Joachim being interpreted, signifieth "The preparation of the Lord,"[2] and out of him was prepared the Temple of the Lord, namely, the Virgin. The name Anne signifieth "grace," and she and Joachim did indeed receive a grace when, in answer to their prayers, they generated such an offspring, compassing the Holy Virgin. Joachim prayed upon the mountain and Anne in her garden.[3]

*Fifth Lesson.*

The Lesson is taken from the Sermons of St. John of Damascus. (*1st on the Birth of the Blessed Virgin Mary.*)

SINCE it was to be that the Virgin Mother of God should be born of Anne, nature dared not to produce any other child before this child of grace, but humbly waited until grace should have produced her's. It behoved that she should come into the world as a first-born, who was to bear the First-born of every creature, even Him by Whom all things were made. O blessed couple, Joachim and Anne—unto you is all creation laid under debt, since through you creation hath offered to the Creator this noblest of gifts, namely, that chaste mother, who alone was worthy of the Creator.

*Sixth Lesson.*

REJOICE, O Joachim, from whose daughter a Child hath unto us been born, and His name is called The Angel of the Great Counsel, that is, of the salvation of the whole world. Let Nestorius be ashamed, and put his hand upon his mouth. Her Child is God. How then can His Mother be other than Mother of God? "Whosoever acknowledgeth not the Holy Mother of God is far from God." This saying is not mine, although it is mine in all other senses than that of authority. I have received it as a most godly legacy from Father Gregory the Divine. O blessed couple, Joachim and Anne. Christ saith in a certain place: "By their fruits ye shall know them" (Matth. iii. 20)—and ye are known by the fruit of your chaste loins. That that which should be born of you might be worthy and well-pleas-

[1] That is, if this Feast be kept within the Octave of the Assumption.

[2] Rather, according to Gesenius, "The LORD hath established" or "set up," the name seeming to be the same as Jehoiachin or Jehoiakim.

[3] This relates to a story in the Apocryphal Gospels. Protevangel. i.—iv. Pseudo-Matthew, ii. iii. &c. &c.

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ing in the sight of God, ye ordered your own lives by rule. In the chaste and holy exercise of your natural gift, ye produced the treasure of virginity.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. John of Damascus. (*Bk.* iv. *on the Orthodox Faith.*)

That Joseph sprang from the lineage of David, the most holy Evangelists Matthew and Luke have clearly shown. There is this difference between them, that Matthew traceth the pedigree from David through Solomon, and Luke through Nathan. But both of them pass in silence over the descent of the Holy Virgin. In explanation of this we shall find on investigation that among the Jews, and in the Holy Scriptures, it hath never been in use to chronicle the pedigrees of women. But the Law containeth a warning against the tribes intermarrying one with another. Joseph was of the same tribe as David, [namely, Judah,] and since he was a just man (this is the praise which the Gospel of God giveth him,) he would not have espoused the Holy Virgin, unless she had been of the same race, as such an union would not have been in accordance with the commandment of the law. For this reason the Evangelist held it enough to have shown the descent of Joseph.[1]

*Eighth Lesson.*

THEREFORE, from the stock of Nathan the son of David, Levi begat Melchi and Panther; and Panther begat Bar-Panther (for so was he called;) and Bar-Panther begat Joachim; and Joachim begat the Holy Mother of God. Again, from the stock of Solomon the son of David, Mathan of his wife begat Jacob. And after Mathan was dead, Melchi, of the family of Nathan, son to Levi and brother to Panther, took to him in marriage her that had been the wife of Mathan, and was mother of Jacob, and begat of her Heli. So that Jacob and Heli were half-brothers, sons of the same mother, but one of the stock of Solomon and the other of the stock of Nathan. (*Here the Eighth Lesson ends, if a Ninth Lesson of St. Joachim be needed.*) Then Heli, who was the descendant of Nathan, died, having had no children. Whereupon, Jacob, who was the descendant of Solomon, took to himself the widow of his half-brother Heli, to raise up seed unto his brother, and begat of her Joseph. So Joseph was by nature the son of Jacob the descendant of Solomon, but in the eye of the Law he had for his father Heli the descendant of Nathan. Things being thus, Joachim took to wife that most eminent and praiseworthy woman, Anne. And even as the patient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.[2]) And indeed she became the Lady of every creature, since she hath been mother of the Creator.

*Ninth Lesson from the Gospel of the Sunday.*

LAUDS.

*Verse.* His seed shall be mighty upon earth.

*Answer.* The generation of the upright shall be blessed.

*Antiphon at the Song of Zacharias.* [3]Let us praise a man famous in his gene-

[1] The ordinance referred to by St. John Damascene is doubtless that contained in Numbers xxxvi., and appears to relate only to heiresses. Joachim and Anne seem to have had no male issue, hence any daughter they had would be bound to "be wife unto one of the family of the tribe of her father." (S.) As to this genealogy, see note after Sept. 8.

[2] This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

[3] Eccius. xliv. 1, 24, 5.

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ration, * with whom the Lord didst establish the blessing of all nations, and on whose head He made His covenant to rest.

*Prayer throughout the Office.*

O GOD, Who, out of all Thy Saints, didst choose blessed Joachim to be the father of the mother of Thy Son, mercifully grant that as we hold his Festival in honour, we may ever feel his protection. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Commemorations at Lauds and Second Vespers as directed in the Rubric.*
*At Second Vespers all from the Common Office, except the Prayer.*

AUGUST 16.

## St. Hyacinth, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following. Prayer throughout,* "O God, Who year by year, &c.," (*p.* 862.)
*The Verse at Prime and the last verse of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.*[1]

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

HYACINTH was a Pole, and was born [in the year 1185] of the noble and Christian family [of the Counts of Odrowatz] in the town of Camien, in the diocese of Wratislaw. He was trained up in learning from his youth, and after studying law and theology, became a Canon of Crakow, where he was eminent above his fellows by the singular godliness of his life and the depth of his learning. Being at Rome [in 1218,] he was received into the Order of Friars Preachers by the Founder, St. Dominick, himself, and kept in holiness to the end of his life the rule of perfect living which he had learnt from him. He remained always a virgin, and loved modesty, long-suffering, lowliness, self-restraint, and all other good graces as his heritage in the life of a Friar.

*Fifth Lesson.*

IN the heat of his love for God, he sometimes passed whole nights in pouring forth prayers and chastising his body, to which he never gave rest but in leaning against a stone or lying upon the ground. He was sent back to his own country, and, on the way, founded a very large house of his Order at Friesach; and soon afterwards another at Crakow. In other provinces of the kingdom of Poland he founded four others, and it passeth belief what success he had with all kinds of men, by his preaching of the Word of God, and the innocency of his life. Not a day passed wherein he did not display some bright gift of faith, godliness, or innocency.

*Sixth Lesson.*

THE zeal of this most holy man for the salvation of his neighbours was that which God marked by His greatest miracles. Among these is famous the time when coming to the River Vistula near Wisgrade, and finding it in flood, he crossed it without a boat, drawing over also his three companions standing upon the waves upon his outspread mantle. He led a wonderful life for nearly forty years after his profession, and then foretold to his brethren the day of his death. Upon the very day of the Feast of the Assumption of the Virgin, he finished the recitation of the Office of the Church, received the Sacraments with the utmost reverence, and then with the words, "Into Thy hands, O Lord," gave up his soul to God in the year of salvation 1257. He

[1] That is, if the Feast be kept within the Octave of the Assumption.

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was illustrious for miracles even after his death, and Pope Clement VIII. numbered him among the saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.)

*At Lauds Commemorations are made of the Assumption and of St. Lawrence. Vespers are of the Octave of St. Lawrence, from the Chapter, inclusive.*

## August 17.

## Octave Day of St. Lawrence.

*Double.*

*All as on the Festival, except the following, and that the Verse at Prime and the last verse of every Hymn, except at Vespers and Mattins, is altered in honour of the Incarnation.*

FIRST VESPERS.

*These, as regards St. Lawrence, begin with the Chapter.*

*Prayer throughout the Office.*

STIR up in Thy Church, O Lord, the spirit in which the blessed Levite Lawrence served Thee, that we being filled therewith, may be ever fain to love what he loved, and to do what he taught. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Spirit, one God, world without end. *Amen.*

*A Commemoration is made of St. Hyacinth, and then of the Assumption.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from one of the Tracts upon John, written by St. Austin, Bishop [of Hippo.] (*27th.*)

BRETHREN, we know that all we who are in the body of the Lord, and abide in Him that He also may abide in us, must needs in this world live even unto the end among the wicked; by the wicked I mean not such as blaspheme Christ, for it is now but few who are found who blaspheme Him with their tongue, but many there be who do it by their lives. Among such we must needs live, even unto the end. But what is it that He saith, "He that abideth in Me and I in him?" (John xv. 5.) Is it not that whereunto the Martyrs gave ear, "He that endureth to the end shall be saved?" (Matth. x. 22.)

*Fifth Lesson.*

IN what wise abode in Him the holy Lawrence whose Feast-day we keep to-day? He abode in Him until trial came; he abode in Him until He was browbeaten by the tyrant; he abode in Him until his fearful sentence came; he abode in Him even unto death. That is saying but a little of him; he abode in Him even in savage torture. He was not slain quickly, but tortured in the fire. He was allowed to remain long alive, and yet not allowed to remain long alive, but slowly put to death. During that long death, in all that agony, since he had well eaten and well drunk, filled with that Food, and drunken with that Cup, he felt not the torture.

*Sixth Lesson.*

FOR the holy Martyr Sixtus, whose day we kept five days ago, had said unto him: "Be not sorrowful, my son" (for he was the Bishop and Lawrence the Deacon,) "be not sorrowful," said he, "yet three days and thou shalt follow me." These three days of which he spake were the three clear days which elapse between the day of the passion of holy Sixtus, and this day, the day of the passion of holy Lawrence. The three days are those between. O what a strange comfort! He saith not: "Be not sorrowful, my son; the persecution will come to an end, and thou wilt be safe," but "Be not sorrowful, whither I go, thither shalt thou follow me, and the time will not be long. Three clear days shall pass, and then thou shalt be with me." Lawrence received the prophecy, conquered the devil, and entered into his triumph.

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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*66th on John.*)

This present life is sweet, and full of many pleasures, not indeed for all, but for those who love it. But if one should have cast his looks heavenward, and studied the excellent things that are there, he will forthwith despise this present life and hold it of no moment. So is bodily comeliness esteemed, only as long as we see none fairer, but as soon as a comelier appeareth, the first is held cheap. And thus if we will look at the beauty above, and study the loveliness of the kingdom in heaven, we shall forthwith loose the ties that bind us to this world.

*Eighth Lesson.*

THE ties that bind us to this world are the love of earthly things. Listen to what Christ saith, to draw us to loosen these ties. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." This hath the sound of a puzzle, and yet it is full of the most excellent wisdom. How shall he that loveth his life lose it? He shall lose it by yielding to its senseless lusts, by indulging any of its lusts more than he ought. Whereas he that hateth his life in this world, shall keep it unto life eternal, by not obeying it when it demandeth things hurtful.

*Ninth Lesson.*

CHRIST saith not, He that obeyeth it not, but, "He that hateth it." For even as we cannot bear to hear the voice or see the face of them whom we hate, so doth it behove us to turn angrily away from our own life, if it demand from us anything contrary to the will of God. He was about to speak to them touching death, even His Own death, and He foresaw their grief and faintness, and spake in strong expressions, as though He said: "What shall I say, if ye take not My death bravely? Unless ye also die, ye shall gain no profit."

*At Second Vespers a Commemoration is made of the Assumption, and of the Holy Martyr Agapitus.*

*Prayer.*

MAY Thy Church, O God, rejoice with confidence in the pleadings of Thine Holy Martyr Agapitus, and with the help of his glorious prayers, remain ever godly, and stand ever secure. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 18.

## Fourth Day within the Octave of the Assumption.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Song of Songs (iv. 1.)

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like dove's eyes, [glancing] out from [the loveliness] that lieth hid [behind thy veil.][1] Thine hair is like flocks of goats that have come up from Gilead.[2] Thy teeth are like flocks of sheep that have been

[1] The present Hebrew is simply: "Thine eyes are like doves' eyes within thy veil."
[2] Apparently long, thick, and deep black.

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shorn, that have come up from the washing, whereof every one is with lamb with twins, and none is barren among them.[1] Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is built with battlements, and a thousand bucklers hang from it, all shields of valiant men.

*Second Lesson.* (7.)

[*THE Bridegroom.*] Thou art all fair, my love, and there is no spot in thee. Come from Lebanon, my spouse! Come from Lebanon, come and thou shalt be a queen! [come] from the springs of the Amana,[2] from the peaks of Senir and Hermon, from the lions' dens, from the mountains of the leopards! Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. How beautiful are thy breasts, my sister, my spouse! Thine embraces are better than wine, and the smell of thy perfumes than all spices!

*Third Lesson.*

[*THE Bridegroom.*] Thy lips, O my spouse, are a rich honey-comb, honey and milk are under thy tongue, and the smell of thy garments is like the smell of frankincense. A garden enclosed is my sister, my spouse—a garden enclosed, a fountain sealed. The streams which flow from thee are [the life of] a paradise of pomegranates, and apple-trees loaded with fruit, cypress and spikenard, spikenard and crocus, cane and cinnamon, and all the trees of Lebanon, myrrh and aloës, and all the chief spices. A fountain of gardens [is she], a well of living waters, leaping joyously out of Lebanon.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John of Damascus. (*2nd upon the Falling-on-sleep of the Mother of God.*)

IT hath been handed down to us from old time, that when the Blessed Virgin so gloriously fell asleep, all the holy Apostles, who were wandering to and fro in the earth for the salvation of the Gentiles, were in a moment carried off into the air and assembled together at Jerusalem. And being there, there appeared unto them a vision of Angels, and there was heard the sound of the heavenly powers singing Psalms, and so, amid the manifestation of His glory, into the hands of God she resigned her holy soul. Her body, which, by an unspeakable mystery, had held God, was carried forth amid the chants of Angels and Apostles, and laid in a sepulchre at Gethsemane, and there for three days the songs of Angels never ceased.

*Fifth Lesson.*

AFTER three days the sound of Angels' singing had ceased, and at that time the Apostles who were there, along with Thomas, the only one who had hitherto been absent, and who had come three days late, but was now fain to worship that body which had held God, opened the tomb. But the holy body was now nowhere to be found. There remained only the cloths in which it had been enshrouded, and an unspeakable savour which proceeded from them, and they therefore again closed the grave. Confounded by this strange mystery, they were only able to imagine that the Same, Whom it had pleased to take flesh of the Virgin Mary and of her to be made man and to be born, being God the Word and the Lord of glory, and who had kept her maidenhood unbroken even after childbirth, had also been pleased after her depar-

[1] I.e., very white, and in an even compact lot, the teeth of the upper and lower rows corresponding as in pairs.

[2] The same river otherwise called Abana (now Barada) which rises in the Anti-Lebanon and runs through Damascus. Senir is a part of Mount Hermon. The whole reads as if Shelomith had been a Highland girl from this part of the country. In the next Lesson she is described as a wild, bright mountain torrent leaping from these hills.

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ture hence to honour her stainless body, while it was still kept free of corruption, by taking it away before the common and universal resurrection.

*Sixth Lesson.*

THERE were then present along with the Apostles, the most holy Timothy, first Bishop of the Ephesians, and Denys the Areopagite, as he himself testifieth in that which he wrote to the aforesaid Timothy, concerning the blessed Hierotheus, who also himself had been present, in these words: "For when, as thou knowest, we also and many of our holy brethren, came, together with the God-inspired rulers in holy things, to gaze upon that body which had given to Life Its spring, and held God, (there were present also James, the brother of the Lord, and Peter, the highest and oldest and most excellent of theologians,) and when we had seen the sacred body, we were all pleased to sing hymns, every man as well as he could, to proclaim the unbounded goodness of the Divine Power."

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

Martha did well to serve the Lord's dying Body in those things which concerned, shall I say, His bodily needs? or, His bodily will? But Who was there within that dying Body? "In the beginning was the Word, and the Word was with God, and the Word was God." (John i. 1.) This it was whereunto Mary lent her ear. "And the Word was made Flesh, and dwelt among us." He it was Whom Martha served. And therefore that part which Mary hath chosen is the better part, which shall never be taken away from her, for she hath chosen that whereof the existence is from everlasting to everlasting, and which therefore may not be taken away from her.

*Eighth Lesson.*

MARY was fain to be careful about one thing only. She held fast to the belief of the Psalmist: "It is good for me to draw near to God." (Ps. lxxii. 29.) She sat at the Feet of our Great Head. The more lowly her seat, the fuller her satisfaction. Water, which runneth off from the heights of mountains, seeketh the lowest depths in the valleys. Our Lord cast no slur upon the work of Martha, but merely pointed out the difference which there is between her talent and the talent of Mary. "Martha, Martha, thou art careful and troubled about many things. But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her."

*Ninth Lesson.* (*For the Holy Martyr Agapitus.*)

THIS Agapitus was a lad of Palestrina, who eagerly accepted martyrdom at the age of fifteen years, under the Emperor Aurelian. On account of his firmness in his religion, the Emperor ordered him first to receive an exceeding long hiding with cat-gut, and then to be thrown into a foul dungeon, where he remained for four days without food. Being brought out of prison, live embers were put upon his head, but, whereas he still gave God thanks, he was whipped again, and hung up naked by the feet, in such wise that a thick smoke from a fire kindled under his face, might pour into his mouth. Afterwards, boiling water was poured upon his belly, and his jaws were broken. Then presently the judge fell from the judgment-seat, and shortly after died. Whereupon the Emperor was enraged, and commanded the holy lad to be thrown to wild beasts, but these dared not to touch him, and he was stricken by the sword at Palestrina.

*St. Agapitus is commemorated at Lauds. Prayer as yesterday.*

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AUGUST 19.

## Fifth Day within the Octave of the Assumption.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Song of Songs (v. 8.)

[*THE Bride.*] I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am faint with love.

[*Chorus of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands. His head is [precious as] the most fine gold, his locks [long] like the sprays of palm-branches, and black as a raven. His eyes are like doves [reflected] upon floods of water, washed with milk, and they rest in watery fulness.

*Second Lesson.* (vi.)

[*THE Bride.*] My beloved is gone down into his garden, to his bed of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies.

[*The Bridegroom.*] Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. Turn away thine eyes from me, for they have scared me. Thine hair is like flocks of goats that have come up from Gilead. Thy teeth are like a flock of sheep that have come up from the washing, whereof every one is with lamb with twins, and none is barren among them.

*Third Lesson.* (8.)

[*THE Bridegroom.*] My dove, my undefiled is but one—she is the only one of her mother, the darling one of her that bare her. The daughters saw her, and cried out that she was most blessed, yea, the queens and the concubines, they praised her. Who is she that goeth forth, like the dawn gloriously rising, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array? I went down into the garden of nuts, to see the fruits of the valleys, and to see whether the vine was in flower, and the pomegranates budded. I knew not; my soul troubled me on account of the chariots of Aminadab.[1] Return, return, O Shulammith! return, return, that we may look upon thee.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*1st on the Assumption.*)

WHEN the glorious Virgin this day mounted upon the heavens, without doubt, she abundantly increased the joy of the citizens above. This same is she the voice of whose salutation maketh to leap with joy even such as are still shut up in their mothers' bellies. (Luke i. 41, 44.) If the soul of an unborn babe melted when Mary spake, what must we imagine to have been the jubilation of the heavenly ones, when it was their reward at once to hear her voice, and to see her face, and to enjoy her blessed presence?

*Fifth Lesson.*

BUT who also can picture to himself with what glory the Queen of the

[1] Gesenius merely gives it as a man's proper name, signifying "Kindred of the Prince." Abp. Kenrick, quoting Rosenmuller, says, "'Without knowing it, my soul made me as the chariots of my noble people.' His desire of seeing his beloved was such that unconsciously he moved almost with the rapidity of a war-chariot,"—in hasty return from the garden of nuts. As the text stands in the Latin the natural meaning is that he was afraid of some distinguished person carrying her off.

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world went forth, and with what keen desire the whole multitude of the armies which are in heaven came out to meet her, with what hymns she was led to her throne of glory, with what a look of peace, with what a countenance of grace, with what Divine embraces her Son welcomed her, and set her above everything which God hath made? It was that honour of which such a Mother was worthy, and with that glory which beseemed such a Son.

*Sixth Lesson.*

SWEET indeed were the kisses which the Suckling, Whom His Mother had praised while yet He lay hid in her virginal womb, pressed upon her lips. But shall we not believe that sweeter were those which she received from Him in blessed welcome, when He was sitting at the right hand of His Father, and she went up to the throne of His glory, singing the marriage-song and saying:—"Let Him kiss me with the kisses of His mouth?" (Cant. i. 2.) Who shall declare the generation of Christ or the Assumption of Mary? So much as she found grace on earth more than others, so much more excellent than that of others is the glory which she hath in heaven.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

The troubling about many things passeth away, but the love for the one thing remaineth. Therefore that which Mary hath chosen shall not be taken away from her. But that which thou hast chosen, O Martha, it must needs follow, it must needs be understood, shall be taken away from thee. But it will be taken away from thee for thy good, that that which is better may be given unto thee. Work will be taken away from thee that thou mayest rest. Thou art on the voyage; Mary is already in port.

*Eighth Lesson.*

YE see then, my dearly beloved brethren, and, as I think, ye now understand that in these two women, who were both well-pleasing in the sight of the Lord, both lovely, both disciples, ye see, I say, and whosoever ye be that understand, ye understand something great, which ye also that do not understand ought to hear and know, that in these two women there were figured two lives, that which now is, and that which is to come, the toilful and the restful, the sorrowing and the blessed, the temporal and the eternal.

*Ninth Lesson.*

THERE are two lives. Think more about them. Whatsoever this present life hath, I say not of evil, not of wickedness, not of crime, not of uncleanness, not of ungodliness, but toilsome and full of troubles, chastened by fears, and tried by temptations, so, I say, is even the guileless life which Martha must have. Look into this, then, as well as ye can, and, as I have said, think more about it than I speak. There was no wrong life in that house, either in the case of Martha, or in the case of Mary, and if ever there had been, it fled away when the Lord came in.

*Vespers are of the following.*

AUGUST 20.

## St. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*The Verse at Prime and the last verse of all Hymns capable of it are altered in honour of the Incarnation.*[1]

[1] Supposing the Feast to be kept within the Octave of the Assumption.

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*Antiphon at the Song of the Blessed Virgin.* O right excellent, &c., (*p.* 855.)

*Prayer throughout the Office.* O God, Who didst give, &c., (*p.* 862.)

*A Commemoration is made of the Assumption.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

BERNARD was born [in the year of salvation 1091] at a decent place in Burgundy called Fontaines. On account of extraordinary good looks, he was as a boy very much sought after by women, but he could never be turned aside from his resolution to keep chaste. To fly from these temptations of the devil, he determined at two-and-twenty years of age, to enter the Monastery of Citeaux, whence the Cistercian Order took its rise. When this resolution of Bernard's became known, his brothers did all their diligence to change his purpose, but he only became the more eloquent and happy about it. Them and others he so brought over to his mind, that thirty young men entered the same order along with him. As a monk he was so given to fasting, that as often as he had to eat, so often he seemed to be in pain. He exercised himself wonderfully in watching and prayer, and was a great lover of Christian poverty. Thus he led on earth an heavenly life, purged of all care and desire for transitory things.

*Fifth Lesson.*

HE was a burning and shining light of lowliness, mercifulness, and kindness. His concentration of thought was such, that he hardly used his senses except to do good works, in which latter he acted with admirable wisdom. Thus occupied, he refused the Bishoprics of Genoa, Milan, and others, which were offered to him, declaring that he was unworthy of so high a sphere of duty. Being made Abbat of Clairvaux [in 1115,] he built monasteries in many places, wherein the excellent rules and discipline of Bernard long flourished. When Pope Innocent II. [in 1138,] restored the monastery of St. Vincent and St. Anastasius at Rome, Bernard set over it the Abbat who was afterwards the Supreme Pontiff Eugene III., and who is also the same to whom he addressed his book upon "Consideration."

*Sixth Lesson.*

HE was the author of many writings, in which it is manifest that his teaching was rather given him of God, than gained by hard work. In consequence of his high reputation for excellence, he was called by the most exalted Princes to act as arbiter of their disputes, and for this end, and to settle affairs of the Church, he often went to Italy. He was an eminent helper to Pope Innocent II., in putting down the schism of Peter Leoni, and worked to this end, both at the Courts of the Emperor and of Henry King of England, and in the Council of Pisa. He fell asleep in the Lord [at Clairvaux, on the 20th day of August,] in the [year 1153, the] sixty-third year of his age. He was famous for miracles, and Pope Alexander III. numbered him among the Saints. Pope Pius VIII., acting on the advice of the Congregation of Sacred Rites, declared and confirmed St. Bernard a Doctor of the Universal Church. He also commanded that all should use the Mass and Office for him as for a Doctor, and granted perpetual yearly plenary indulgences to all who should visit Churches of the Cistercian Order upon the Feast-day of this Saint.

THIRD NOCTURN.

*Lessons from* Matth. v. 13, *with the Homily of St. Austin,* (*p.* 870.)

*Eighth Responsory.* In the midst, &c., (*p.* 860.)

*At Lauds a Commemoration is made of the Assumption.*

*Vespers are of the following, from the Chapter inclusive.*



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AUGUST 21.

## St. Jeanne Frances Fremiot de Chantal, Widow.

*Double.*

*All from the Common Office for an holy woman neither Martyr nor Virgin, (p. 886,) except the following.*

*The Verse at Prime and the last verse of all the Hymns capable of it are altered in honour of the Incarnation.*[1]

FIRST VESPERS.

*As regards St. Jeanne, these begin with the Chapter.*

*Prayer throughout the Office.*

O ALMIGHTY and merciful God, Who didst enkindle the love of Thyself in the blessed Jeanne Frances, Who didst give unto her the grace to make every path of life temporal the straight and narrow way which leadeth unto life eternal, and Who wast pleased to use her as a mean whereby to adorn Thy Church with a new sisterhood, grant unto us for that Thine handmaid's sake, and at her prayers, that we who know that we have no strength as of ourselves to help ourselves, and therefore do put all our trust in Thine Almighty power, may by the assistance of Thy heavenly grace, always prevail in all things against whatsoever shall arise to fight against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Bernard. Antiphon,* "O right excellent, &c." *Then, of the Assumption.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JEANNE Frances Frémiot de Chantal was born of parents of the highest rank, at Dijon in Burgundy [on the 23rd day of January, in the year 1575.] From her earliest childhood she gave no dark promise of a life of eminent holiness. It is said that when she was scarcely fifteen years of age she confuted with precocious acuteness a Presbyterian nobleman, and when he gave her a little present she put it in the fire, saying: "That is how heretics will burn in hell for not believing Christ when He speaketh." On the death of her mother, she placed herself under the keeping of the Virgin Mother of God, and discharged a maid who strove to beguile her into loving the world. She had nothing youthful about her ways. She shrank from the pleasures of life. She had a strong wish that she might die a martyr. She devoted herself unwearyingly to religion and godliness. Her father gave her in marriage [at twenty years of age] to the Baron de Chantal, and she strove to excel in all the duties and graces of a wife. She made it her work to see that her children, her servants, and all others under her authority were taught the doctrines of the faith and the practice of good living. She relieved the sufferings of the poor by plentiful almsgiving, for which purposes God not unfrequently miraculously multiplied her money. And so it came to pass that no one ever asked her for food in Christ's name and was refused it.

*Fifth Lesson.*

[IN 1601] her husband was accidentally killed out shooting, and in her widowhood she determined to embrace the more excellent way, and took a vow not to marry again. She bore her bereavement with resignation to the Will of God, and so far overcame her horror of the gentleman who had fired the shot, that, to show she attributed no blame to him, she stood god-mother to his little boy. She was quite content with few servants and plain cookery and dress, and sold her rich wardrobe for

[1] Supposing the Feast to be kept within the Octave of the Assumption.

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the benefit of charities. She received offers of second marriage which would have been both politic and honourable, but never was induced to accept one of them, and to harden herself in her intention of remaining in her widowhood, she renewed her vow to that effect, and branded on her chest with a hot iron the most holy name of JESUS Christ. Her love grew tenderer every day, and she had brought to her the starving, the abandoned, the diseased, and those who were afflicted with the most sickening disorders. Them she not only sheltered, comforted, and nursed, but washed and mended their filthy and ragged garments, and shrank not from putting her mouth to their sores oozing with disgusting matter. Whatever of her time was not taken up by her household duties she spent in prayer, reading godly books, and working.

*Sixth Lesson.*

SHE used the services of St. Francis de Sales as her spiritual adviser, and when she learnt from him what was the will of God, she scrupled not to disregard the wishes of her own father, brother-in-law, and even of her son, whom she left with calm determination, went forth from her home, and founded the holy Institution of the Sisters of the Visitation of St. Mary [at Annecy, upon Trinity Sunday, 1610.] She most rigidly kept the Rules of this Institute, and loved so well to be poor, that it made her glad to lack even the necessaries of life. She showed herself a model of Christian lowliness, obedience, and all graces. Having settled in her heart still to go up higher and higher towards the Temple of the Lord, she bound herself by a most difficult vow always to do that which she should understand to be best. It was chiefly through her labour that the holy Institute of the Visitation became spread far and wide, and she stirred up the sisters to godliness and love by her words, by her example, and by writings full of Divine wisdom. She duly received the Sacraments before her death, and then, at Moulins, on the 13th day of December, in the year 1641, departed hence, to be for ever with the Lord. St. Vincent of Paul, who was far distant, in a vision beheld her soul borne to heaven, and St. Francis de Sales coming to meet it. Her body was afterwards taken to Annecy. She was famous for miracles both before and after her death, and Pope Benedict XIV. enrolled her among the Blessed, and Pope Clement XIII. among the Saints. Pope Clement XIV. ordered her Feast-day to be kept by the whole Church upon the twenty-first day of August.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory,* (*p.* 889.) *At Lauds a Commemoration is made of the Assumption.*

AUGUST 22.

## Octave of the Assumption of the Blessed Virgin Mary.

*Double.*

*All as on the Feast, except the following.*

*At First Vespers a Commemoration is made of St. Jeanne Frances. Prayer from her Office.*

*Then of the Holy Martyrs Timothy, Hippolytus, and Symphorian.*

*Prayer.*

MERCIFULLY help us, O Lord, we beseech Thee, and at the pleading of Thine holy Martyrs Timothy, Hippolytus, and Symphorian, stretch forth over us the right hand of Thy favour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy



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is cruel as the grave. The lamps thereof are lamps of fire and flames.

*Second Lesson.*

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

*Third Lesson.*

*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"[1] in his presence. "Peaceful"[1] hath a vineyard at "The-place-of-a-multitude,"[2] he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.[3] The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat of Clairvaux. (*4th on the Assumption of the Blessed Virgin.*)

THERE is nothing which giveth me keener pleasure or keener fear than to have to speak of the glory of the Virgin Mary. Behold! if I praise her virginity, many virgins come before me, who bear her company, and, after her, are brought unto the King. (Ps. xliv. 16.) If I proclaim her lowliness, there will some be found, few though they may be, who have learnt of her Son to be meek and lowly in heart. (Matth. xi. 29.) If I extol the multitude of her mercies, there are men who are also merciful—yea, and women. But there is one thing wherein—

"Neither before nor henceforth hath there
been or shall be such another,—
The joy of a Mother was hers, remaining
a virgin unsullied."[4]

This is the peculiar grace of Mary, which will never be another's. This standeth alone, and what it is, words can never really tell.

*Fifth Lesson.*

NEVERTHELESS, if thou gazest thoughtfully upon her, thou wilt see that her virgin motherhood was not the only grace which was peculiar to Mary alone, although, at first sight, her graces other than her motherhood seem to have been possessed by others as well as by herself. Where, for example, even among Angels canst thou find any purity such as that of her maidenhood,—her maidenhood, which was meet to become the shrine of the Holy Ghost, and the dwelling of the Son of God? Again, what must have been the greatness and price of lowliness in one, whose purity and whose guilelessness were what her's were, whose conscience never could or did, ever so gently, reproach her with anything, and who was actually filled full of grace? (Luke i. 28.) Blessed being! how came it that thou couldest be lowly at all, far less, lowly as thou wast? Worthy in good sooth, was His handmaiden that the Lord should regard her lowliness (48), that the King should greatly desire her beauty, (Ps. xliv. 13,) and that the unspeakable savour of her perfumes should lure Him from His eternal rest in the bosom of the Father.

*Sixth Lesson.*

BEHOLD, blessed maiden! with what congratulations we have been able, though from so far off, to follow and

[1] The name of the Bridegroom "Sh'lomoh" means "Peaceful."
[2] Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.
[3] The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.
[4] From the second Antiphon at Lauds of Christmas Day.

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cheer thee on thy way as thou goest up unto thy Son! May it be the work of thy kindness to show to the world what grace thou hast found with God, by procuring, through thy holy prayers, pardon for the guilty, health for the sick, courage for the faint-hearted, help and deliverance for the endangered. Yea, in this solemn day of His joy and of the gladness of His Heart, (Cant. iii. 11,) may our Lord JESUS Christ thy Son be pleased to make a special out-pouring of His grace through thee, O merciful Queen! upon all who are calling upon the sweet name of Mary. He is over all, God, blessed for ever. Amen. (Rom. ix. 5.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman named Martha received Him into her house. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*2nd on the Assumption of the Blessed Virgin.*)

Why should we speak of JESUS having entered into a village? He entered even into the narrow lodging of a Virgin's womb. "And a certain woman received Him into her house." Happy was that woman whose house the Saviour, Whom she received therein, found clean but not empty. For how can any man say that she was empty whom an Angel hailed as full of grace? Nor this only, but also declared that the Holy Ghost was about to come upon her. And wherefore, thinkest thou, should He come but to fill her unto overflowing? Wherefore, but that she who was full when He came, should, when He came upon her, and the power of the Highest overshadowed her, brim over and overflow upon us?

*Eighth Lesson.*

LET the Saviour then enter into that house. Let Him oftentimes resort to that home cleansed by the repentant Lazarus, adorned by Martha, and hallowed by Mary to inward contemplation. But perchance some curious enquirer will ask why in the passage now read from the Gospel, there is no mention made of Lazarus. I opine that it was to avoid anything which could mar the perfection of this house as a figure [of the womb of Mary.] The Holy Spirit willing to set forth a maidenly dwelling, hath been meetly silent touching repentance, which implieth the thought of evil. Let not this house be spoken of as ever having had any defilement for the broom of Lazarus to seek.

*Ninth Lesson.* (*For the Holy Martyrs.*)

TIMOTHY came from Antioch to Rome in the time of Pope Melchiades. He had preached the faith of Christ there for a year, when he was thrown into irons by Tarquinius, Præfect of the city. After suffering a long imprisonment he was brought to the idols to offer them sacrifice. He refused right boldly to commit this great sin, and was thereupon savagely scourged, and his raw body covered with quick-lime. He steadily persisted in his testimony under these and other tortures, and at last was beheaded, [in the year 311.] His body is buried upon the road to Ostia, hard by the sepulchre of the blessed Apostle Paul.

On the same day, under the Emperor Alexander, and at Ostia, Hippolytus,[1] Bishop of Porto, on account of his illustrious confession of the faith, had his hands and feet bound, and was thrown into a deep pit full of water, and so received the crown of his testimony. The Christians buried him there.

Also on the same day,[2] under the Emperor Aurelian, and at Autun, the young lad Symphorian was tortured in divers ways for professing the same faith. As he was being led to die, he heard his mother crying out to him: "My child, my child! think of life eternal! Look to heaven and to Him That reigneth there! Thy life is not being taken away, but changed for a better." And so, for JESUS Christ's sake, he bravely offered his neck to the executioner.

[1] There is some uncertainty about this Saint's identity, but the person chiefly meant is no doubt the eminent author. He seems, most probably, to have suffered under Decius in A.D. 251.

[2] About A.D. 180.

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*A Commemoration of these holy Martyrs is made at Lauds. Prayer as at Vespers.*

*At Second Vespers a Commemoration is made of the following. Prayer from Lauds.*

AUGUST 23.

## St. Philip Benizzi, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Philip was a scion of the noble Florentine family of the Benizzi; from his very cradle he showed signs of holiness. When he had scarcely entered the fifth month of his life, his cries marvellously assumed the form of words, entreating his mother to give some alms to the servants of the Mother of God. While he was a young man at Paris studying letters, but ever of a fervent piety, he stirred up in many the love of our Fatherland which is in heaven. After his return to his own country, the most blessed Virgin appeared to him in a vision, and specially called on him to enter the Order of her Servants, which had then been newly founded. He withdrew himself to a cave on Monte Senario, where he led a life hard as touching the chastisement of the flesh, but sweet with thoughts of the agonies of Christ. Thence he came forth and went through nearly all Europe and great part of Asia, preaching the Gospel, founding Guilds everywhere in honour of the Seven Sorrows of the Mother of God, and extending his Order by the wonderful example of his own holy life.

*Fifth Lesson.*

HE was forced against his own wishes to undertake the duties of General of his Order, and, in his love of God and of the spreading of the Catholic Faith, sent forth brethren to preach the Gospel of Christ in Russia. He himself went through many cities of Italy, stilled the raging quarrels of the inhabitants, and recalled many of them to their obedience to the Bishop of Rome. He left nothing undone to forward the salvation of his neighbour, and brought the most depraved wretches to leave the slough of their sins, to do penance, and to love JESUS Christ. He was most earnest in prayer, and was often seen to fall into trances while engaged in it. Virginity he so prized that to his very last breath he kept it unsullied by dint of self-imposed and stern penances.

*Sixth Lesson.*

THERE appeared in him an extraordinary pity towards the poor, whereof it is a famous instance that at the village of Camiliano in the territory of Sienna he gave his own garment to a naked leper who asked him for an alms, and as soon as the said leper had cast it about him he was straightway cleansed of his leprosy. The fame of this miracle spread far and wide, and some of the Cardinals who had assembled at Viterbo after the death of Clement IV., to elect a successor to him, cast their eyes upon Philip, with whose heavenly wisdom they were also acquainted. When the man of God found how things stood, lest he should be constrained to take upon him the burden of the Pastoral Office, he went and hid himself on Montagnate, until Gregory X. had been proclaimed Pope. By his prayers he obtained medicinal powers for the waters in these mountains, which are still called St. Philip's Baths. At length [on the 22nd of August,] in the year 1285, he departed this life in a most holy manner at Todi, while embracing the image of Christ hanging upon the Cross, which he called "his book." At his grave the blind received their sight, the lame walked, and the dead were raised. Pope Clement X., finding him famous for these and many other great signs and wonders, enrolled his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 32, *with the Homily of the Venerable Bede,* (*p.* 866.)

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*From the Ninth Lesson of these Matins till those of Aug. 27, which are everywhere those of St. Joseph Casalans, the Office varies in different places, according as the Feast of the Apostle St. Bartholomew is held upon Aug. 24 or 25.*

*If it be held upon Aug. 24, then—*

*At Mattins of St. Philip Benizzi, the last Lesson from the Venerable Bede is omitted, or read as one with the Eighth Lesson, the Ninth Blessing is* "May the Gospel's glorious word, &c.," *and the Ninth Lesson is from* John xv. 12, *with the first part or the whole of the Homily of St. Gregory,* (*p.* 791.)

*Prayer throughout the Office.*

O GOD, Who hast given us in Thy blessed Confessor Philip a wonderful ensample of lowliness, grant unto Thy servants walking in his steps to set little store by the pleasant things of this life, and to seek ever for that glory which Thou hast prepared in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If this be the Eve of St. Bartholomew, a Commemoration is made of it at Lauds, Antiphon, and Verse and Answer of the Week-day, and the following*

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that the solemn and Venerable Feast-day of Thine holy Apostle Bartholomew, on the Eve of which we now are, may both encourage and profit us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*And Vespers are of St. Bartholomew. But if his Feast be held on the 25th the whole Service on the 23rd is of St. Philip Benizzi.*

AUGUST 24.

*If this be not the Feast of St. Bartholomew, it is his Eve, and the whole Service is taken from the Common Office for the Eves of Apostles,* (*p.* 791,) *with the Prayer as just given above.*

AUGUST 25 (*if not* 24.)

## St. Bartholomew, Apostle.

*Double of the Second Class.*

*All from the Common Office for Apostles,* (*p.* 806,) *except the following.*

FIRST VESPERS.

*Prayer throughout the Office.*

O ALMIGHTY and everlasting God, Who hast given unto us this day to be a day worshipful, and holy, and joyful, because of the Feast of Thy blessed Apostle Bartholomew, grant, we beseech Thee, unto Thy Church both to love that which he believed, and to preach that which he taught. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If this be the evening of the 23rd, a Commemoration is made of St. Philip Benizzi. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from* 1 Cor. iv. 1, (*p.* 806.)

SECOND NOCTURN.

*Fourth Lesson.*

THE Apostle Bartholomew was a Galilæan. In the division of the world among the Apostles it fell to his lot to preach the Gospel of JESUS Christ in hither India. He went thither and preached to those nations the coming of the Lord JESUS, according to the Gospel of St. Matthew. When he had turned many in that province to JESUS Christ, and had endured many toils and woes, he came into the Greater Armenia.

*Fifth Lesson.*

THERE he brought to the Christian faith Polymius the King, and his wife, and likewise the inhabitants of twelve cities. This stirred up a great hatred against him among the priests of that nation. They so inflamed against the Apostle Astyages the brother of

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King Polymius, that he savagely ordered Bartholomew to be flayed alive and beheaded; under the which martyrdom he gave up his soul to God.

*Sixth Lesson.*

HIS body was buried at the town of Albanopolis in the Greater Armenia, where he had suffered. It was afterwards taken to the Island of Lipari, and thence carried to Benevento. Lastly, the Emperor Otho III. brought it to Rome, where it was laid in the Church dedicated to God in his name on the Island in the Tiber. His Feast is kept at Rome upon the 25th day of August, and is celebrated by great crowds of people at the Church above mentioned, during the eight days following.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (vi. 12.)

AT that time: JESUS went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples. And so on.

Homily by S. Ambrose, Bishop [of Milan.] (*Bk.* iv. *Comment. on Luke* vi.)

All they who go up into the mountain are the great and the aspiring. It is not to every man that the Prophet saith: "O thou that tellest good tidings to Zion, get thee up into the high mountain! Thou that tellest good tidings to Jerusalem, lift up thy voice with strength." (Isa. xl. 9.) Not with bodily feet, but by high deeds, get thee up into this mountain, and follow Christ, that thou mayest be a mountain thyself. Therefore it is that thou findest in the Gospel that none but His disciples went up into the mountain with the Lord. The Lord therefore prayeth, not to entreat anything for Himself, but to obtain somewhat for me. For, albeit the Father had given the Son power over all flesh, that He might give eternal life to as many as He had given Him (John xvii. 2,) the Son Himself, being found in fashion as a man (Phil. ii. 8) thinketh well to pray the Father (John xiv. 16) on our behalf, inasmuch as He is our Advocate with the Father (1 John ii. 1.)

*Eighth Lesson.*

"AND continued all night in prayer to God." Herein, O Christian, a pattern is set before thee, an example is given thee, after the which thou oughtest to aspire. What doth it not behove thee to do for thy salvation, when Christ spent an whole night in prayer for the same? What doth it become thee to do, when thou willest some good work, when Christ prayed before He sent forth His Apostles? He prayed first, and He prayed alone. Neither, unless I am mistaken, do we anywhere find that He ever joined in prayer with His disciples. He ever prayed alone. Human desires cannot grasp the counsel of God, nor can any man, however spiritually minded, share the thoughts of Christ.

*Ninth Lesson.*

THE Evangelist continueth thus: "And when it was day, He called unto Him His disciples; and of them He chose twelve"—whom He sent forth to help the salvation of men by sowing the seed of the faith throughout the whole world. Consider here the counsel of heaven. He chose out for His mission men, not wise, nor rich, nor noble, but fishermen and publicans, lest He should seem to have converted any to His grace by skill, or bought them with money, or drawn them by the power and authority of greatness, and the simple force of the truth, not the charms of argument, might have the victory.

*At Second Vespers, a Commemoration is made of the following. Prayer from the next Lauds, and also, if this be the 25th, of St. Zephyrinus. Prayer from his Office.* (*See Aug.* 26, *after the Office of St. Lewis.*)

AUGUST 25, *or* 26.

## St. Lewis IX. King of France, Confessor.

*Semi-double.*

*All from the Common Office for a*

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*Confessor*, (*p.* 855,) *except the following.*

MATTINS.

*If the day be the 26th the first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

LEWIS IX., King of France, [was born on the 25th day of April, in the year of our Lord 1215.] At the age of twelve years he lost his father. He was brought up under the godly care of his mother, Blanche of Castile. In the twentieth year of his reign he fell grievously sick, and the thought then occurred to him of delivering Jerusalem out of the hands of the Moslems. On his health being restored, he received a banner from the Bishop of Paris, and crossed the sea [to Egypt] with a very great army. In his first battle he put the Saracens to flight, but, a great number of the soldiers perishing by disease, he was himself conquered and taken prisoner.

*Fifth Lesson.*

THE King afterwards entered into treaty with the Saracens, and he and his army departed in peace. He remained five years in the East, during which he redeemed great numbers of Christians from slavery among the unbelievers, and also brought many of the unbelievers themselves to believe in Christ. Moreover he rebuilt several cities of the Christians at his own cost. Meanwhile, his mother departed this life, whereby he was constrained to return home, where he gave himself up entirely to works of godliness.

*Sixth Lesson.*

HE built many monasteries, and charitable institutions for the poor. By his alms he relieved the needy, and often visited the sick, for whom he not only provided at his own cost, but waited on them with his own hands with such things as they wanted. He wore a plain dress and constantly chastised his body with hair-cloth and fasting. [In the year 1270] he crossed the sea [to Tunis] to make war again upon the Saracens. His camp was pitched in sight of the enemy, but he was seized with pestilence, and died uttering the words—"I will come into Thy house—I will worship toward Thy holy temple, and praise Thy Name." (Psa. v. 8; cxxxvii. 2.) His body was afterwards carried to Paris, and it is kept and honoured in the famous Abbey Church of St. Denys, but his head in the oratory called "La Sainte Chapelle." He was renowned for miracles, and Pope Boniface VIII. enrolled his name among those of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xix. 13.)

AT that time: JESUS spake this parable unto His disciples: A certain nobleman went into a far country to receive for himself a kingdom and to return. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

It is well ordered that, being about to call the Gentiles, and to command the destruction of those Jews, who would not have Christ to reign over them, He should put forth first this parable; lest it should be said: He had given the Jews no means of becoming better. How can they be asked to repay who have received nothing? That is not a piece of silver of little worth, which, when the woman before mentioned in this Gospel (xv. 8) hath lost, she lighteth a candle, and sweepeth the house, and searcheth diligently until she findeth it.

*Eighth Lesson.*

WITH a single pound one gained ten and another five pounds. Perchance by him which had the five pounds is signified he which practiseth well, since the body hath five senses, and by

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him which had the ten, (that is, double the other) he which is learned and orthodox in the deep things of doctrine, as well as upright in his practical life. Hence also in Matthew we have five talents and two talents—the five talents signifying good practice, and the two talents precept and practice together. So that that which counteth as the greater number is but a fraction of the lesser number.

*If this be Aug. 26, the following Lesson is omitted, or read along with the Eighth, and the Ninth Lesson is of St. Zephyrinus.*

*Ninth Lesson.*

AND here we may also understand by the ten pounds the ten words, that is, the Commandments, and by the five pounds, the enforcement of their teaching. But I would that a lawyer should be in all things perfect. "For the kingdom of God is not in word but in power." (1 Cor. iv. 20.) Meet also is it, that, in speaking of Jews, Christ should represent only two as bringing in increased capital, for these talents are talents not of money but of grace, and to increase money by usury, is a very different thing from improving heavenly revelation by the like means.

*Prayer throughout the Office.*

O GOD, Who didst give unto Thy blessed Confessor Lewis a glorious change from an earthly kingdom unto an heavenly, grant unto us, we beseech Thee, for his sake and by his prayers, one day to enter like him into the Presence of the King of kings, even Thy Son Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If this be Aug. 25, at Second Vespers of St. Lewis, the first verse of the Hymn is altered, and a Commemoration is made of St. Zephyrinus. Prayer as below.*

*If it be Aug. 26, a Commemoration is made of St. Zephyrinus at Lauds, (Prayer as below,) and the Vespers are the First Vespers of St. Joseph Casalans, with a Commemoration of St. Lewis. Prayer as above.*

August 26. (*If not the Feast of St. Lewis.*)

## St. Zephyrinus, Pope and Martyr.

*Simple.*

*All from the Simple Office of one Martyr, (p. 828,) except the following.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that as the worthy acts of Thy blessed Bishop and Martyr Zephyrinus are made unto us a cause of joy, so his ensample may be of betterment. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*Third Lesson.*

POPE Zephyrinus was a Roman, who was called to govern the Church [in the year 202,] during the reign of the Emperor Severus. It was he who decreed that they who are to be ordained, should be ordained only at a fit time, and in the presence of many clerks and laymen, as was indeed already the custom, and that none but learned men and well known and spoken of should be set apart to that office. He decreed also that when the Bishop celebrated the Holy Liturgy, all the Priests should be present around him. Also he decreed that no Patriarch, Primate, or Metropolitan should pronounce sentence on a Bishop, unless they were charged with the authority of the Apostolic See. He lived as Pope eighteen years. He held four December ordinations, wherein he made thirteen Priests, seven Deacons, and thirteen Bishops for divers places. He received the crown of his testimony under the Emperor Antonine, and was buried on the Appian Way, near the cemetery of Kallistus, upon the 26th day of August, [in the year 219.]

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AUGUST 27.

## St. Joseph Casalanz, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

FIRST VESPERS.

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who wast pleased to provide a new help for Thy Church by raising up Thine holy Confessor Joseph to train up the young in the spirit of understanding and godliness, we beseech Thee for his sake, and by his prayers to grant us the grace always so to work and so to teach, that we may finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If the Feast of St. Lewis have been kept on the 26th, a Commemoration is made of him. Prayer from his Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JOSEPH Casalanz, called "of the Mother of God," was born of a noble family at Petralta in Aragon, [on the 15th day of September, in the year of Christ 1556.] From his tender years he began to show that fondness for children, and that gift of instructing them for which he was afterwards distinguished. He called them around him when he was still but a child himself, and taught them the mysteries of the faith and godly prayers. He was deeply learned in profane and sacred letters, and it was while he was studying theology at Valencia that he bravely overcame the wiles of a noble and powerful lady and, by a brilliant victory, kept untarnished that virginity which he had vowed to God. He became a Priest in consequence of a vow, and was summoned by many Bishops in the kingdoms of New Castile, Aragon, and Catalonia to help them in their work, wherein he surpassed the hopes of all, correcting depraved manners, restoring the discipline of the Church, and marvellously putting an end to hatreds and bloody feuds. But in obedience to a vision from heaven and many warnings from the voice of God, he left Spain and went to Rome.

*Fifth Lesson.*

IN Rome he afflicted his body with extraordinary hardness of living, with watching, and with fasting, and so passed his days and nights in prayer, and in the contemplation of heavenly things. He was used to visit the Seven Churches almost every night, a custom which he kept for many years. Having joined several godly Brotherhoods, it was strange how eagerly he relieved the poor by alms and every sort of kindness, choosing especially the sick and the imprisoned. When the city was ravaged by a pestilence, such was the charitable zeal with which he joined in the labours of St. Camillus de' Lelli, that besides the great help which he brought to the sick poor, he would even carry the bodies of the dead on his own shoulders to burial. Having understood from God that his call was to bring up children in godliness and good learning, he founded the Order of the poor Regular Clerks of the pious schools of the Mother of God, who profess as the special object of their Institute a singular care for the teaching of the poor. This Institute received the warm approval of Clement VIII., Paul V., and other Popes, and in a short time obtained a marvellous extension through many provinces and kingdoms of Europe. In this work Joseph Casalanz underwent so many toils, and patiently bore so many griefs that he was proclaimed by all men a wonder of endurance and a very image of holy Job.

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*Sixth Lesson.*

EVEN when he was at the head of his whole order, and toiling with all his might for the salvation of souls, he never ceased to teach children, especially the poor, to sweep out the school-rooms, and to accompany the scholars home. Thus in spite of broken health he worked on for two and fifty years, with the greatest long-suffering and lowliness. He won that God should glorify him by many miracles worked in the presence of his disciples, and that the most blessed Virgin should appear to him, with the Child JESUS in her arms, blessing them as they prayed. He refused wealthy preferments when they were offered to him. He was eminent for the gift of prophecy, for the power of reading the secrets of the heart, of knowing distant events, and of miracles. The Virgin Mother of God, to whom from his childhood he had had an especial love, and other heavenly ones, honoured him by often allowing him to see them. He foretold the day of his own death, and the restoration and growth of his Order, which seemed at that time to be almost entirely destroyed. He fell asleep in the Lord at Rome, upon the 25th day of August, in the year of salvation 1648, and of his own age the 92nd. An hundred years after his death his heart and tongue were found whole and incorrupt. God glorified him by many miracles even after his death, and he was first crowned by Benedict XIV. with the honours paid to the Blessed, and then solemnly enrolled by Clement XIII. among the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*60th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, (6) and promising on the other hand, the highest reward to whosoever shall receive one such little child in His Name. (5) and this His teaching He giveth both in His Own, and in His Father's Name.

*Eighth Lesson.*

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

*Ninth Lesson.*

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer, if we neither live well ourselves, nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter, or sculptor, or such like artist.

*Vespers are of the following, from the Chapter inclusive.*

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AUGUST 28.

## St. Austin, Bishop [of Hippo,] Confessor and Doctor of the Church.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 855,) except the following.*

FIRST VESPERS.

*These, as regards St. Austin, begin with the Chapter.*

*Antiphon at the Song of the Blessed Virgin.* O right excellent, &c.

*Prayer throughout the Office.*

GRACIOUSLY hear our supplications, O Almighty God, and as Thou hast given unto us the hope that we are of the number of them upon whom Thou wilt show mercy, grant unto us in Thy goodness, that, holpen by the prayers of Thy blessed Confessor and Bishop Austin, we may experience the fulfilment of Thine accustomed lovingkindness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Joseph Casalanz.* (*Prayer from his Office.*) *And then of the Holy Martyr Hermes.*[1]

*Prayer.*

O GOD, Who didst make Thy blessed witness Hermes strong to wrestle and to suffer, grant unto us that nerved by his ensample, we may, for the love of Thee, seek but lightly of the pleasant things of this world, and dread not such things therein as be grievous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ecclus. xxxix. 1, (*p.* 869.)

SECOND NOCTURN.

*Fourth Lesson.*

AUSTIN was born of honourable parents at Tagaste in Africa, [upon the 13th day of November, in the year of our Lord 354.] As a boy his great intellectual sharpness caused him to distance all his companions in learning. When he was living at Carthage as a young man, he fell into the heresy of the Manichæans. He afterwards went to Rome, and was thence sent to Milan to teach Rhetorick. At Milan he often went to hear the sermons of Bishop Ambrose, by whose labours he was drawn to the Catholic Church, and by whom he was baptized [on Holy Saturday,[2] 387,] at the age of thirty-three. After his return to Africa, [in 388,] Valerius, the illustrious and saintly Bishop of Hippo, finding him to unite holiness of life with Catholic profession, made him a Priest, [about the end of 390.] At this time he founded a sort of family of godly men, who lived and worshipped in common with him, and whom he earnestly formed upon the model of the Apostolic life and teaching. The Manichæan heresy flaming forth with violence, he began strongly to attack it, and confounded the arch-heretic Fortunatus.

*Fifth Lesson.*

VALERIUS, moved by the godly zeal of Austin, [in December 395,] joined him with himself as an assistant in his duties of Bishop: [and dying in the year following, was succeeded by him.] He was lowly and pure in the highest degree. His furniture and dress were plain, and his food of the commonest sort, which he always seasoned when at table by either reading some religious book, or arguing upon some religious subject. His tenderness to the poor was such that, failing all other resources, he broke up the hallowed vessels to relieve their wants. It was his rule not to dwell or be very close friends with any woman, a rule which he did not relax even in the case of his sister and niece, for he was accustomed to say, that although no scandal could arise in

[1] The Martyrology says that he was an illustrious Roman who suffered by the sword under Aurelian, A.D. 132.

[2] April 24.

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the case of such near kinswomen, yet it might arise concerning the women friends who sought their company. He never ceased to preach the Word of God, until he was disabled by heavy sickness. He was always an hard follower after heretics, and by his words and his writings never suffered them to rest anywhere. In great measure, he purged Africa of the Manichæans, Donatists, Pelagians, and other heretics.

*Sixth Lesson.*

HE wrote so much, and that with such godliness and understanding, that he is to be held among the very chiefest of them by whom the teachings of Christianity have been shown forth. He is one of the first of those whom later theologians have followed, in method, and in argument. He fell sick of a fever what time the Vandals were laying Africa waste, and when they were busy in the third month of besieging Hippo. When he understood that his departure from this present life was at hand, he caused the Psalms of David which most speak the language of repentance to be placed before him, and read them with tears, for he was wont to say that even if a man's conscience were to accuse him of no sin, he should not dare to leave this world except as a penitent. His senses remained vigorous to the last, and it was while rapt in prayer, in the presence of the brethren whom he had exhorted to love, godliness, and all goodness, that he departed for heaven, [upon the 28th of August, 430.] He lived 76 years, whereof he had been a Bishop nearly thirty-six. His body was first carried to Sardinia, but Luitprand, King of the Lombards, afterwards bought it for a great price, and took it to Ticino, where it is honourably buried.

THIRD NOCTURN.

*Lessons from* Matth. v. 13, *with the Homily of St. Austin,* (*p.* 870.)

*Eighth Responsory.*

In the midst of the congregation, &c., (*p.* 847.)

*At Lauds a Commemoration is made of St. Hermes. Prayer as before.*

*Vespers are of the following.*

AUGUST 29.

# The Beheading of St. John the Baptist.

*Greater Double.*

*Whatever is not given here is taken from the Common Office for one Martyr,* (*p.* 817.)

FIRST VESPERS.

*Antiphons, and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin, the same as at that of Zacharias.*

*A Commemoration is made of St. Austin. Antiphon,* "O right excellent, &c.," (*p.* 843,) *and Prayer from his Office.*

*Then, of the Holy Martyr Sabina. Prayer,* "O God, Who amidst, &c.," (*p.* 880.)

MATTINS.

FIRST NOCTURN.

*Lessons from* Jer. i. 1, *as on June* 24, (*p.* 1114.)

*First Responsory.*

Herod the King sent forth, and laid hold upon John, and bound him in prison, for he feared him, for Herodias' sake, his brother Philip's wife, for he had married her.

*Verse.* For John had rebuked Herod, for Herodias' sake,

*Answer.* His brother Philip's wife, for he had married her.

*Second Responsory.*

John the Baptist had rebuked Herod, for Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

*Verse.* Herod sent an executioner, and commanded to behead John in the prison.

*Answer.* For Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

*Third Responsory.*

The damsel danced, and her mother charged her, saying: See thou ask no-

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thing but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

*Verse.* The damsel said unto her mother: What shall I ask? And she said:—

*Answer.* See thou ask nothing, but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And the king was sorry, for his oath's sake, and for their sakes which sat with him.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book upon Virgins, written by St. Ambrose, Bishop [of Milan.] (ii. 6.)

WE must not hurry by the record of the Blessed Baptist John. We must ask what he was, and by whom, and why, and how, and when he was slain. He was a righteous man murdered by adulterers. The guilty passed upon their judge the sentence of death. Moreover, the death of the Prophet was the fee of a dancing-girl. And lastly, there was a feature about it from which even savages shrink—the order for completing the atrocity was given amid the merriment of a dinner-party. From banquet to prison, from prison to banquet—that was the course run by the servants of the murderer. How many horrors does this simple crime embrace within its details!

*Fourth Responsory.*

The righteous shall grow, &c., (*p.* 819.)

*Fifth Lesson.*

WHO is there, that, on seeing the messenger hasten from the dinner-table to the prison, would not have forthwith concluded that he carried an order for the Prophet's release. If any one had heard that it was Herod's birth-day, and that he was giving a great feast, and that he had offered a damsel the choice of whatever she listed, and that thereupon a messenger had been sent to John's dungeon—if any one, I say, had heard this, what would he have supposed? He would have concluded that the damsel had asked and obtained John's freedom. What have executions in common with dinners? or death with gaiety? While the banquet was going on, the Prophet was hurried to death, by an order from the reveller whom he had not troubled even by a prayer for release. He was slain with the sword, and his head was served up in a plate. This was the new dish demanded by a cruelty which the Feast had been powerless to glut.

*Fifth Responsory.*

This is he which knew, &c., (*p.* 819,) *with the last Verse and Answer omitted.*

*Sixth Lesson.*

LOOK, savage King, look at a decoration which suiteth well with thy banquet! Put out thine hand, so as to lose no part of the luxury of cruelty, and let the streams of the sacred blood run between thy fingers. Thine hunger the dinner hath been unable to satisfy, thy cups have not been able to quench thine inhuman thirst—suck, suck the blood which the still palpitating veins are discharging from the place where the neck has been severed! Look at the eyes! Even in death they remain the eyes of a witness of thine uncleanness, but they are closing themselves upon the spectacle of thy pleasures. Those eyes indeed are shutting—but it seems not so much from the laws of natural death, as from horror at the scene of thine enjoyment. The golden mouth, whose bloodless lips are silent now, can repeat no more the denunciation which thou couldest not bear to hear—and still thou art afraid of it!

*Sixth Responsory.*

The Lord made him honourable, &c., (*p.* 820,) *with the following addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And gave him perpetual glory.

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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (vi. 17.)

AT that time: Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*10th of the new Sermons.*)

The reading of the Holy Gospel hath set a scene of cruelty before our eyes—even the head of St. John in a charger—a message of death sent forth to discharge the bloody commands of one that hateth the truth—a damsel dancing, and a mother rabid—a rash oath sworn in the midst of uncleanness and the revels of a supper—and a wicked fulfilment of the oath so sworn. It befell unto John according to his own saying. For he had said concerning the Lord JESUS Christ: "He must increase, but I must decrease" (John iii. 30,) so John decreased by an head, and Christ's height was made higher upon the Cross. The truth drew hatred. It could not be borne in patience that the holy man of God should utter a rebuke, albeit he sought by his rebuke nothing but the soul's health of them to whom he addressed it. They repaid him evil for good.

*Seventh Responsory.*

O Lord, Thou hast given him, &c., (*p.* 820.)

*Eighth Lesson.*

FOR what could he say but that whereof he was full? And what could they answer him but that whereof they were full? He sowed wheat, and found thorns. He had said unto the King: "It is not lawful for thee to have thy brother's wife." Lust had got the better of the King, and he kept a woman whom it was not lawful for him to have, even his brother's wife. But she pleased him, so that his cruelty was lulled. He respected the Saint who had spoken the truth to him. But the horrible woman conceived hatred, and by-and-by brought it forth. When she brought forth, she brought forth a girl, a dancing girl.

*Eighth Responsory.*

The Lord hath put on him, &c., (*p.* 821.)

*Ninth Lesson.* (*For the Holy Martyr Sabina.*)

SABINA was a Roman lady, the wife of a distinguished nobleman named Valentine. The Christian faith was taught to her by a maiden named Seraphia. After the martyrdom of this holy virgin,[1] Sabina gathered together her reliques, and buried them with godly service. For this cause she was in a little while arrested, under the Emperor Hadrian, and brought before the Judge Elpidius. "Art thou," said he, "the same Sabina who is so distinguished for her blood and for her marriage?" She answered: "I am; but I give thanks to my Lord JESUS Christ for having delivered me through the prayers of His hand-maiden Seraphia from the troubling of devils." Divers attempts were made to make her change her mind, but when they proved in vain the Præfect passed sentence of death upon her for despising the gods. The Christians laid her body in the same grave in which she had herself laid that of Seraphia, her teacher in the faith.

LAUDS.

*First Antiphon.* For Herod had laid hold upon John, * and bound him, and put him in prison, for Herodias' sake.

*Second Antiphon.* O Lord my King, * give me in a charger the head of John the Baptist.

*Third Antiphon.* The damsel danced, * and her mother charged her, saying: See thou ask nothing, but only the head of John.

*Fourth Antiphon.* John had rebuked Herod for Herodias' sake, * his brother Philip's wife, for he had taken her.

*Fifth Antiphon.* Give me in a charger

[1] The Martyrology says (Sept. 3,) that she was scarified with fire, cudgelled, and beheaded upon July 29, A.D. 119.

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the head of John the Baptist. * And the King was sorry, for his oath's sake.

*Antiphon at the Song of Zacharias.* Herod sent an executioner, and commanded that John's head should be cut off in the prison. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

*Prayer throughout the Offices.*

LORD, we beseech Thee that the keeping of this honourable Feast-day in memory of the holy Baptist John, Thy Fore-runner, and Thy Martyr, may be a mean to draw down upon us the effectual outpouring of Thy saving help. Who livest and reignest with God the Father, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*A Commemoration is made of St. Sabina. Antiphon,* "Give her, &c.," *and Prayer as before.*

*At Prime, Terce, Sext, and None, the Antiphons are the 1st, 2nd, 3rd, and Fifth from Lauds, respectively.*

SECOND VESPERS.

*Antiphons and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* The unbelieving King sent his loathsome messengers, and commanded that John the Baptist's head should be cut off.

*A Commemoration is made of the following. Prayer from her Lauds. Then of the Holy Martyrs, Felix and the Other. Prayer also from the next Lauds.*

AUGUST 30.

## St. Rose of Lima, Virgin.

*Double.*

*All from the Common Offices for a Virgin not a Martyr,* (*p.* 873,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THE first flower of holiness which came to full blossom in South America, was the maiden Rose. She was born at Lima, of a Christian father and mother, [upon the 20th of April, in the year 1586,] and was remarkable from her childhood for marks of saintliness. The occasion of her name[1] was a strange likeness to a rose, which her face assumed when she was a babe. To this name she afterwards added that of the Virgin Mother of God, desiring to be called "St. Mary's Rose." At the age of fifteen years she uttered a vow of perpetual virginity. As she grew older, lest her parents should force her to marry, she polled her head of all her hair, which was very beautiful. She fasted to a degree almost superhuman, passing whole Lents without taking bread, and eating day by day only five pips of a lime.

*Fifth Lesson.*

SHE took the habit of the Third Order of St. Dominick, and then doubled her former severities. She wore a long and very rough hair-cloth, into which she inserted small pins. She wore day and night under her veil a crown, the inner side of which was armed with pricks. In imitation of the hard steps of St. Katharine of Sienna, she girded her loins with a threefold iron chain. She made to herself a bed of knotty sticks, and filled the gaps with broken bits of potsherd. She built herself a very small hut in the farthest corner of the garden, where she gave herself up to thoughts of heavenly things, and to punishing her body with often scourging, starvation, and sleeplessness. But she waxed strong in spirit, and though she often had to fight with evil ghosts, she conquered them, fearlessly prostrated them, and triumphed over them.

*Sixth Lesson.*

SHE suffered greatly from painful illnesses, from the maltreatment of the servants, and from slanderous accusations, but still complained that she did not suffer as much as she deserved.

[1] It was a nick-name. She was baptized Isabel.



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For fifteen years she pined in misery from desolation and dryness of spirit, bravely enduring torments worse than any form of death. After this period she began to overflow with consolation, to be enlightened by visions, and to melt with love like a Seraph's. She attained, by the frequency of visions, to a strange personal familiarity with her Guardian Angel, with St. Katharine of Sienna, and with the Virgin Mother of God, and she earned from Christ the words, "Rose of My Heart, be thou My bride." She was famous for many miracles, both before and after she departed hence, and was happily transplanted into the Bridegroom's garden, [upon the 24th of August, 1617, being aged 31 years.] Pope Clement X. with solemn pomp inscribed her name in the list of holy maidens.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 1, *with the Homily of St. Gregory,* (*p.* 878.) *The last part is omitted or read as one with the Eighth, to make room for*

*Ninth Lesson.* (*For the Holy Martyrs.*)

FELIX was arrested in the reign of the Emperors Diocletian and Maximian, on the charge of having embraced the Christian Faith, and was brought to the temple of Serapis. When he was ordered to offer sacrifice, he spat in the face of the brazen idol, which thereupon fell down. When this happened a second and third time in the temples of Mercury and Diana, he was accused of impiety and magic, and tortured upon the rack. It was not long, however, before he was led out to the second mile-stone upon the road to Ostia, to be smitten with the axe. As they were on the way thither, they chanced to meet a certain Christian, who, when he knew that Felix was going to finish his testimony, said aloud, "I live by the same law as he doth; I worship the same Christ JESUS." And therewith he kissed Felix, and they were beheaded together, upon the 30th day of August. What the name of the second person was the Christians never knew, and he is therefore honoured under the title of "Him-who-was-added;"[1] that is, added to the company of the Holy Martyr Felix in winning of the crown.

LAUDS.

*Prayer throughout the Office of St. Rose.*

O ALMIGHTY God, from Whom cometh down every good and perfect gift, and Who didst cause the dew of Thy grace to fall early from heaven upon this blessed Rose, making the same to blossom in the Indies, as a flower whose loveliness was virginity and long-suffering, grant unto Thy servants, who do run after the smell of her perfumes, worthily themselves to become a sweet savour unto Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Holy Martyrs Felix and the Other.*

*Prayer.*

WE humbly beseech Thy Majesty, O Lord, that as Thou dost make us exceeding glad at the remembrance of Thine holy servants, so Thou wouldest ever shelter us under their prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following, from the Chapter inclusive.*

AUGUST 31.

## St. Raymond the Unborn, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

FIRST VESPERS.

*These, as regards St. Raymond, begin with the Chapter.*

*The first verse of the Hymn is altered.*

[1] Adauctus.

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*Prayer throughout the Office.*

O GOD, Who didst make Thy blessed Confessor Raymond to do a wonderful work in delivering thy faithful ones from bondage to the unbelievers, grant unto us at his prayers to be delivered from the chains of sin, and with all willingness of mind to do those things that are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Rose. Prayer from her Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Raymond is commonly called the Unborn, because his was one of the rare cases in which the child is not brought into the world in the course of nature, but by a surgical operation after the death of the mother.[1] He was the son of godly and noble parents, at Portel [in the diœcese of Urgel] in Catalonia. The tokens of his holy after-life appeared even in his childhood. The things that delight children, and the attractions of the world, had no charm for him. He was so earnest in godliness that all men marvelled at his habits of premature old age. As he grew older, he gave himself to the study of letters, but, at the command of his father, turned to farming. He went often to the Chapel of St. Nicolas, in the suburbs of Portel, to visit the sacred image of the Mother of God, which is still sought with great tenderness by the faithful. There he poured forth his soul in prayer, and earnestly entreated the Mother of God herself to be pleased to take him for her son, to show him the way wherein it should be safe for him to walk, and to teach him the science of the Saints.

*Fifth Lesson.*

AND the most gracious Maiden was not deaf to his prayers. From her he understood that it would please her right well, if he would join the Religious Order which had just been founded at her own inspiration, styled "of Ransom" or "of Mercy," for buying up and freeing slaves. As soon as he had received this intimation from her, he went to Barcelona, and entered the Institute so nobly dedicated to love for our neighbour. Once enlisted in the Regular Army, he guarded unspotted for ever the virginity which he had already consecrated to the Blessed Virgin for ever. But he was a bright and shining light of all other good words and works, especially of tender compassion for Christians who were passing a life of grievous bondage in the possession of unbelieving masters. To free such he was sent into Africa, and delivered many. But his money ran short, and as there were still many in imminent danger of denying the faith, he pawned himself. He was enkindled with a most vehement longing for the salvation of souls, and by his exhortations brought divers Mohammedans to Christ. The Moors therefore threw him into close prison, and put him to divers tortures, at last making holes through his lips and locking them together with an iron padlock, which horrid cruelty he long bore.[2]

*Sixth Lesson.*

ON account of these, and other brave things that he did, he got the name of a Saint far and wide. Gregory IX. was moved thereby to make Raymond a Cardinal of the Holy Roman Church, but in this place of honour the man of God shrank from all outward show, and clung ever tightly to the lowliness that beseemeth a Religious man. He had started for Rome [in obedience to the command of the Pope] but had only got as far as Cardona, [six miles from Barcelona,] when he was seized with his last illness, and earnestly called for the strengthening Sacraments of the Church. But his position became critical, and the Priest had not arrived. Then angels came unto him, clad in the habit of his

[1] He was (not born, but) extracted from the womb, A.D. 1204.

[2] It was only the fear of losing the price of their slaves that prevented the Muslims from impaling him. See his Life, which is very edifying, in Alban Butler, Aug. 31.



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own Order, and ministered unto him the wholesome Provision for the last journey. When he had taken It, he gave God thanks, and departed hence to be ever with the Lord. It was the last Lord's Day in August, 1240. After his death there was some dispute arose as to where his body should be buried; so they shut it up in a box, and laid it upon a blind mule, and the beast was guided by God to carry it to the chapel of St. Nicolas, that he might be buried where he had laid the foundations of his nobler life. There was built there a Convent of his Order, and the faithful come together thither from all parts of Catalonia to honour him, and he is famous for divers signs and wonders.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory*, (*p.* 859.)

SECOND VESPERS.

*The first verse of the Hymn is altered.*

*A Commemoration is made of the following. Prayer*, "O Lord, we beseech Thee, &c.," (*p.* 867.)

*Then of the Twelve Holy Brethren Martyrs.*[1]

*Prayer.*

LORD, let the crown of the Brethren Thy Martyrs rejoice us, and their example give nerve to our faith, and their prayers in many ways strengthen us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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## FEAST DAYS IN SEPTEMBER.

*On the first day on which Nine Lessons are not read is said the Office of the Dead.*

SEPTEMBER 1.

### St. Giles, Abbat.

*Simple.*

MATTINS.

*As the Simple Office for a Confessor and Bishop*, (*p.* 854,) *except the following.*

*Psalms and Antiphons of the Weekday, and Verse and Answer as in the Psalter.*

*First and Second Lessons, the Three Scripture Lessons read as two, I. and II. III., or I. II. and III.*

*First Responsory. If Monday or Thursday:* "Well done, &c.," (*p.* 856.) *If Tuesday or Friday:* "The Lord made him, &c.," (*p.* 858.) *If Wednesday:* "This is he which wrought, &c.," (*p.* 860.)

*Second Responsory. If Monday or Thursday:* "The righteous shall grow, &c.," (*p.* 856,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Yea, he shall flourish in the presence of the Lord for ever.

*If Tuesday or Friday:* "The Lord loved him," &c., (*p.* 858,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And crowned him at the gates of Paradise.

*If Wednesday:* "Let your loins, &c.," (*p.* 860.)

*Third Lesson.*

THE holy Abbat Giles was by birth an Athenian, and of Royal lineage. From his youth he showed ever such a love for sacred learning and for works of charity, that he seemed to care for nothing else. When his father and mother were dead, he bestowed his whole inheritance upon the poor. He took off even his own coat, to clothe a poor sick man withal, and the sick man was healed forthwith as soon as he put it on him. As Giles became famous for working miracles, he fled from glory among men, and betook him to Arles [in France] to the company of blessed Cæsarius. After the space of two years he departed thence, and went into the desert, for he lived in wonderful holiness for a long while upon the roots of herbs and the milk of an hind, which came to him at regular hours. This hind was chased one day by the King's hounds, and took refuge in Giles's cave. Thereby the

[1] The Martyrology merely says that they suffered at Benevento. See Alban Butler. Sept. 1.

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King of France was moved earnestly to entreat of him that he would suffer a monastery to be built in the place where this cave was. At the instant desire of the King, he took the rule of this monastery, albeit himself unwilling, and discharged this duty wisely and godly for some years, until he passed away to heaven.[1]

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

*The rest of the Office is the same as on a Semi-double.*

*Prayer throughout.* O Lord, we beseech Thee, &c., (*p.* 867.)

*At Lauds a Commemoration is made of the Twelve Holy Brethren Martyrs. Prayer as yesterday evening.*

*No Second Vespers.*

SEPTEMBER 2.

## St. Stephen, [called "the Apostle,"] King of Hungary, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*Prayer throughout the Office.*

GRANT unto Thy Church, we beseech Thee, O Almighty God, that even as Thy blessed Confessor Stephen, while he was a King upon earth, was her forwarder, so, now that he is a glorious Saint in heaven, he may be her defender. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*The first verse of the Hymn is altered.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Stephen [was the son of Geysa, fourth Duke of the Hungarians, and was born at Gran in the year 977.] He it was who first gave to Hungary the faith of Christ and the name of a kingdom. He obtained the Kingly crown from the Bishop of Rome, and being by command of the same anointed King, he made an offering of his kingdom to the Apostolic See. With wonderful devotion and bounty he founded divers godly houses at Rome, Jerusalem, and Constantinople, and in Hungary the Archbishoprick of Gran and ten other Sees. Toward the poor he had the same love and bounty. He greeted them as though they were Christ Himself, and never sent anyone away sorrowing and empty. He spent vast sums in relieving their poverty, and also often parted among them with exceeding tenderness even the furniture of his house. Moreover it was his use to wash the feet of the poor with his own hands, and to go in the night, alone and unknown, to the hospitals, and to wait on them that lay there, and show them other deeds of kindness. It was the reward of these good works that, when the rest of his body decayed, his right hand remained uncorrupt.

*Fifth Lesson.*

HE passed almost whole nights in earnest prayer, and when totally rapt in the thought of heavenly things, he sometimes became beside himself, and was seen to rise off the ground into the air. In more than one instance he strangely escaped through the power of prayer from rebellion, treason, and the onslaughts of mighty foes. He married Gisela of Bavaria, sister to the holy Emperor Henry, and begat on her Emeric, whom he trained up in such manners and godliness, as are shown by his also becoming a Saint. To carry on the business of his kingdom, he gathered together from all quarters the most learned and godly men, and took nothing in hand without their advice. Meanwhile he entreated of God by the most lowly supplications, offered up in

[1] As to the facts, or rather statements, regarding this Saint or Saints, which are very scanty, confused, and obscure, see Alban Butler, IX. Sept. 1.

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sack-cloth and ashes, that, before he departed this life, he might see all Hungary Catholic. On account of his excellent zeal for the spread of the Faith he is called the Apostle of that nation, and the Bishop of Rome gave to him and to his successors the right to have a Cross carried before them.

*Sixth Lesson.*

HE had a burning zeal to honour the Mother of God. He built a very great Church in her honour, and made her Patroness of Hungary. In return, the same Virgin received him into heaven [in the year 1038] upon the day of her own Assumption, which the Hungarians, by the example of the holy King, call "the Great Lady's Day." His hallowed body yielded the sweetest savour, and reeked with an heavenly liquid, and amid many and divers wonders, it was removed by command of the Bishop of Rome into a more noble place, and more honourably buried. Pope Innocent XI. ordered his Feast to be held upon the 2nd day of September, on account of the famous victory over the Turks which was gained upon this day [in the year 1686] when the army of Leopold I., Emperor (elect) of the Romans, and King of Hungary, wrested from them, by the help of God, the City of Buda.

THIRD NOCTURN.

*Lessons from* Luke xix. 13, *with the Homily of St. Ambrose*, (*p.* 1239.)

*At Second Vespers the first verse of the Hymn is altered.*

SEPTEMBER 5.

## St. Lawrence de' Giustiniani, Patriarch of Venice, Confessor.

*Semi-double.*

*All from the Common Offices for a Bishop and Confessor*, (*p.* 842,) *except the following.*

*Prayer throughout.* Grant, we beseech Thee, &c., (*p.* 849.)

*At First Vespers, the first verse of the Hymn is altered.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Lawrence was born at Venice [in the year 1380] of the noble family of the Giustiniani, and was an exceedingly sober lad even from his childhood. He passed a godly boyhood, and feeling the Divine Wisdom calling him to a pure marriage between his own soul and the Word [of God], he began to think of becoming a monk. He therefore tried in private some of the exercises of this new warfare, and, among other afflictions of his body, used to sleep upon the bare boards. As he thus sat weighing on the one hand the pleasures of the world, and a marriage which his mother wished to bring about for him, and, on the other, the hardness of the cloister, he turned his eyes upon the Cross of the suffering CHRIST, and said: "Thou, O LORD, art my trust; there hast Thou made my surest refuge."[1] He entered among the Canons of St.-George's-in-the-sea-weed, where he devised new tortures and declared war against himself as his own worst enemy. He allowed himself no enjoyment, so that he would not even go into the private garden of the house, neither did he ever go thenceforth into the house of his own father, except when his mother was dying, and he went there with dry eyes to pay her the last offices of a son's duty and affection. His obedience, gentleness, and especially his lowliness were very great. He went out of his way to take the meanest pieces of work about the house. He used to go to the most public places of the city, seeking, not so much for food as for mockery, and bore unmoved and in silence the insults and slanders which were cast upon him. He found his ever-present help in prayer, wherein he became often beside himself and rapt in God, and such was the warmth that burned in his heart, that he stirred up failing comrades to hold bravely on and to love JESUS Christ.

[1] Cf. Ps. xc. 9.

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*Fifth Lesson.*

[IN the year 1433] Eugenius IV. named him Bishop of Venice, an office which he very earnestly struggled to avoid, and which he discharged with great honour. He changed in no wise his way of living, but kept always to his beloved poverty in his table, his furniture, and his bed. He kept but a small household, saying that he had another very large one, in Christ's poor. At what hour soever any one came to see him, he was always ready to receive them, he helped all with the tenderness of a father, not refusing to charge himself with debts, that he might have wherewith to relieve misery. When he was asked with what hope he incurred these liabilities, he answered: "With hope in my Master, Who can easily meet them for me." And the Providence of God put not his hope to shame, but helped him amply with unexpected funds. He built several Convents of nuns, for whom his watchful care ordered a more perfect way of living. He laboured much to wean married women from worldly folly and display, and to reform the discipline of the Church and the lives of all. He was indeed worthy that Eugenius should call him in the presence of the Cardinals "the glory and ornament of the Episcopate," and that his successor Nicolas V. should transfer the title of Patriarch from Grado, and create him [in 1451] the first Patriarch of Venice.

*Sixth Lesson.*

HE was eminent for the gift of tears, in which he offered up to God every day the Sacrifice of atonement. When he was so doing one Christmas Midnight, he won to see Christ JESUS in the form of a little Child exceeding fair to look upon. Such was his care of the flock committed to his charge, that it was sometime revealed from heaven[1] that the Commonwealth had been saved by the prayers of her Bishop. He was inspired with the spirit of prophecy, and fore-told many things which no wit of man could have perceived. By his prayers he often put diseases and devils to flight. Though very ignorant of letters, he wrote books which breathe heavenly teaching and godliness. When he fell into his last deadly sickness, his servants got ready a more comfortable bed for the suffering old man, but he turned away from such ease as so different from the hardness of the Cross upon which his Master had died. He ordered himself to be laid upon the planks to which he was accustomed, and when he knew that the end of his life was come, he looked up to heaven and said: "O good JESUS, I am coming to Thee," and so fell asleep in the Lord on the 8th day of January, [in the year 1455.] How precious was his death was attested by this, that some Charterhouse monks heard Angels singing; and that the hallowed corpse, remaining unburied for two months, was whole and uncorrupted, always yielding a sweet smell, and rosy in the face. New miracles took place after his death, whereby Pope Alexander VIII. was moved to enroll his name among those of the Saints. Innocent XII. appointed for his Feast the 5th day of September, being that upon which he had first been enthroned in his Cathedral Church.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory,* (*p.* 846.)

*At Second Vespers the first verse of the Hymn is altered.*

SEPTEMBER 8.

## The Birth of the Blessed Virgin Mary.

*Double of the Second Class.*

*Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin,* (*p.* 894.)

FIRST VESPERS.

*Antiphons, Verse and Answer, and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* Let us tell again of the right worthy Birth of the glorious Virgin Mary, who gained the honour of Motherhood without losing the guilelessness of a Maid.

[1] It is said to have been revealed to an hermit in the Isle of Corfu, who told a Venetian nobleman.

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*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

MATTINS.

*Invitatory.* Let us keep the Birth-day of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

*Lessons from the* Song of Songs, i. 1, (*p.* 1217.)

*First Responsory.*

This day was the Blessed Virgin Mary born of the lineage of David. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

*Verse.* Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary.

*Answer.* The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

*Second Responsory.*

Let us keep right heartily the Birth-day of the Most Blessed Virgin Mary, that she may pray for us to our Lord JESUS Christ.

*Verse.* Let us keep with right hearty rejoicing the Birth-day of the Blessed Virgin Mary.

*Answer.* That she may pray for us to our Lord JESUS Christ.

*Third Responsory.*

Let us tell again of the right worthy Birth of the Blessed Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

*Verse.* Let us keep right earnestly the Birth-day of the most Blessed Virgin Mary.

*Answer.* The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of S. Austin, Bishop [of Hippo.] (18*th on the Saints.*)

DEARLY beloved brethren, the day for which we have longed, the Feast-day of the Blessed and Worshipful and Alway-Virgin Mary, that day is come. Let our land laugh and sing with merriment, bathed in the glory of this great Virgin's rising. She is the flower of the fields on which the priceless lily of the valleys hath blossomed. This is she whose delivery changed the nature that we draw from our first parents, and cleansed away their offence. At her that dolorous sentence which was pronounced over Eve ended its course; to her it was never said: "In sorrow thou shalt bring forth children." (Gen. iii. 16.) She brought forth a Child, even the Lord, but she brought Him forth, not in sorrow, but in joy.

*Fourth Responsory.*

This day was born the glorious Virgin Mary, a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David. This is she whose famous life still sheddeth lustre upon all the Churches.

*Verse.* This day was the Blessed Virgin Mary born of the lineage of David.

*Answer.* This is she whose famous life still sheddeth lustre upon all the Churches.

*Fifth Lesson.*

EVE wept, but Mary laughed. Eve's womb was big with tears, but Mary's womb was big with gladness. Eve gave birth to a sinner, but Mary gave birth to the sinless One. The mother of our race brought punishment into the world, but the Mother of our Lord brought salvation into the world. Eve was the foundress of sin, but Mary was the foundress of righteousness. Eve welcomed death, but Mary helped in life. Eve smote, but Mary healed. For

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Eve's disobedience, Mary offered obedience; and for Eve's unbelief, Mary offered faith.

*Fifth Responsory.*

Let us keep with rejoicing the Birthday of the Blessed Mary, that she may pray for us to our Lord JESUS Christ.

*Verse.* With all our heart and with all our soul let us sing praise to Christ on this the solemn Feast-day of Mary the mighty Mother of God.

*Answer.* That she may pray for us to our Lord JESUS Christ.

*Sixth Lesson.*

LET Mary now make a loud noise upon the organ, and between its quick notes let the rattling of the Mother's timbrel be heard. Let the gladsome choirs sing with her, and their sweet hymns mingle with the changing music. Hearken to what a song her timbrel will make accompaniment. She saith: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His hand-maiden, for, behold, from henceforth all generations shall call me blessed—for He That is Mighty hath done to me great things." The new miracle of Mary's delivery hath effaced the curse of the frail backslider, and the singing of Mary hath silenced the wailing of Eve.

*Sixth Responsory.*

Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

*Verse.* Blessed art thou among women, and blessed is the Fruit of thy womb.

*Answer.* For out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.*)

In Isaiah (liii. 8) we read: "Who shall declare His generation?" Let us not think that there is any contradiction between the Prophet and the Evangelist, because the Prophet saith that this thing cannot be done, and the Evangelist beginneth by doing it. The one speaketh of the generation of the Divine [Word by the Eternal Father], the other of the [family in which the] Incarnation [took place.] Matthew beginneth with carnal things, that by learning of men we may go on to learn of God.

"The Son of David, the son of Abraham." The reversal of the order in these clauses is a needful change. If Abraham had been put first and David afterwards, Abraham would have had to be taken again, in order to marshal the pedigree properly.

*Seventh Responsory.*

All generations shall call me blessed, for the Lord That is Mighty hath done to me great things, and holy is His name.

*Verse.* And His mercy is on them that fear Him from generation to generation.

*Answer.* For the Lord That is Mighty hath done to me great things, and holy is His name.

*Eighth Lesson.*

MATTHEW first calleth Christ the Son of these twain—Abraham and David—without making mention of the others, because unto these twain only was promise of Christ made; unto Abraham, where it is said: "In thy seed" (that is, in Christ) "shall all the nations of the earth be blessed," (Gen. xxii. 18;) and unto David, in the words: "Of the fruit of thy body will I set upon thy throne." (Ps. cxxxi. 11.)

"And Judas begat Phares and Zara

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of Thamar." It is to be remarked that in the genealogy of the Saviour none of the holy women are named, but those women only are named against whom the Scripture hath to say something amiss. He Who came to save sinners was born of sinners, that He might wash away all sin. Afterwards are named Ruth, who was a Moabitess, and Bathsheba, who had been the wife of Uriah.[1]

*Eighth Responsory.*

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy Birth-day feel the might of thine assistance.

*Answer.* For out of thee rose the Sun of righteousness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Even Christ our God.

*Ninth Lesson.* (*For the holy Martyr Adrian.*)

ADRIAN was a man who was employed by the Emperor Maximian to persecute the Christians of Nicomedia. The firmness with which they owned their faith and endured their torments oftentimes excited his wonder, and at last so powerfully moved him that he himself turned to Christ. For this he was thrown into prison along with three-and-twenty other Christians. There he was visited by Natalia his wife, who also herself already had believed in Christ, and by her urged on to lift up his testimony. When he was brought out of prison he was lashed until his bowels fell out. His shins were then broken, and his hands and feet cut off, whereafter, in company with many others, he brought to an happy end the conflict of martyrdom.

LAUDS.

*First Antiphon.* This day was born the glorious Virgin Mary, * a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David.

*Second Antiphon.* This day is the Birth-day of the holy Virgin Mary, * whose famous life still sheddeth lustre upon all the Churches.

*Third Antiphon.* Mary was a maiden of illustrious birth, * the daughter of a Kingly race. We earnestly entreat her to help our minds and souls by her prayers.

*Fourth Antiphon.* With all our heart and with all our soul let us sing praise to Christ * on this the solemn Feast-day of Mary, the mighty Mother of God.

*Fifth Antiphon.* Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary, * that she may pray for us to our Lord JESUS Christ.

*Verse.* This day is the Birth-day of the holy Virgin Mary.

*Answer.* Whose famous life still sheddeth lustre upon all the Churches.

*Antiphon at the Song of Zacharias.* Let us this day keep solemnly the Birth-day of Mary, Mother but still Maiden, her Birth, a step toward the loftiness of her throne. Alleluia.

*Prayer throughout the Office.*

GRANT unto us Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, unto whom Thou didst give the first sight of a Saviour as the offspring of a Blessed Virgin, and grant that this Feast, which they keep in honour of the same Virgin, may avail them unto the increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Lauds only a Commemoration is made of the Holy Martyr Adrian. Prayer,* "Grant, we beseech Thee, &c.," (*p.* 824.)

*The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively.*

*The last verses of all the Hymns are altered in honour of the Incarnation.*

*Verse at Prime,* "Thou That wast born of the Virgin Mary."

[1] Rahab might be added, v. 5.

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SECOND VESPERS.

*All as the First, except the following.*

*Antiphon at the Song of the Blessed Virgin.* Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

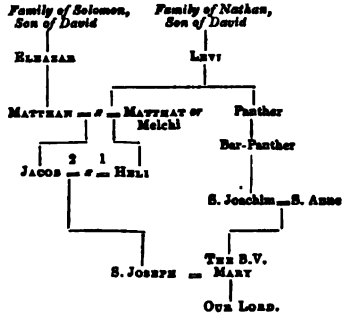
*A Commemoration is made of the Holy Martyr Gorgonius.*

*Prayer.*

O LORD, may Thine holy servant Gorgonius gladden us by his prayers, and make this his blessed Festival to be unto us indeed a day of rejoicing. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

*Note on the pedigree of the Blessed Virgin.* This subject is repeatedly treated of in the Office during this Octave, and it is therefore thought that it may be a convenience to the reader to see here at a glance what the Breviary says, here and elsewhere, upon it. What the Breviary does not enter upon is not entered upon here, e.g. the exact relationship of Mary of Cleophas, or of Elizabeth to the Blessed Virgin. The Scriptural names are given in small capitals; those found only in the Office, in ordinary type.




## Lord's Day within the Octave of the Birth-day of the Blessed Virgin.

## Feast of the holy Name of the Blessed Virgin Mary.

*Greater Double.*

*All from the Common Office for Feasts of the Blessed Virgin, (p. 894,) except the following.*

*Note. If the Birth-day of the Blessed Virgin fall upon a Saturday, the Vespers on that day are simply the Second Vespers of the Feast, with Commemorations of the Sunday and of St. Gorgonius, but nothing concerning the Name of Mary.*

*On all other days within the Octave, even upon the Octave day itself, upon which this Feast of the Name may fall, no notice of the Birth-day is taken in the Office of the Name.*

*If this Feast and that of the Seven Sorrows fall upon the same day, the Feast of the Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second Class.*

*A Commemoration of the Sunday is made at both Vespers and at Lauds.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that Thy faithful people, who rejoice in the Name and keeping of the most holy Virgin Mary, may by her Motherly prayers be freed from all ills upon earth, and worthily attain unto Thine everlasting joy in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Proverbs viii. 12, *and* ix., (*p.* 895.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons

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*of St. Bernard, Abbat [of Clairvaux.] (Second Homily on Luke i. 26.)*

IT is said: "And the virgin's name was Mary." Let us speak a few words upon this name, which signifieth, being interpreted, "Star of the Sea,"[1] and suiteth very well the Maiden Mother, who may very meetly be likened unto a star. A star giveth forth her rays without any harm to herself, and the Virgin brought forth her Son without any hurt to her virginity. The light of a star taketh nothing away from the star itself, and the birth of her offspring took nothing away from the Virginity of Mary. She is that noble star which was to come out of Jacob, (Num. xxiv. 17,) whose brightness still sheddeth lustre upon all the earth, whose rays are most brilliant in heaven, and shine even unto hell, lighting up earth midway, and warming souls rather than bodies, fostering good and scaring away evil. She, I say, is a clear and shining star, twinkling with excellencies, and resplendent with example, needfully set to look down upon the surface of this great and wide sea.

*Fifth Lesson.*

O THOU, whosoever thou art, that knowest thyself to be here not so much walking upon firm ground, as battered to and fro by the gales and storms of this life's ocean, if thou wouldest not be overwhelmed by the tempest, keep thine eyes fixed upon this star's clear shining. If the hurricanes of temptation rise against thee, or thou art running upon the rocks of trouble, look to the star, call on Mary. If the waves of pride, or ambition, or slander, or envy toss thee, look to the star, call on Mary. If the billows of anger or avarice, or the enticements of the flesh beat against thy soul's bark, look to Mary. If the enormity of thy sins trouble thee, if the foulness of thy conscience confound thee, if the dread of judgment appal thee, if thou begin to slip into the deep of despondency, into the pit of despair, think of Mary.

*Sixth Lesson.*

IN danger, in difficulty, or in doubt, think on Mary, call on Mary. Let her not be away from thy mouth or from thine heart, and that thou mayest not lack the succour of her prayers, turn not aside from the example of her conversation. If thou follow her, thou wilt never go astray. If thou pray to her thou wilt never have need to despair. If thou keep her in mind, thou wilt never wander. If she hold thee, thou wilt never fall. If she lead thee, thou wilt never be weary. If she help thee, thou wilt reach home safe at the last—and so thou wilt prove in thyself how meetly it is said: "And the virgin's name was Mary." (*Here ends St. Bernard.*)

Particular honours were already paid to this worshipful name in divers parts of the Christian world, but the Bishop of Rome, Innocent XI., ordered this Feast in honour of it to be held every year throughout the whole Church, upon the Lord's Day within the Octave of the Birth-day of the Blessed Virgin Mary, as an everlasting thanksgiving for the great blessing that, under her protection, the brutal Sultan of the Turks, who was trampling upon the necks of the Christian population, was thoroughly beaten before the walls of Vienna [upon the 12th day of September, in the year 1683.]

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee,

[1] The signification of the word MRYM, or Mary, has been the subject of many theories, of which the Breviary gives two, viz. "Lady" and "Star-of-the-Sea"—*Stella Maris*. The latter was probably taken by St. Bernard from what seems to have been then and is now the text of St. Jerome. But it may be remarked that if the word MRYM be Hebrew (which is itself uncertain) the meaning lying upon the surface would be (not *Stella* but) *Stilla Maris*, "Drop-of-the-Sea" or "Wild-sea-spray," a very elegant name for a virgin, as implying the idea of sparkling freshness and incorruptibility. And that S. Jerome really wrote *Stilla* instead of *Stella* seems the more probable, because he expressly rejects the meaning *Illuminatrix Maris*, "Light-of-the-Sea." See this very blunder of copyists as early as the time of St. Gregory, p. 870, footnote.

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named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And so on.

Homily by St. Peter Chrysologus, Archbishop [of Ravenna.] (142*nd on the Annunciation.*)

Dearly beloved brethren, ye have this day heard how an Angel treated with a woman touching the regeneration of mankind. Ye have heard how it was arranged that man should return to life by the same mean whereby he had fallen into death. The Angel treateth, treateth with Mary concerning salvation, because an angel had treated with Eve concerning destruction. Ye have heard how an Angel set about to raise with unspeakable building a temple of the Divine Majesty out of the dust of the earth. Ye have heard how by a mystery which cannot be understood, God got a place on earth and man a place in heaven. Ye have heard how by a working hitherto unheard of, God and man are joined together in one Body. Ye have heard how at the message of an angel, the weak nature whereof our flesh is sharer, became strong to bear the whole glory of the Godhead.

*Eighth Lesson.*

THEN, lest the frail clay of humanity should break down under the weight of God's work, and in Mary the tender stem should snap, which was about to bear the fruit of all mankind, the Angel's first words were a preventive against fear. "And the Angel said unto her: Fear not, Mary." Even before the matter is revealed, the exalted station of this Virgin is made clear by her very name, for the name Mary is an Hebrew word, and signifieth "Lady." The Angel therefore greeteth her as "Lady," that the Mother of the Lord may lay aside the fearfulness of His handmaiden, whom the will of her own Offspring had made to be born and to be called a "Lady." "Fear not, Mary, for thou hast found grace." He that hath found grace, need fear no more. "Thou hast found grace."

*Ninth Lesson, the whole or first part of the Sunday Homily. If, however, this Feast should be transferred, the Ninth Lesson is the September Third Lesson for the Simple Office of the Blessed Virgin,* (*p.* 908.)

SEPTEMBER 9.

## Second Day within the Octave of the Birth-day of the Blessed Virgin Mary.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (18*th on the Saints.*)

MARY is happy, with joyful wonder at her own Motherhood, and her joy is that she is fruitful by the Holy Ghost. She is not alarmed to find herself an unwedded mother, but still is in joyful wonder at her Motherhood. Oh woman blessed above women, who doth nowise know a man, and yet compasseth a man in the womb. Mary compasseth a man by believing the Angel, since Eve lost a man by saying "Yea" to the serpent. Happy obedience, glorious grace! which yielded lowly belief, and embodied in her Him Who created the heavens. Hence she earned that glory which He afterward increased. "Behold," saith she, "from henceforth, all generations shall call me blessed."

*Fifth Lesson.*

O BLESSED Mary, who is able enough to thank and to praise thee, thou, who by once saying "Be it unto me," hast arisen to help a lost world? What blessings shall weak man utter upon thee, thou, who, by thine own one treaty, hast given unto him to find the entrance into new life? Receive these far and random, these unworthy thanksgivings, and, since thou receivest our prayers,

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by thy prayers obtain pardon for our sins. Let our supplications come into thine hallowed presence, and give us in return the medicine for our healing.

*Sixth Lesson.*

IF we ask through thee, make our request forgiven; what we ask honestly, make obtainable. What we offer, do thou receive; what we pray for, do thou grant; what we fear, do thou get remitted—for thou art the sinner's only hope.[1] Through thee we hope for the remission of our sins; in thee, O thou most blessed! we look for reward. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy Birth-day, feel the might of thine assistance.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matthew.*)

"And Jacob begat Joseph." This is one of the passages which the Emperor Julian [the Apostate] put forward against us as an instance of mutual contradiction between the Evangelists, for, whereas Matthew here saith that "Jacob begat Joseph," Luke (iii. 23,) saith that "Joseph was the son of Heli." Julian understood not the use of Scripture, and that the one was the father of Joseph by nature, and the other according to the Law. We know that Moses, by the command of God, ordained: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without, unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israël" (Deut. xxv. 5, 6.) "Joseph, the husband of Mary." Let not this title of husband lead thee to form any thought of [completed] wedlock, but remember the use of Scripture to speak of Bridegroom and Bride as Husband and Wife.

*Eighth Lesson.*

"AND from the carrying away into Babylon unto Christ are fourteen generations." Count from Jechonias to Joseph, and thou wilt find only thirteen generations. Christ therefore Himself is to be counted as the fourteenth generation. "Now the birth of JESUS Christ was on this wise."

The careful reader will say: Since Joseph was not the father of the Lord Saviour, what concern with the Lord hath Joseph's pedigree? To this we answer, first, that it is not the use of Scripture to give the pedigrees of women; and, secondly, that Joseph and Mary were of the same family, so that they were bound by the law to marry, and to be both enrolled at Bethlehem, as scions of one and the same stock.

*Ninth Lesson.* (*For the Holy Martyr Gorgonius.*)

GORGONIUS was a native of Nicomedia, and one of the chamberlains of the Emperor Diocletian. He, with the help of a fellow-chamberlain named Dorotheus, brought all the other chamber-servants to believe in Christ. Both of them one day saw a martyr hideously tortured in the presence of Diocletian, and the ensample of his testimony roused them both up to desire the same, and they both said: "Why, O Emperor, dost thou punish this man only, by condemning an opinion which we share with him? His belief is our belief. Our will is the same." The Emperor thereupon ordered them to be bound and scourged till their bodies were perfectly flayed, and a mixture of vinegar and salt poured into the wounds. Soon after he commanded them to be bound again

[1] Quia tu es spes unica peccatorum.

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and grilled on bars over hot coals. Finally, after a variety of tortures, they were hanged. The body of the holy Gorgonius was some time brought to Rome,[1] and buried between the two laurel-trees upon the Latin Way, but afterwards, during the Pontificate of Gregory IV. it was brought into the Church of the Prince of the Apostles.

*At Lauds a Commemoration is made of the Holy Martyr. Prayer as at Vespers. Vespers are of the following.*

SEPTEMBER 10.

## St. Nicholas of Tolentino, Confessor.

*Double.*

*All from the Common Office for a Confessor, not a Bishop, (p. 855,) except the following. Prayer throughout.*

*At First Vespers a Commemoration is made of the Birth of the Blessed Virgin.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Nicholas is called Nicholas of Tolentino, because he lived in that town for most part of his life. He was born at St. Angelo, [a place near Fermo] in the March of Ancona, [about the year 1245.] His parents were godly people, and in their desire to have children, vowed and made a pilgrimage to the shrine of St. Nicholas at Bari, where they were assured of their wish, and therefore gave the name of Nicholas to the son whom they received. From his childhood the lad gave many good signs, but especially as regarded abstinence. In his seventh year, in imitation of his blessed name-sake, he began to fast upon several days in the week, which custom he always kept, and was content with only bread and water.

*Fifth Lesson.*

AFTER he reached man's estate, he enlisted himself in the army of the clergy, and was preferred to a Canonry. One day he chanced to hear a sermon upon contempt of the world delivered by a preacher of the Order of Hermits of St. Austin, and was so moved by it that he forthwith entered that Order. As a Friar he was most strictly observant of that way of life. He subdued his body with rough clothing, stripes, and an iron chain. He never ate meat, and seldom any relish to his meals. And he was a burning and shining light of love, lowliness, long-suffering, and all other graces.

*Sixth Lesson.*

HE persisted in constant and earnest prayer, notwithstanding many troubles from the assaults of Satan, who sometimes even flogged him. Every night for six months before his death he heard Angels singing with such sweetness, that it was a fore-taste of the happiness of heaven, and he would often repeat the words of the Apostle: "I have a desire to depart and to be with Christ" (Phil. i. 23.) Lastly, he foretold to his brethren the day of his death, which was the 10th day of September, [1306.] After his death also he was famous for miracles, and when due investigation had been made thereof, Pope Eugenius IV. enrolled his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 32, *with the Homily of the Venerable Bede (p. 866.)*

*At Lauds a Commemoration is made of the Birth of the Blessed Virgin.*

*The verse in the Responsory at Prime, and the last verse of the Hymns at Prime, Terce, Sext, and None are altered in honour of the Incarnation.*

*At Second Vespers another Commemoration of the same, and then of the Holy Martyrs Protus and Hyacinth.*

*Prayer.*

MAY the precious testimony of Thy blessed witnesses Protus and Hyacinth cheer us, O Lord, and their gracious

[1] Alban Butler says the Roman Gorgonius is different from the Nicomedian, whose body was thrown into the sea. Vol. ix., Sept. 9.

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prayers shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Last verse of the Hymn at Compline altered as before.*

SEPTEMBER 11.

## Fourth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

*All as on the Feast, except that the Antiphons are not doubled, and the following:*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux,] (*on Apoc.* xii. 1.)

"THE LORD hath created a new thing in the earth, a woman shall compass a man." (Jer. xxxi. 22.) And this man is no other than Christ, of Whom it is said: "Behold the Man Whose name is The Dayspring" (Zech. vi. 12.) In heaven also hath the Lord created a new thing, "a woman clothed with the sun." She also hath crowned Him and hath earned from Him a crown in return. "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him." (Cant. iii. 11.) And again go forth now, and behold the Queen with the crown wherewith her Son crowned her. "And upon her head," saith St. John, "a crown of twelve stars."

*Fifth Lesson.*

THAT is an head worthy to be crowned with stars whose own glory is greater than theirs, and rather giveth than receiveth lustre from them. Why should not she have stars for her crown, who hath the sun for her clothing? "And about her it was as the flower of roses in the spring of the year, and lilies of the valleys." (Ecclus. l. 8.) The left hand of her Bridegroom is under her head, and his right hand doth embrace her. (Cant. ii. 6.) Who shall appraise these starry jewels whereof is made the Queenly crown of Mary?

*Sixth Lesson.*

WHAT starry splendour flasheth in the birth of Mary? Manifestly, she was a daughter of Kings, a child of the seed of Abraham, a Princess of the lineage of David. But whereas this is but too little, add that she is known to have been granted by God to that race, on account of the singular privilege of holiness which the same possesseth, to have been promised from heaven long before her fathers were born, to have been foreshadowed by mysterious wonders, and foretold by the utterances of Prophets. She was the rootless rod of Aaron the Priest, which yet budded, and brought forth buds, and bloomed blossoms, and yielded almonds. (Num. xvii. 8.) She was the fleece of Gideon, which was put in the floor, and whereon only there was dew when it was dry upon all the earth beside. (Judges vi. 37, 38.) She was the gate which Ezekiel saw, which looked toward the East and was shut, and the Lord said unto him: "This gate shall be shut, it shall not be opened, and no man shall enter in by it." (Ezek. xliv. 1, 2.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by S. Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* i.)

By the generation which Matthew noteth in the Kingly, and Luke in the Priestly descent of our Lord, both mean to show His relationship with each race, and both reach it in the clear line of the pedigree which they are tracing, for that connection between the Kingly and Priestly houses which was begun by the

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marriage of David was fully accomplished in the link between Salathiel and Zorobabel. And so while Matthew recordeth the line from father to son coming down from Judah, and Luke teacheth the descent from the tribe of Levi through Nathan, both prove that by His forefathers our Lord JESUS, Who is already a King and a Priest from everlasting to everlasting, hath also the right to these dignities by earthly inheritance.[1]

*Eighth Lesson.*

THAT it is the pedigree of Joseph and not of Mary which is given mattereth nothing, seeing that they were both of the same tribe and of the same family. Both Matthew and Luke afford instances of giving the title of father and son to persons who were only forefather and descendant, the line being treated as one where the descent is in the same blood. Thus when Matthew will show that the Lord was the Son of David and Abraham, he saith: "The Book of the generation of JESUS Christ, the Son of David, the son of Abraham."

*Ninth Lesson.* (*For the holy Martyrs Protus and Hyacinth.*)

PROTUS and Hyacinth were brethren, eunuchs of the blessed Virgin Eugenia, and were baptized along with her by Bishop Helenus. They gave themselves to the study of God's Word, and dwelt for a while in wonderful lowliness and holiness of life in a monastery in Egypt. However, they afterwards followed the holy virgin Eugenia to Rome, in the reign of the Emperor Gallienus, and were arrested in that city for professing the Christian faith. By no means could they be brought to leave the Christian religion and to worship the gods, and they were therefore severely scourged and beheaded, upon the 11th day of September.[2]

*At Lauds a Commemoration is made of these holy Martyrs. Prayer as at Vespers.*

SEPTEMBER 12.

## Fifth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

*All as on the Feast-day, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*The Lessons from St. John Chrysostom in the Common Office,* (*p.* 897.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. Hilary, Bishop [of Poitiers.]

It mattereth nothing who is actually inserted in the genealogy, as long as the whole line are understood to proceed from one source. Hence, since Joseph and Mary were of the same family, and Joseph is shown to have been a descendant of Abraham, Mary is shown to have been the same. It was a rule of the Law that if a man died without children, his next brother should take his widow to wife, and the first son begotten of her was counted as the son of her first husband. And thus the inheritance was kept in the line of the first-born, since the descendants who inherited were always the sons of the first-born, in name, if not in fact.

*Eighth Lesson.*

THE next thing is, that, since we have said that, according to the

[1] It would appear either that St. Hilary's text must be here given in a corrupt form, or that he must have used a corrupted text of St. Luke, who distinctly says that Nathan was the son of David (iii. 31), the descendant of Judah. (33.) Besides, the dignity of Cohen is not transmissible through women.

[2] The subject is obscure. See Alban Butler.



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ordinary value of terms, this genealogy is inconsistent with itself both as regards number and order, we should produce some explanation of this phenomenon. It is not a trifle that the statements should be one thing and the facts another, since the summary is not in accordance with the details. From Abraham to David are counted fourteen generations, and from David until the carrying away into Babylon, are found in other books seventeen. But this is neither a falsehood nor a piece of carelessness. There are three generations passed by. Joram begat Ahaziah, and Ahaziah begat Joash, and Joash begat Amaziah, and Amaziah begat Uzziah. But in Matthew it is stated that Joram begat Uzziah, whereas they are separated from each other by three clear generations. This is so because the woman of whom Joram begat Ahaziah was a foreign heathen, namely [Athaliah, the daughter] of Ahab, and Jezebel his wife.

*Ninth Lesson.*

IT was declared by the Prophet that the descendants of Ahab should not sit upon the throne of Israël beyond the fourth generation. The stain of heathenism is therefore left out by omitting the three kings tainted therewith, and fourteen generations are counted to Mary, although they were actually in number seventeen, and this can seem no blunder to any that know that our Lord JESUS Christ hath not only that origin which He drew from Mary, but that in His bodily generation is comprehended a signification of His eternal generation.

SEPTEMBER 13.

## Sixth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson from the Book against heresies written by St. Epiphanius, Archbishop [of Salamis.] (*Bk.* iii. 78.)

EVE, who received the mystic title of Mother of all living (Gen. iii. 20) was a type of Mary, the Blessed Mother of God. It was even after she had heard the words, "Dust thou art, and unto dust shalt thou return," that Eve was called Mother of all living. And it is certainly strange that after the transgression she should receive this great title. In respect of carnal things all men upon the earth do indeed draw their genealogy from Eve, and in respect of spiritual things life was born upon the earth from Mary, who gave birth to Him That liveth, and so becometh Mother of all that live by Him. And so Mary hath a mystic right to the title of Mother of all living.

*Fifth Lesson.*

UNTO Eve was given a coat of skins to clothe the natural body withal when she knew that she was naked (Gen. iii. 21,) but unto Mary it was given to bring forth for us a Lamb with Whose glorious fleece [of merits] we may through wisdom be clothed in a robe of immortality. Eve was a cause of death to all men, for by her, death entered into the world, but Mary is a cause of life whereby life is sprung up for us all, since through her the Son of God entered into the world. "Where sin abounded, grace did much more abound." (Rom. v. 20.) Whence death was brought in, thence hath life also come forth, that life may take the place of death, and He Who by a woman hath become life unto us may put away the death which was invented by a woman. On the one hand Eve, being still a virgin, transgressed by disobedience; on the other hand, by a virgin came the obedience of grace, the announcement of Him Who came from heaven and took flesh, and life everlasting.

*Sixth Lesson.*

IF I may be permitted to say so, the following words, written of the

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Church, may be taken of Mary: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 24.) The holy Apostle saith: "This is a great mystery,[1] but I speak concerning Christ and the Church." (Eph. v. 32.) See the scrupulous accuracy of the Scriptural language. Concerning Adam it is said that God formed him, but concerning Eve that He builded her. "And the rib which the LORD God had taken from man, builded He into a woman." (Gen. ii. 22.) Hereby is shown that the Lord formed unto Himself a Body out of Mary, but that out of His Rib He builded up the Church, namely, when His Side was pierced and opened, and the mystic streams of Blood and Water flowed for the remission of sin.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* iii. *upon the Harmony of the Gospels*, 1.)

The Evangelist Matthew beginneth thus: "The book of the generation of JESUS Christ, the Son of David, the son of Abraham." By this beginning he sufficiently showeth that he taketh upon him to tell the generation of Christ according to the Flesh. It is by this generation that Christ is the Son of Man, a title whereby He oftentimes calleth Himself, pointing out unto us what He hath been mercifully pleased to become for our sakes. As to His higher and eternal Generation, by Which He is the Only-begotten Son of God, begotten before any creature, and by Whom all things were made, it is so indescribable that the Prophet may be understood to point to it where he saith: "who shall declare His generation?" (Isa. liii. 8.)

*Eighth Lesson.*

MATTHEW therefore followeth the human pedigree of Christ, tracing down the line of His forefathers from Abraham to "Joseph, the husband of Mary, of whom was born JESUS." That it was not from lying with Joseph, but as a virgin, that Mary gave birth to the Christ, is deemed by the Evangelist no reason why he should not give Joseph the name of husband. By this it is clearly indicated that even where the faithful who are married abstain from one another by common consent, their union may continue and be called wedlock, albeit it be a tie which consisteth in the tender attachment of minds and not the coupling of bodies, and this more especially, since they were able to have a Son born unto them without that carnal embrace the only right end of which is the begetting of children.

*Ninth Lesson.*

SINCE the Apostle Paul clearly saith that "JESUS Christ our Lord was made of the seed of David according to the flesh," (Rom. i. 3,) we must not doubt that Mary was somewise descended from the stock of David. But it is also asserted that she was a woman with Priestly blood, by the statement that she was cousin to Elizabeth, (Luke i. 36,) who was of the daughters of Aaron. (*b.*)[2] We are therefore bound to believe that in Christ flowed the blood of the two great races, namely, the Kingly and the Priestly. In these two races was found among the Hebrews that

[1] Mysterium.

[2] On this quotation and deduction the reader is invited respectfully to remark, (*a*) that Luke i. 5 says no more than that Elizabeth's own father was a Priest, (*b*) that the Apocryphal Gospel called "Pseudo-Matthew" states that Elizabeth was cousin to the Blessed Virgin, as being a daughter of a sister of her mother Anne, named Emerina, and that Anne and Emerina were daughters of Achar, of the tribe of Judah, and (*c*) that this Pseudo-Matthew theory has at least one point in its favour, viz., that if Achar's daughter married out of the tribe of Judah into that of Levi, she must, according to Num. xxxvi. 8, have had a brother, and that if Mary of Cleophas be supposed to be the offspring of this brother, an escape is found from the great difficulties by which the two chief theories as to her position are beset.



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mysterious anointing which typified the anointing or "Chrisma" from which the title of the "Christ" or "Anointed" is taken, and which Anointing was so long beforehand in these clear types so plainly foreshadowed.

*Vespers are of the following.*

SEPTEMBER 14.

## Holy-Rood Day.

### Uplifting of the Holy Cross.

*Greater Double.*

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[1]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

Hail, Altar! Hail, O Victim! Thee
Decks now Thy Passion's Victory,
Where Life for sinners death endured
And life by death for man procured!

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

*Verse.* [2]This sign of the Cross shall be in heaven.

*Answer.* When the Lord cometh to judgment.

*Antiphon at the Song of the Blessed Virgin.* Hail, O Cross! Brighter than all the stars! Thy name is honourable upon earth! To the eyes of men thou art exceeding lovely! Holy art thou among all things that are earthly! Thy transom made one only worthy balance whereon the price of the world was weighed! Sweetest wood and sweetest iron, Sweetest weight is hung on thee! O that every one who is here gathered this day to praise thee may find that thou art indeed salvation for him!

*A Commemoration is made of the Birth-day of the Blessed Virgin.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

MATTINS.

*Invitatory.* Christ our King was lifted up for our sakes upon the Cross. * O come, let us worship Him.

*Hymn.*[1]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,

[1] Translation by the late Dr. Neale.

[2] Matth. xxiv. 30.

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This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

*Only three Psalms are said.*

*First Antiphon.* In the noble tree's uplifting, and the nations bending low, see a proof that Christ hath triumphed o'er the legions of the foe.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* In the Holy Cross uplifted, see the rod of power exalted wherewithal King JESUS triumphed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* Cross most gracious, from whose aspect health to sickly souls is given, with what praises shall I praise thee, who hast brought us life from heaven?

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* This sign of the Cross shall be in heaven.

*Answer.* When the Lord cometh to judgment.

*First Lesson.*

The Lesson is taken from the Book of Numbers (xxi. 1.)

WHEN King Arad the Canaanite, which dwelt in the south, heard tell that Israël came by the way of the spies, he fought against them, and overcame them, and took a prey from them. But Israël vowed a vow unto the LORD, and said: If Thou wilt indeed deliver this people into my hand, I will utterly destroy their cities. And the LORD hearkened to the voice of Israël, and delivered up the Canaanite. And they slew them and destroyed their cities; and he called the name of the place Hormah, that is, Curse.

*First Responsory.*

Lo! the Church, with solemn gladness, hails the day for ever glorious when in Kingly pomp was lifted that dread tree of mystic triumph, on whose boughs her dying Saviour shattered death and crushed the serpent.

*Verse.* He the Word of God Eternal, on those stately branches hanging hath for us a new way opened.

*Answer.* On whose boughs her dying Saviour shattered death and crushed the serpent.

*Second Lesson.*

AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom. And the people wearied because of the way and the toil, and they spake against God and against Moses, saying: Wherefore hast thou brought us up out of Egypt, to die in the wilderness? There is no bread, neither is there any water, and our soul loatheth this light bread.[1] Therefore the LORD sent fiery serpents among the people.

*Second Responsory.*

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, sweetest Weight is hung on thee!

*Verse.* Thou art higher than all cedars.

*Answer.* Sweetest wood and sweetest iron, sweetest Weight is hung on thee!

*Third Lesson.*

AND [the serpents] bit the people, and when many died, they came to Moses and said: We have sinned, for we have spoken against the LORD and against thee; pray [unto the LORD] that He take away the serpents from us. And Moses prayed for the people; and the LORD said unto him: Make thee a brazen serpent and set it up for an en-

[1] The Manna.

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sign; every one that is bitten, when he looketh upon it, shall live. So Moses made a serpent of brass and set it up for an ensign, and, if a serpent had bitten any man, when he beheld [the serpent of brass] he was healed.

*Third Responsory.*

[1]This is that noble tree, planted in the midst of the garden, whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

*Verse.* Even the Cross, whereof the glory is so excellent, and which the Emperor Heraclius did so eagerly rescue.

*Answer.* Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

SECOND NOCTURN.

*First Antiphon.* For all that feel sin's fiery wound ensign of health the Saviour see! May we as conquerors be found through Him Who triumphed on the tree!

Ps. iv. When I called upon Him, &c., (*p.* 172.)

*Second Antiphon.* When by the Saviour on the Cross the bonds of sin were riven, we by His chastisement were healed, and death to death was given.

Ps. x. In the LORD put I my trust, &c., (*p.* 8.)

*Third Antiphon.* Before the saving Cross of Christ all Christians bend in prayer, and glory is ascribed to Him who dreadly triumphed there.

Ps. xx. The King shall joy, &c., (*p.* 17.)

*Verse.* We adore Thee, O Christ, and we bless Thee—

*Answer.* Because that through Thy Cross Thou hast redeemed the world.

*Fourth Lesson.*

CHOSROËS, King of Persia, having, in the last days of the reign of the Emperor Phocas, over-run Egypt and Africa, [in 614,] took Jerusalem, where he slaughtered thousands of Christians and carried off to Persia the Cross of the Lord, which Helen had put upon Mount Calvary. Heraclius, the successor of Phocas, moved by the thought of the hardships and horrid outrages of war, sought for peace, but Chosroes, drunken with conquest, would not allow of it even upon unfair terms. Heraclius therefore, being set in this uttermost strait, earnestly sought help from God by constant fasting and prayer, and through His good inspiration gathered an army, joined battle with the enemy, and prevailed against three of Chosroës his chief captains, and three armies.

*Fourth Responsory.*

But us it behoveth to glory in the Cross of our Lord JESUS Christ; in Whom is our salvation, life, and resurrection; Who hath saved us and redeemed us.

*Verse.* O Lord, we worship Thy Cross and make memorial of Thy glorious Passion.

*Answer.* Who hath saved us and redeemed us.

*Fifth Lesson.*

CHOSROËS was broken by these defeats, and when in his flight, [in 628,] he was about crossing the Tigris, he proclaimed his son Medarses partner in his kingdom. Chosroës' eldest son Siroës took this slight to heart, and formed a plot to murder his father and brother, which plot he brought to effect soon after they had come home. Then he got the kingdom from Heraclius upon certain terms, whereof the first was that he should give back the Cross of the Lord Christ. The Cross therefore was received back after that it had been fourteen years in the power of the Persians, and [in 629] Heraclius came to Jerusalem and bore it with solemn pomp unto the Mount whereunto the Saviour had borne it.

*Fifth Responsory.*

The Relique true from heaven revealed hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed.

[1] Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15.

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*Verse.* When the dead touch the Cross they arise, and the wonderful works of God are made manifest.

*Answer.* As by the serpent Moses reared, so by the Cross the sick are healed.

*Sixth Lesson.*

THIS event was marked by a famous miracle. Heraclius, who was adorned with gold and jewels, stayed perforce at the gateway which leadeth unto Mount Calvary, and the harder he strove to go forward, the harder he seemed to be held back, whereat both himself and all they that stood by were sore amazed. Then spake Zacharias, Patriarch of Jerusalem, saying: "See, O Emperor, that it be not that in carrying the Cross attired in the guise of a Conqueror thou showest too little of the poverty and lowliness of JESUS Christ." Then Heraclius cast away his princely raiment and took off his shoes from his feet, and in the garb of a countryman easily finished his journey, and set up the Cross once more in the same place upon Calvary whence the Persians had carried it away. That the Cross had been put by Heraclius in the same place wherein it had first been planted by the Saviour caused the yearly Feast of the Exaltation of the Holy Cross to become the more famous thenceforward.

*Sixth Responsory.*

[1]This sign of the Cross shall be in heaven when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest.

*Verse.* When the Son of Man shall sit in the throne of His glory, and shall begin to judge the world by fire.

*Answer.* Then shall the secrets of our hearts be made manifest.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Then shall the secrets of our hearts be made manifest.

THIRD NOCTURN.

*First Antiphon.* We adore Thee, O Christ, and we bless Thee, because through Thy Cross Thou hast redeemed the world.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* By a tree were we brought into bondage, and by the Holy Cross are we set free. The fruit of a tree beguiled us; the Son of God hath brought us back. Alleluia.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Save us, O Saviour of the world, Who hast redeemed us by Thy Cross and Blood; help us, we beseech Thee, O our God!

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* Let all the earth worship Thee, and sing unto Thee—

*Answer.* Let them sing to Thy Name, O Lord!

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xii. 31.)

AT that time: JESUS said unto the multitudes of the Jews: Now is the judgment of this world, now shall the prince of this world be cast out. And so on.

Homily by Pope St. Leo the Great. (*8th on the Lord's Passion.*)

Dearly beloved brethren, when we gaze upon Christ lifted up upon the Cross, the eyes of our mind see more than that which appeared before the wicked, unto whom it was said through Moses: "And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 66.) They saw in the crucified Lord nothing but the work of their own wickedness, and "they feared greatly," (Matth. xxvii. 54,) not with that faith which giveth earnest of life by justification, but with that whereby the evil conscience is tortured. But our understanding is enlightened by the Spirit of truth, and with pure and open hearts we see the glory of the Cross shining over heaven and earth, and discern by inward glance what the Lord meant when His Passion was nigh at hand, and He said: "Now is the judgment of this

[1] Cf. Matth. xxiv. 30; 1 Cor. iv. 5; Matth. xix. 28.

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world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto Me."

*Seventh Responsory.*

Sweetest wood, and sweetest iron, sweetest weight is hung on thee! Thou alone wast counted worthy this world's ransom to uphold.

*Verse.* This sign of the Cross shall be in heaven when the Lord cometh to judgment.

*Answer.* Thou alone wast counted worthy this world's ransom to uphold!

*Eighth Lesson.*

O HOW wonderful is the power of the Cross! O how unutterable is the glory of the Passion, wherein standeth the Lord's judgment-seat, and the judgment of this world, and the might of the Crucified! Lord! Thou hast drawn all things unto Thee! Thou didst spread out Thine Hands all the day unto an unbelieving and gainsaying people, (Isa. lxv. 2,) but the world hath felt and owned Thy Majesty! Lord! Thou hast drawn all things unto Thee! All the elements gave one wild cry of horror at the iniquity of the Jews—the lights of the firmament were darkened, day turned into night, earth quaked with strange tremblings, and all God's work refused to serve the guilty. Lord! Thou hast drawn all things unto Thee! The veil of the Temple was rent in twain from the top to the bottom, the Holy of Holies denied itself as a Sanctuary for the ministration of unworthy Priests, that the shadow might be changed for the substance, prophecy for realization, and the Law for the Gospel.

*Eighth Responsory.*

[1]As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.

*Verse.* God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

*Answer.* That whosoever believeth in Him should not perish, but have eternal life.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That whosoever believeth in Him should not perish, but have eternal life.

*Ninth Lesson.*

LORD! Thou hast drawn all things unto Thee! That which was veiled under types and shadows in the one Jewish Temple, is hailed by the love of all peoples in full and open worship. There is now a higher order of Levites, a more honourable rank of elders, a Priesthood with an holier anointing. Thy Cross is a well of blessings for all, and a cause of thanksgiving for all. Thereby for them that believe in Thee, weakness is turned into strength, shame into glory, and death into life. The changing ordinance of divers carnal sacrifices is gone; the one oblation of Thy Body and Blood fulfilleth them all. For Thou art the Very Paschal Lamb, Which takest away the sins of the world, and art in Thyself all offerings finished. And even as Thou art the One Sacrifice Which taketh the place of all sacrifices, so may Thy kingdom be one kingdom established over all peoples.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* O what a work of love was that! * when Life and death died together upon the tree.

*Second Antiphon.* Save us, * O Christ the Saviour, save us through the might of Thy Cross. Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us!

*Third Antiphon.* Behold the Cross of the Lord! * Fly, ye ranks of the adversary! [2]The Lion of the tribe of Judah, the root of David, hath prevailed.

*Fourth Antiphon.* [3]But us it behoveth to glory in the Cross of our Lord JESUS Christ.

*Fifth Antiphon.* By Thy Cross' Holy Sign, * JESUS, guard this soul of mine, from my ghostly enemy.

*Chapter.* (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS,

[1] John iii. 14—17. [2] Apoc. v. 5. [3] Gal. vi. 14.

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Who being in the form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

*Hymn.*[1]

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigour,
That thy birth bestowed, suspend:
And the King of heavenly beauty
On thy bosom gently tend.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbour, like the ark of old;
With the Sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

*Verse.* We adore Thee, O Christ, and we bless Thee.

*Answer.* Because that through Thy Cross Thou hast redeemed the world.

*Antiphon at the Song of Zacharias.* Thou art higher than all the cedars, thou, whereon the Life of the world hung, whereon Christ openly triumphed, and His death trampled down death for ever.

*Prayer throughout the Office.*

O GOD, Who dost this day gladden us by the yearly Feast of the Exaltation of the Holy Cross, grant, we beseech Thee, that even as we have understood the mystery thereof upon earth, so we may worthily enjoy in heaven the fruits of the redemption which was paid thereon. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Birth-day of the Blessed Virgin.*

PRIME.

*The last verse of the hymn is altered in honour of the Incarnation.*

*Antiphon.* O what a work, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory:*

*Verse.* Thou That wast born of the Virgin Mary.

*Chapter at the end.* (Phil. ii. 8.)

HE humbled Himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted Him, and hath given Him a name which is above every name.

TERCE.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* Save us, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

This sign of the Cross shall be in heaven.

*Answer.* This sign of the Cross shall be in heaven.

*Verse.* When the Lord cometh to judgment.

*Answer.* In heaven.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* This sign of the Cross shall be in heaven.

[1] Continuation of the Mattins Hymn.

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*Verse.* We adore Thee, O Christ, and we bless Thee.

*Answer.* Because through Thy Cross Thou hast redeemed the world.

SEXT.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* Behold the Cross, &c., (*Third Antiphon at Lauds.*)

*The Chapter.* (Gal. vi. 14.)

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by whom the world is crucified unto me and I unto the world.

*Short Responsory.*

We adore Thee, O Christ, and we bless Thee.

*Answer.* We adore Thee, O Christ, and we bless Thee.

*Verse.* Because through Thy Cross Thou hast redeemed the world.

*Answer.* We bless Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* We adore Thee, O Christ, and we bless Thee.

*Verse.* Let all the earth worship Thee and sing unto Thee.

*Answer.* Let them sing unto Thy Name, O Lord.

NONE.

*The last verse of the Hymn is altered in honour of the Incarnation.*

*Antiphon.* By Thy Cross, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Let all the earth worship Thee, and sing unto Thee.

*Answer.* Let all the earth worship Thee, and sing unto Thee.

*Verse.* Let them sing unto Thy Name, O Lord.

*Answer.* And sing unto Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Let all the earth worship Thee, and sing unto Thee.

*Verse.* This sign of the Cross shall be in heaven.

*Answer.* When the Lord cometh to judgment.

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O blessed art thou, O Cross, thou which wast counted the only tree worthy to bear the Lord and King of heaven. Alleluia.

*A Commemoration is made of the Birth-day of the Blessed Virgin, from the First Vespers of the Feast.*

*Then of the Holy Martyr Nicomede.*

*Prayer.*

GIVE ear, O Lord, unto Thy people, and grant that as they do acknowledge the glory of Thy blessed witness Nicomede, they may never lack his help to obtain their requests from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

## SEPTEMBER 15.

## Octave of the Birth-day of the Blessed Virgin Mary.

*Double.*

*All as on the Feast, except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Cant. viii. 5, (*p.* 1230.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Cyril, Pope of Alexandria, (*against Nestorius.*)

I BEHOLD a joyful congregation of all the Saints, who have come together with glad hearts at the bidding of Holy Mary, Mother of God, and always a Virgin. Praise and glory be unto Thee, O Holy Trinity! Who hast called us unto this Feast! Praise be to thee

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also, Holy Mother of God! Thou art the priceless Pearl of earth, thou art the undying lamp, thou art the crown of virginity, thou art the staff of the orthodox faith, thou art the everlasting temple, thou art the limits of the Illimitable, thou art Mother and Maiden, wherethrough cometh He of whom the Gospels tell, that Blessed One Who cometh in the Name of the Lord!

*Fifth Lesson.*

THROUGH thee is the name of the Trinity hallowed, through thee is the precious Cross preached and worshipped throughout all the world. Through thee there is joy in heaven, through thee Angels and Archangels shout aloud, through thee the devils are put to flight, and man is recalled to Paradise. Through thee every creature once in bondage to idols, turneth to the knowledge of the truth, through thee believers come to holy Baptism, through thee Churches are built in all the earth.

*Sixth Lesson.*

BY thy help, the heathen turn to repentance. What more? Through thee the Only-begotten Son of God, He in Whom is Life, and the Life is the Light of men, hath shined upon them that sat in darkness and in the shadow of death. Through thee the Prophets have prophesied, through thee the Apostles have preached salvation unto the Gentiles. Who can set forth all thy praise, O Mary, Mother and Maiden? Dearly beloved brethren, let us glorify her, while we worship her Son, the Sinless Bridegroom of the Church, unto Whom be honour and glory for ever and ever. Amen.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the Generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*2nd on Matthew.*)

Is it not startling to hear that the ineffable God, Whom words cannot describe, nor thought grasp, and Who is in all things equal to the Father, was pleased to come to us through the womb of a virgin, to be made of a woman, and to take for forefathers David and Abraham? But why should I speak of David and Abraham? It is more astounding still that He took for ancestresses those women whom I have just above named, [Thamar, and Ruth, and Bathsheba.] But when thou hearest this, stir up thy mind, and look not down upon the lowly elements. Wonder rather at this, that the very and beloved Son of the Eternal God was content to become the Son of David, that He might give thee power to become a son of God; to have His own servant for His forefather, that He might make God Himself His servants' Father.

*Eighth Lesson.*

THOU seest how glad tidings these be even from the beginning. If thou be busy about such things as concern thine own honour, learn to believe such from the things which concern Him. For even by the measure of man's understanding it is harder to make God man than to hallow a man into a son of God. When therefore thou hearest that the Son of God is likewise the Son of David and Abraham, doubt no more that thou, which art a son of Adam, shalt be a son of God. He would not so have humbled Himself, had it not been to exalt us. He was born according to the flesh that thou mightest be born according to the Spirit; He was born of a woman that thou mightest cease to be the child of a woman.[1]

*Ninth Lesson.* (*For the Holy Martyr Nicomede.*)

THIS Nicomede was a Priest who was ordered to be seized during the persecution of the Christians by the Emperor Domitian, because he had buried the body of the Virgin Felicula, who had been slain by the Count Flaccus for con-

[1] Apparently, Eve.

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fessing the Christian Faith. He was led to the statues of the gods, and forasmuch as he stoutly disobeyed the command to sacrifice to them, since sacrifice is due only to the one true God Who reigneth in heaven, he was flogged with scourges loaded with lead until he sealed his testimony by giving up his spirit to God. The said Count Flaccus ordered his body to be thrown into the floods of the Tiber, but Justus, clerk to Nicomede, sought diligently for it until he found it, and buried it honourably upon the road to Mentana, hard by the walls of the city.

*At Lauds a Commemoration is made of this Martyr. Prayer as at Vespers.*

*At Second Vespers a Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer*, "O Lord, we beseech Thee, &c.," (*p.* 836.)

*Then of the Holy Martyrs Euphemia, Lucy, and Geminian. Antiphon*, "In heaven do rejoice, &c.," (*as in Second Vespers for Many Martyrs, p.* 837.) *Verse and Answer*, "Let the Saints be joyful, &c.," (*p.* 835.)

*Prayer.*

BE ready, O Lord, to listen unto our joyful prayers, and grant that as we do year by year in love and earnestness recall the day whereon Thy blessed witnesses Euphemia, Lucy, and Geminian suffered for Thy sake, so we may also have the grace to imitate the firmness of their faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEPTEMBER 16.

## The Holy Martyrs, Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 841,) except the following.*

*Prayer throughout.* O Lord, we beseech Thee, &c., (*p.* 836.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

*If Ember-day, from* Rom. viii. 12, (*p.* 830.)

SECOND NOCTURN.

*Fourth Lesson.*

CORNELIUS was a Roman who held the Popedom during the reign of the Emperors Gallus and Volusian. He, and that most holy Lady Lucina, took the bodies of the Apostles Peter and Paul out of the Catacombs and put them in more convenient places. Lucina laid the body of Paul in a farm of her own upon the road to Ostia, hard by the place where he had received the sword-stroke. Cornelius placed that of the Prince of the Apostles hard by where he had been crucified. When this was told to the Emperors, and likewise that Cornelius was the means of making many Christians, he was banished to Civita Vecchia,[1] where Cyprian, the holy Bishop of Carthage, comforted him by letters.

*Fifth Lesson.*

THEY continued thus to write often one to the other, till the Emperors took in bad part these exchanges of Christian love, and sent for Cornelius to Rome. There they commanded him to be lashed with scourges loaded with lead as though he were a traitor, and then to be carried to offer sacrifice before the image of Mars. He firmly refused to commit this great wickedness, and was forthwith beheaded, upon the 14th day of September, [in the year of our Lord 252.] The blessed Lucina, with the help of the clergy, buried his body in the sand-pit on her own farm, near the Cemetery of Kallistus. He lived as Pope about two years.

*Sixth Lesson.*

The Lesson is taken from the Book upon "Church Writers," composed by St. Jerome, Priest [at Bethlehem.]

CYPRIAN was an African. He was first distinguished as a teacher of

[1] Centumcellæ.

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Rhetorick. He afterwards became a Christian at the persuasion of the Priest Cæcilius, whose surname he took, and parted all his goods among the poor. It was not long before he was chosen a Priest, and then made Bishop of Carthage. It would be idle to enlarge upon his wit, seeing that his works are as well known as the sun. He suffered under the Emperors Valerian and Gallienus, in the eighth persecution, and upon the same day, though not in the same year, that Cornelius testified at Rome.[1]

THIRD NOCTURN.

*Lessons from* Luke xxi. 9, *with the Homily of St. Jerome,* (*p.* 833.) *The last part is omitted, or read as one with the second, to make room for*

*Ninth Lesson.* (*For the other Holy Martyrs.*)

EUPHEMIA, Lucy, and Geminian were all crowned with Martyrdom in the persecution under Diocletian, upon the same day, though not in the same place. Euphemia was a maiden of Chalcedon, who suffered divers tortures under the Pro-consul Priscus. She endured unflinchingly the rods, the rack, the wheels, and the fire, and in the end was thrown to wild beasts. These all licked her feet, save one, which gave her holy body such a bite, that she forthwith resigned her guileless spirit to God. Lucy was a widow at Rome, who was accused by her own son Eutropius, for that she had for many years worshipped Christ. She was put into a vessel of hot pitch and lead, but came forth unhurt. As she was being haled through the city loaded with iron and lead, the sight of her faith and unwavering testification turned to Christ the nobleman Geminian. He was one of many whom she had brought to the faith, and she had him for a comrade in her glorious martyrdom, for he was divers ways tormented, and then beheaded. Their bodies were given honourable burial by the Christian lady Maxima.

*At Lauds a Commemoration is made of the above Martyrs. Antiphon, and Verse and Answer* (*as at First Vespers for Many Martyrs.*) *Prayer as at Vespers.*

*Vespers are of the following.*

SEPTEMBER 17.

## The Marking of the Body of St. Francis with the Marks of the Lord Jesus.

*Double.*

*All from the Common Office for a Confessor,* (*p.* 855,) *except the following.*

FIRST VESPERS.

*The first verse of the Hymn is said thus:*

This is the day when JESU's true Confessor,
Whose happy Festal here His people keep,
First in his flesh the five marks of his Blesser,
Bore printed deep.

*Verse.* Lord, Thou didst mark Thy servant Francis.
*Answer.* With the marks of our Redemption.

*Prayer throughout the Office.*

O LORD JESUS Christ, Who, when the love of many was waxing cold, didst manifest once more the holy marks of Thine own Suffering in the flesh of Thy most blessed servant Francis, to the end that our hearts might kindle again with the fire of the love of Thyself, be Thou entreated for Thy servant's sake, and grant to his and our prayers that we may effectually carry Thy Cross and bring forth fruits meet for repentance. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer,* "O Lord, we beseech Thee, &c.," (*p.* 836.)

MATTINS.

*Hymn as at Vespers.*

[1] A.D. 258.

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FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (v. 25.)

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. (vi.) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things.

*Second Lesson.*

BE not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see in what great letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the Cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

*Third Lesson.*

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ JESUS neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israël of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord JESUS. Brethren, the grace of our Lord JESUS Christ be with your spirit. Amen.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Readings upon the Life of St. Francis, composed by St. "Buona-Ventura," Cardinal Bishop [of Albano.] (13.)

FRANCIS being indeed a faithful servant and minister of Christ, about the space of two years before he gave back his spirit to heaven, withdrew himself into an high mountain apart, even that mountain which is called Mount Alverno, and began to fast for forty days to the honour of the Archangel Michaël. To think of the things above gave him sweeter comfort than beforetime he was wont, and the hot longing for heaven was kindled in him, so that he began to feel that the gifts from above were poured forth upon him in such fulness as he had never felt before. The burning of his desire made his heart rise towards God like the heart of a seraph, and his tender answering love yearned to be changed into the likeness of Him Who hath so loved us that He was content to bear the Cross. And it was so that one morning early, about the time of the Feast of the Exaltation of the Holy Cross, he was praying upon the side of the mountain, and there appeared unto him as it had been one of the Seraphim, having six wings, glorious and fiery, flying to him from heaven. It came therefore very swiftly, and stood in the air, hard by the man of God. He beheld then the appearance thereof that it was not winged only, but crucified also. His hands and feet were stretched forth and nailed to a Cross. Twain of his wings were lifted up and joined one to the other over his head, and twain were stretched forth to fly withal, and with twain he wrapped around his body. When Francis saw it, he was sore amazed, and his soul was filled with sorrow and gladness, for the eyes of him that appeared were full of strange love and tenderness, so that

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he conceived great rejoicing thereat, but the nailing to the Cross was so exceedingly dreadful, that as he saw it, a sword of sorrow pierced his soul.

*Fifth Lesson.*

THEN He Whom he beheld with his bodily eyes, began to speak silently unto him in his heart, and he understood that albeit the deathless Seraphim cannot suffer or faint, this vision was nevertheless therefore set before him, that he might know that as a friend of Christ he was to be all changed into the likeness of Christ JESUS crucified, not by the martyrdom of the body, but by the fervour of the soul. Then they held together some sweet converse, as of a man with his friend, and the vision passed from him, but his heart was kindled inwardly with the fire of the Seraphim, and his body was outwardly changed into the likeness of Him Who was crucified, even as wax is softened by the fire and taketh the impression of the seal. From thenceforth there were in his hands and feet the marks of the nails. The heads of the nails were seen in the palms of his hands and on the insteps of his feet, and the points came out on the backs of his hands and the soles of his feet. In his right side also was a long raw wound, as though he had been pierced with a spear, from which wound his holy blood oftentimes ran and stained his shirt and breeches.

*Sixth Lesson.*

THEREAFTER Francis was a new creature, famous for a new and awful sign. The holy marks of the Lord JESUS, whereon living man for twelve centuries had not been allowed to look, were his adornment. He came down from the mount bearing in himself the form of JESUS Crucified, not pourtrayed upon tables of stone or wood by the hand of any earthly craftsman, but drawn upon his flesh by the finger of the living God. The dying Seraph knew well that "it is good to keep close the secret of a king," (Tobit xii. 7,) and knowing the secret of his King, he strove as far as in him lay to keep the sacred marks hidden from men. Nevertheless, forasmuch as it is the will of the Lord God for His Own glory to make manifest the greatness of His Own works, He openly showed forth divers wonders through these wounds which He had Himself made in secret, so that the hidden and wondrous power of the marks might become known by the fame of the miracles.

The foregoing marvellous but thoroughly witnessed facts, which were already spoken of in Papal documents with especial praise and joy, were made, by the pleasure of Pope Benedict XI., the subject of a yearly memorial, which was afterwards extended by Paul V. to the whole Church, in the hope of fanning in the hearts of the faithful the love of Christ Crucified.

THIRD NOCTURN.

*Lessons from* Matt. xvi. 24, *with the Homily of St. Gregory,* (*p.* 826.)

*Eighth Responsory.*

God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world.

*Verse.* For I bear in my body the marks of the Lord JESUS.

*Answer.* By Whom the world is crucified unto me, and I unto the world.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* By Whom the world is crucified unto me, and I unto the world.

*At Lauds the third verse of the Hymn is altered thus:*

Again returns the sacred day
With heavenly glory bright,
When Thou wast pleased upon his flesh,
Thine own dread Marks to write.

*Vespers are of the following, from the Chapter inclusive.*

SEPTEMBER 18.

## St. Joseph of Cupertino, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop* (*p.* 855,) *except the following.*

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FIRST VESPERS.

*As far as St. Joseph is concerned these begin with the Chapter.*

*Antiphon at the Song of the Blessed Virgin.* [1]I am dead, and my life is hid with Christ in God.

*Prayer throughout the Office.*

O GOD, Who art pleased that Thine Only-begotten Son being lifted up from the earth should draw all things unto Him, be entreated for the sake of Thy servant Joseph, whom Thou didst make like unto one of the Seraphim, and so effectually work in us, that even as he, we also may be drawn up above all earthly lusts, and worthily attain unto Him, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Marking of St. Francis. Verse and Answer and Prayer from the First Vespers of the Office.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (iv. 6.)

GOD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of JESUS Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in our body the dying of the Lord JESUS, that the life also of JESUS might be made manifest in our bodies. For we which live are alway delivered unto death for JESUS' sake, that the life also of JESUS might be made manifest in our mortal flesh.

*Second Lesson.* (v. 1.)

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): but we are confident and willing rather to be absent from the body, and to be present with the Lord.

*Third Lesson.* (xii. 1.)

IF it behoveth me to glory (but it is not expedient) yet I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth;) such an one to have been caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me, and He said unto me: My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SECOND NOCTURN.

*Fourth Lesson.*

THIS Joseph was born, of godly parents, at Cupertino, a small village

[1] Col. iii. 3.

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of the diœcese of Nardo, between Brindisi and Otranto, [six miles from the coast of the Gulf of Tarento, upon the 17th day of June,] in the year of Redemption 1603. The love of God came to him early, and he passed his childhood and youth in great guilelessness and harmlessness. After recovering by the help of the Virgin Mother of God from a long and painful sickness which he bore very quietly, he gave himself altogether to godliness and self-improvement. God called him inwardly to higher things, and to give himself more utterly to His service, he determined in himself to join the "Seraphic"[1] Order. After divers failures and changes, he obtained his wish among the Friars of the convent of "La Grotella." He went first as a lay-brother, on account of his ignorance of letters, but God was pleased to allow him afterwards to be taken among the choir-brethren. After taking his solemn vows he was ordained Priest, and then set before him to aim at a more perfect life. To this end (as far as in him lay) he thrust from him all earthly affections and all carnal things, even to such as seem almost needful for life. He tormented his body with haircloth, scourging, spiked chains, and every kind of hardship and affliction. He fed his spirit sweetly upon the constant exercise of holy prayer, and gazing upon the highest matters. And so it came to pass that the love of God, which had been enkindled in his heart from his earliest years, burnt forth day by day more strangely and openly.

*Fifth Lesson.*

THE chief outcome of this love of God was the strong and marvellous trances whereinto he oftentimes fell. It was, nevertheless, strange to observe that after he had entirely lost his senses he could be called out of the trance by the mere order of his superiors. To be utterly obedient was one of his chief aims, and he was used to say that those who ruled him could lead him about like a blind man, and that it was better to die than not to obey. He so imitated the poverty of the Seraphic Patriarch,[2] that when he was at the point of death, when the Friars use to dispose of anything they have, he was able to tell his Superior that he had absolutely nothing. Thus bearing about in his body the dying of the Lord JESUS, the life also of JESUS was made manifest in his body. When he saw that certain persons had committed a foul sin of uncleanness, there came from him a strong savour, a proof of that snowy and glorious purity which, in spite of the most hideous temptations whereby the unclean spirit wrestled long to darken it, he kept undefiled, partly by an iron bridling of his senses, partly by the stern punishments he inflicted upon his own body, and partly by the extraordinary protection of the pure Virgin Mary, whom he was used to call his own Mother, whom he honoured and worshipped as his most tender Mother in his very heart of hearts, and whom he was eager that all men should honour, because, as he said, if we have her protection, every good thing comes with it.

*Sixth Lesson.*

THIS eagerness on the part of the blessed Joseph was but one outcome from his love for his neighbours. So great was his zeal for souls, that he vehemently sought in all ways for the salvation of all. When he saw his neighbour in any trouble, whether it were poverty or sickness or any other affliction, his tenderness went out toward him, and he helped him as well as he could. They who reviled, and slandered, and insulted himself were not cut off from his love. He was used to welcome such with great long-suffering, meekness, and cheerfulness of countenance; and he preserved the same constantly amid many hardships and changes when he was sent hither and thither by command of the Superiors of his Order, and of the Holy Inquisition.[3] People and princes alike marvelled at the exceeding holiness of his life, and the spiritual gifts poured upon him from above, but he was so lowly, that he sincerely held himself to be chief among sinners, and

[1] Laudatory name of the Franciscans.
[2] St. Francis.
[3] He was denounced before it as an impostor, and, although the charge failed, he was, for some reason or other, kept more or less strictly confined in different convents of his Order for the rest of his life.



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earnestly besought God to take away from him the more showy of His gifts. Of men he entreated that after his death they would cast his body somewhere where his memory might soonest perish. But God, Who exalteth them of low degree, glorified His servant during life with the gifts of heavenly wisdom, of prophecy, of discerning the hidden thoughts of the heart, of healing, and of other spiritual gifts in marvellous abundance, gave him a precious death, and made the place of his rest glorious. He fell asleep in JESUS upon the very day and at the very place foretold by himself, that is, at Osimo, [between Ancona and Loreto, upon the 18th day of September,] in the 61st year of his own age, [and in that of salvation 1663.] He was famous for miracles even after his death, and Benedict XIV. enrolled his name among those of the Blessed, and Clement XIII. among those of the Saints. Clement XIV., being himself a member of the same Order, extended the use of the Office and Mass in memory of him to the whole Church.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake unto the chief priests and Pharisees by parables, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St. Gregory [the Great.] (*Bk.* ii. *Hom.* 38, 9.)

Dearly beloved brethren, ye have already entered, at the Lord's bidding, into the house where the marriage-feast is being held, that is to say, into the Holy Church, and look ye well to it, that when the King cometh in to see the guests, he see nothing amiss in your soul's wedding-garment. For indeed it is with great searchings of heart that we are behoven to consider that which so soon cometh. "And when the King came in to see the guests, he saw there a man which had not on a wedding garment." Dearly beloved brethren, what are we to think is signified by this wedding-garment? Is it baptism? or is it faith? But without baptism, or without faith, who could be seated at the marriage-feast? He that believeth not would still be without the house. What then, except love, must we understand by the wedding-garment? He who hath faith and is in the Holy Church, but hath not charity, cometh in unto the wedding indeed, but hath not a wedding-garment. And charity is well called the wedding-garment, for it is the garment wherewithal our Maker decked Himself when He came to wed the Church unto Himself.

*Eighth Lesson.*

IT was the work of God's love alone that His Only-begotten Son should wed Himself unto the souls of the elect. Whence indeed John saith: "God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (iii. 16.) He therefore Whom love brought among men, showeth that the same love is His wedding-garment. Each one therefore of you who is in the Church and believeth in God, hath already come in unto the marriage-feast, but if he keep not the grace of charity, he is come in thither net having a wedding-garment. In sooth, my brethren, if one be asked to an earthly marriage, he changeth his attire, to show even by his garments that he rejoiceth in the joy of the Bride and Bridegroom, and he would be ashamed to appear in unseemly raiment among the guests that are feasting and making merry. We are come unto God's marriage-feast, and we make pretence to change the vesture of our hearts. There is joy among the angels when the elect are taken to heaven. With what face shall we look upon this spiritual feast if we come in thither not having charity, the only wedding-garment wherein we can appear comely?

*Ninth Lesson.* (*On the Ember-days this is the Week-day Homily.*)

WE must know that as every garment is woven upon two beams, an upper and a lower, so love is bound unto two commandments, the one bidding us to love God, and the other to love our neighbour. For thus is it written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

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This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the Prophets." (Matth. xxii. 37-39.) In the which we are to see that bounds are set to that love wherewith we are to love our neighbour, for it is said: "Thou shalt love thy neighbour as thyself." But to the love wherewith we are to love God are set no bounds, for it is said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." A man is not commanded to what point he is to love God, but from what point, even as it is said, "with all"—for he only truly loveth God, who leaveth nothing for himself. We are behoven therefore to keep two commandments touching love, if we would be seen at the marriage with a wedding-garment.

LAUDS.

*Antiphon at the Song of Zacharias.* The Lord showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.[1]

*If needful, a Commemoration of Ember-day.* (*But at neither Vespers.*)

*Vespers are of the following, from the Chapter inclusive.*

SEPTEMBER 19.

## The Holy Martyrs Januarius, Bishop [of Benevento,] and his Companions.

*Double.*

*All from the Common Office for Many Martyrs,* (*p.* 829), *except the following.*

*Prayer throughout,* O God, Who year by year, &c., (*p.* 836.)

FIRST VESPERS.

*These, as regards the Martyrs, begin with the Chapter.*

*A Commemoration is made of St. Joseph of Cupertino.*

*Antiphon.* [2]I count all things but loss for the excellency of the knowledge of Christ JESUS my Lord.

*Verse.* The Lord guided the just in right paths.

*Answer.* And showed him the kingdom of God.

*Prayer from the foregoing Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.* (*On Ember-day from* Rom. viii. 12, *p.* 830.)

SECOND NOCTURN.

*Fourth Lesson.*

WHAT time the Emperors Diocletian and Maximian were furiously raging against Christians,[3] Januarius, Bishop of Benevento, was taken to Nola, to Timothy, President of Campania, on the charge of professing the Christian faith. There his firmness was tried divers ways, and he was cast into a burning fiery furnace, but came forth thence unhurt, for neither upon his raiment nor upon the hairs of his head did the flame take any hold. Thereupon the wrath of the President was enkindled, and he commanded the martyr to be torn limb from limb. But in the meanwhile Januarius' Deacon Festus and his Reader Desiderius were taken, and the whole three were led in bonds to Puzzuoli in front of the President's carriage, and there thrown into the same prison wherein were already held four other Christians condemned to be devoured by wild beasts, that is to say, Sosius, a Deacon of Miseno; Proculus, a Deacon of Puzzuoli; and two laymen, named respectively Eutyches and Acutius.

*Fifth Lesson.*

THE next day all seven were exposed to the wild beasts in the amphitheatre, but these creatures forgot their natural fierceness, and lay down at the feet of Januarius. Timothy would have it that this came from charms, and commanded the witnesses of Christ to be beheaded. Thereupon he became of a sudden blind, until Januarius had prayed

[1] Apoc. xxii. 1. [2] Phil. iii. 8. [3] A.D. 305.



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for him; by the which miracle nearly five thousand persons were turned to Christ. But this good turn roused up no gratitude in the President, yea, rather, the conversion of so many drave him wild, and in his hot fear to obey the decrees of the Emperors, he commanded that the holy Bishop and his companions should be smitten with the sword.

*Sixth Lesson.*

THE cities of those coasts strove to obtain their bodies for honourable burial, so as to make sure of having in them advocates with God. By God's will the reliques of Januarius were taken to Naples at last, after having been carried from Puzzuoli to Benevento, and from Benevento to Monte Vergine; when they were brought thence to Naples, they were laid in the chief Church there, and there have been famous on account of many miracles. Among these is remarkable the stopping of eruptions of Mount Vesuvius, whereby both that neighbourhood and also places afar off have been like to have been brought to desolation. It is also well known, and is the plain fact, seen even unto this day, that when the blood of Januarius, kept dried up in a small glass phial, is put in sight of the head of the same martyr, it is used to melt and bubble in a very strange way, as though it had but freshly been shed.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 3.)

AT that time: As JESUS sat upon the Mount of Olives, His disciples came unto Him privately, saying: Tell us, when shall these things be? And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comm. on Matth.* xxv.)

"His disciples came unto Him privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" Here are in one question three several points, and the answers are to be understood of three several times, and by three several interpretations. "When shall these things be?" And herein He taught them concerning the fall of the city [of Jerusalem], whereof He made plain announcement, lest the unlearned might fall a prey to any deceiver. For within the lifetime of His then hearers were to come many, saying: I am Christ. He giveth warning therefore beforehand, lest such pestilential liars should gain any belief.

*Eighth Lesson.*[1]

"SEE that ye be not troubled," saith the Lord, "for all these things must come to pass, but the end is not yet. [For nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many." (One such false prophet was Nicolas, one of the seven Deacons.) "And because iniquity shall abound, the love of many shall wax cold."

*Ninth Lesson.* (*On Ember-day read this with the last, and here the Week-day Homily.*)

"BUT he that shall endure unto the end, the same shall be saved. And this Gospel shall be preached in all the world, for a witness unto all nations; and then shall the end come." When the knowledge of the heavenly revelation had been carried everywhere, then should come the fall and end of Jerusalem; then should the punishment of them that had not believed, and the awful example of the city that had been destroyed, bear out the truth of the preacher. When she had stoned, and hunted down, and murdered the Apostles, then should she be consumed by famine, and war, and slavery. And indeed she would then have shown herself unworthy to be any longer, having shown

[1] The Latin of this Lesson is a sort of oratorical paraphrase of the Gospel words which I have thought it best to restore to their own purity.

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by casting out the preachers of Christ that she was unworthy that any should speak to her of God.

*On Ember-day a Commemoration thereof is made at Lauds.*

*Vespers are of the following, from the Chapter inclusive.*

SEPTEMBER 20.

## The Holy Martyrs Eustace and his Companions.

*Double.*

*All from the Common Office for Many Martyrs, (p. 829), except the following.*

*Prayer throughout,* "O God, by Whose mercy, &c.," *inserting the words,* "Eustace and his Companions," (*p.* 836.)

*At First Vespers a Commemoration is made of the preceding. Prayer as in their Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.* (*On Ember-day from* Rom. viii. 12, *p.* 830.)

SECOND NOCTURN.

*Fourth Lesson.*

EUSTACE (whose name before his Baptism was Placidus) was a Roman, alike well-known on account of his noble birth, his great earthly wealth, and his eminent distinction as a soldier. He gained, under the Emperor Trajan, the post of military commander. Once upon a time he was hunting, and following an extraordinarily large stag, when the beast stood still, and Eustace saw between his horns a tall and glorious figure of the Lord Christ hanging upon the Cross, whence came a voice bidding him to follow after life eternal. Thereupon Eustace, and his wife Theopista, and their two little sons Agapitus and Theopistus enlisted themselves as soldiers under the Great Captain, Christ.

*Fifth Lesson.*

IN a little while he went back, according as the Lord had commanded him, to the place where he had seen the first vision, and there he heard from God how much he was to bear for His glory. It was not long after that he had great losses and became exceedingly poor, but he bore it very patiently. Then he was constrained to fly away privily, and on the journey was grievously afflicted in that, first, his wife and then his children were parted from him and carried he knew not whither. Under the weight of these sorrows he lay hid a long while in a far off place, working as the steward of a land-owner, until the voice of God called him forth, and Trajan sought for him again to make him a captain in his army.

*Sixth Lesson.*

WHILE he was with the army he found his wife and children once more, by an unexpected happiness, and re-entered the city [of Rome] as a conquering soldier amid the loud applause of all men, but thereupon, when he was commanded to offer sacrifices of thanksgiving for the victory to the gods that are no gods, he stoutly refused. They tried him in vain with divers cajoleries to make him deny Christ, but could not, and he and his wife and little ones were thrown to the lions. When these beasts would not touch them, the Emperor's fury was kindled, and he commanded them all to be shut up in the brazen image of a bull, which was heated with fire underneath. There they praised God until their testimony was ended, and they departed hence to be perfectly blessed for ever and ever, upon the 20th day of September. Their bodies were buried whole by the faithful, with deep reverence, and were afterwards honourably carried to a Church built in their name.

THIRD NOCTURN.

*Lessons from* Luke vi. 17, *with the Homily of St. Ambrose,* (*p.* 838.) *The last is omitted, or read as one with the Eighth, to make room for the*

*Ninth Lesson.* (*For the Eve of St. Matthew.*)

The Lesson is taken from the Holy Gospel according to Luke (v. 27.)

AT that time: JESUS saw a publican, named Levi, sitting at the receipt

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of custom; and He said unto him: Follow Me. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Book* v. *Comment. on Luke* v.)

There is a mystery in this calling of the publican, whom He biddeth to follow Him, not so much by bodily steps as by change of heart. Hitherto Levi had been making greedy gains from merchandise, cruel riches at the cost of sailors' toils and dangers; but now, at the call of a word, he, who had been plundering other men's goods, leaveth his own. He leaveth that base station, and followeth hard after the Lord with all his heart.

"And Levi made Him a great feast in his own house." He that welcometh Christ into his home, feasteth upon the excellency of all pleasures.

LAUDS.

*A Commemoration is made of the Eve. Antiphon, and Verse and Answer, of the Week-day. Prayer,* "Grant, we beseech Thee, &c.," (*p.* 792.)

*The Feast begins at sunset.*

SEPTEMBER 21.

## St. Matthew, Apostle and Evangelist.

*Double of the Second Class.*

*All from the Common Office for Apostles,* (*p.* 805,) *except the following.*

FIRST VESPERS.

*Prayer throughout the Office.*

HELP us, O Lord, by the prayers of Thine holy Apostle and Evangelist Matthew, that what for ourselves we are not able to obtain, may be freely given us at his petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Eustace, and his wife and children. All from the Common Office. Prayer as before.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ezek. i. 1, (*p.* 815.)

SECOND NOCTURN.

*Fourth Lesson.*

IT came to pass one day at Capernaum, that Christ "went forth, and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him: Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house." This Levi is the Apostle and Evangelist Matthew. After that Christ was risen again from the dead, and while he was yet in Judea, before he set forth for that land which had fallen to the lot of his preaching, he wrote the Gospel of JESUS Christ in the Hebrew tongue, for the sake of them of the circumcision who had believed. His was the first written of the four Gospels. Thereafter he went to Ethiopia, and there preached the Gospel, confirming his preaching with many miracles.

*Fifth Lesson.*

OF his miracles, the most notable was that he raised the King's daughter from the dead, and thereby brought to believe in Christ the King her father, his wife, and all that region. After that the King was dead, Hirtacus, who came after him, was fain to take his daughter Iphigenia to wife, but by the exhortation of Matthew she had made vow of her maidenhood to God, and stood firm to that holy resolution, for which cause Hirtacus commanded to slay the Apostle at the Altar while he was performing the mystery. He crowned the dignity of the Apostleship with the glory of martyrdom upon the 21st day of September. His body had been brought to Salerno, where it was afterwards buried in a Church dedicated in his name during the Popedom of Gregory VII., and there it is held in great worship and sought to by great gatherings of people.

*Sixth Lesson from St. Gregory's exposition of Ezekiel,* (*p.* 815.)

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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (ix. 9.)

AT that time: JESUS saw a man, named Matthew, sitting at the receipt of custom; and He saith unto him: Follow Me. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk. i. Comment. on Matth.* ix.)

The other Evangelists, out of tenderness towards the reputation and honour of Matthew, have abstained from speaking of him as a publican by his ordinary name, and have called him Levi. Both names were his. But Matthew himself (according to that that Solomon hath: "The just man is the first to accuse himself," Prov. xviii. 17, and again, in another place:[1] "Declare thou thy sins that thou mayest be justified,") doth plainly call himself Matthew the publican, to show unto his readers that none need be hopeless of salvation if he will but strive to do better, since he himself had been all of a sudden changed from a publican into an Apostle.

*Eighth Lesson.*

PORPHYRY and the Emperor Julian [the Apostate] will have it that the account of this call of Matthew is either a stupid blunder on the part of a lying writer, or else that it showeth what fools they were who followed the Saviour, to go senselessly after any one who called them. But there can be no doubt that before the Apostles believed they had considered the great signs and works of power which had gone before. Moreover, the glory and majesty of the hidden God, which shone somewhat through the Face of the Man Christ JESUS, were enough to draw them which gazed thereon, even at first sight. For if there be in a stone a magnetic power which can make rings and straws and rods come and cleave thereunto, how much more must not the Lord of all creatures have been able to draw unto Himself them whom He called?

*Ninth Lesson.*

"AND it came to pass, as JESUS sat at meat in the house, behold, many publicans and sinners came and sat down with Him." They saw how that a publican who had turned to better things had found a place of repentance, and therefore they also hoped for salvation. It was not, as the Scribes and Pharisees complained, sinners clinging to their sinfulness who came to JESUS, but sinners repenting, as indeed appeareth from the next words of the Lord, where He saith: "I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." The Lord went to eat with sinners to the end that He might have occasion to teach, and to break spiritual bread unto them which bade Him.

*At Second Vespers, a Commemoration is made of St. Thomas of Villanueva.*

*Antiphon.* He hath dispersed, he hath given to the poor: his righteousness endureth for ever.

*Verse.* The Lord loved him and adorned him.

*Answer.* He hath put on him a robe of honour.

Let us pray.

O GOD Who didst adorn the blessed Bishop Thomas with the grace of an excellent pitifulness toward the needy, we entreat Thee for the same Thy servant's sake mercifully to pour forth the riches of Thine own pitifulness upon all them which cry unto Thee.

*Then of the Holy Martyrs Maurice and his Companions. Antiphon, and Verse and Answer from the Common Office for Many Martyrs.*

*Prayer.*

GIVE us joy, we beseech Thee, O Almighty God, in the glad and solemn Feast-day of Thine holy Martyrs, Maurice and his Comrades, and let their Birth-day make us prouder as their prayers do make us stronger. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

[1] Isa. xliii. 26. (?)

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SEPTEMBER 22.

## St. Thomas of Villanueva, Archbishop [of Valencia], and Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season. (On Ember-day from* 1 Tim. iii. 1.)

SECOND NOCTURN.

*Fourth Lesson.*

THOMAS of Villanueva[1] was born of excellent parentage, in the town of Fuenlana, in the Diœcese of Toledo in Spain, in the year of our Lord 1488, and was early taught godliness, and an especial pitifulness towards the needy. Of this grace he gave many ensamples while he was still a lad, whereof it is an eminent one that he more than once stripped himself of raiment of his own, in order to clothe the naked. He was become a man when the death of his father called him from Alcala, whither he had been sent to work as a student in the great College of St. Alonzo. He gave all the inheritance which fell to him to feed poor unmarried women, and forthwith returned to Alcala, and finished his course in Theology. He was so eminent in learning that he was commanded to take a Professorship in that University, and delivered remarkable Lectures upon Philosophy and Theology. Meanwhile he ceased not earnestly to entreat of the Lord in prayer the knowledge of the Saints, and to know what was the path of life whereunto he was called. In course of time, by the inspiration of God, he entered the Institute of Hermits of St. Austin.

*Fifth Lesson.*

IN the Order wherein he had professed, he was marked for all that maketh a good and edifying Friar, for lowliness, for long-suffering, for cleanness-of-heart, but, above all, for the warmth of his charity. Amid divers and hard works, he let his spirit never faint from prayer and study of the things of God. On account of his holiness and learning he was bidden to undertake the work of preaching, and, by the help of God's grace, was the means of drawing countless souls out of the slough of sin into the way that leadeth unto life. Being raised to rule over his brethren, he so joined wisdom, justice, and gentleness with watchfulness and firmness, that he either established or restored in many places the original discipline of his Order.

*Sixth Lesson.*

HE was named to the Archbishoprick of Granada, but, with excellent lowliness and firmness he refused to take so high a place. However, not long after, he was forced by the commands of his superiors to accept the government of the Church of Valencia, which he discharged for nearly eleven years with the reputation of a most holy and watchful shepherd of souls. His elevation changed nowise his way of life, except to give greater scope to his wonderful charity by placing the revenues of a wealthy Church at his disposal to distribute to the poor. He did not leave himself even a bed; that on which he was lying when he was called to heaven, he had only on loan from a person to whom he had shortly before given it as an alms. He fell asleep in the Lord upon the 8th day of September, in the 69th year of his own age, [and of our Lord 1555.] God was pleased to approve the holiness of His servant by miracles, both during his life and after his death, whereof are specially remarked that when he had utterly emptied his barn by giving away all his corn to the poor, it was suddenly found full again, and that a dead boy was raised to life at his grave. Finding him famous for these signs, and not a few others, Pope Alexander VII. enrolled him in the list of the Saints, and ordered that his memory should be held in remembrance upon the 18th day of September.

[1] His surname was Garcias, but his parents were originally from Villanueva de los Infantes, where he was sent to school, about two miles from Fuenlana.

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THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory,* (*p.* 846.) *The last is omitted, or read as one with the Eighth, to make room for the following.*

*Ninth Lesson.* (*For the Holy Martyrs, but on Ember-day this is the Week-day Homily.*)

WHEN the Emperor Maximian led his army into Gaul, he stopped at the frontiers of the Seduni to offer a sacrifice. The Theban legion, that they might not be defiled by any share in the unhallowed rites, withdrew themselves from the rest of his army. Therefore the Emperor sent soldiers unto them to bid them in his name, if they valued their lives, come back into the camp to the sacrifice. They answered that the Christian religion did not allow them. This answer enkindled in him greater wrath than before. He therefore despatched a part of his army to the Thebans, with orders to begin by killing one man in every ten of them. By their own will, and at the urgent exhortation of Maurice, they chose rather to endure this martyrdom than to do the commandment of the unrighteous Emperor. At the last, the Emperor, upon the 22nd day of September, bade his whole army fall upon them and slay them all. They confessed Christ bravely even to the end.

LAUDS.

*Antiphon at the Song of Zacharias.* All the congregation of the Saints shall declare his alms.[1]

*Prayer throughout the Office as at the Commemoration last evening.*

*Then a Commemoration of the Holy Martyrs. Prayer as last evening.*

*On Ember-day a Commemoration of the Week-day.*

SECOND VESPERS.

*The first verse of the Hymn is altered.*

*Antiphon at the Song of the Blessed Virgin.* "He hath dispersed, &c.," *as in the Commemoration last evening.*

*A Commemoration is made of St. Linus, Pope and Martyr. Prayer.* "O God, Who year by year, &c.," *from the Common.*

*Then of the Holy Virgin Martyr Thecla.*

*Prayer.*

GRANT, we beseech Thee, O Almighty God, unto all Thy servants who do here keep the birthday of Thy blessed Virgin and Martyr Thecla, and do year by year rejoice at her solemn commemoration, that they may have grace to follow after the pattern of her great faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEPTEMBER 23.

## St. Linus, Pope and Martyr.

*Semi-double.*

*All from the Common Office for one Martyr,* (*p.* 817,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.* (*On Ember-day from* Acts XX. 17.)

SECOND NOCTURN.

*Fourth Lesson.*

POPE Linus was by birth a native of Velletri in Tuscany, and was the immediate successor of Peter in the government of the Church. His faith and holiness were such that he not only cast out devils, but also raised the dead. He wrote the acts of Blessed Peter, and especially the history of his strife with Simon Magus. He forbade women to enter the Church without having a veil upon their heads. His own head was cut off, on account of his firmness in confessing Christ, by command of the godless Consular Saturninus, an unthankful wretch whose own daughter he had delivered from being tormented by a devil. He was buried upon the Vatican Mount, hard by the grave of the Prince of the Apostles, upon the

[1] Ecclus. xxxi. 11.

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23rd day of September. He sat as Pope eleven years, two months, and twenty-three days. He held two December ordinations, wherein he made fifteen Bishops, and eighteen Priests.

*Fifth and Sixth Lessons from St. Ambrose on Ps.* cxviii., (*p.* 825.)

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory*, (*p.* 821.) *The last is omitted, or read as one with the Eighth, to make room for the*

*Ninth Lesson.* (*For St. Thecla—but on Ember-day this is the Week-day Homily.*)

THE virgin Thecla was the daughter of noble parents at Iconium, and a disciple of the Apostle Paul. She is the subject of extraordinary praises by the holy Fathers. In the eighteenth year of her age, she parted from one Thamiris, to whom she had been betrothed, and her kindred accused her of being a Christian. A pile was set a-fire for her, unless she should deny Christ, but she made the sign of the Cross, and willingly entered it, and rain came, and put out the fire. She came to Antioch, where they threw her to wild beasts; and strove to tear her asunder, by tying her to oxen driven different ways; and cast her into a pit with many snakes; but by the mercy of JESUS Christ she was delivered from all. The warmth of her faith and the holiness of her life brought many to Christ. She returned into her own country, and withdrew to be an hermit, alone on a certain mountain, and passed away to be with the Lord, aged ninety years, and famous for many good works and miracles. She was buried at Seleucia.

*At Lauds, a Commemoration is made of St. Thecla.*

SEPTEMBER 24.

## The Blessed Virgin, styled "of Ransom."

*Greater Double.*

*All as in the Common Office*, (*p.* 894,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who didst use the glorious Mother of Thy Son as a mean to ransom Christ's faithful people out of the hands of the unbelievers, by enriching Thy Church with yet another family, grant, we beseech Thee, that we who reverently honour her as the Foundress of that great work, may for her sake and by her prayers, be redeemed from all sin and all bondage unto the evil one. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Linus.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Prov. viii., ix., *as in the Common.*

SECOND NOCTURN.

*Fourth Lesson.*

IN the early part of the thirteenth century of the era of our Lord, the greatest and fairest part of Spain lay crushed under the yoke of the Saracens, and countless numbers of the faithful were held in brutal slavery, with the most lively danger of being made to deny the Christian faith and of losing everlasting salvation. Amid such sorrows the most Blessed Queen of heaven came mercifully to the rescue, and showed how the greatness of her motherly love was fain for their redemption. Holy Peter Nolasco, in the full bloom of the treasures of godliness as well as rich in earthly wealth, was earnestly pondering with himself how he could succour so many suffering Christians dwelling in bondage to the Moors. To him appeared with gracious visage the Most Blessed Virgin, and bade him know that it would be well-pleasing in her own sight, and in the sight of her Only-begotten Son, that an Order of Religious men should be founded in her honour, whose work it should be to redeem prisoners from Mohammedan slavery. Strengthened by this heavenly vision, the man of God began to burn

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with wonderful charity, nursing in his heart the one desire that he himself and the Order which he should found might exercise that love, greater than which hath no man, that a man lay down his life for his friends. (John xv. 13.)

*Fifth Lesson.*

UPON the same night the same most holy Virgin appeared to the Blessed Raymund de Peñafuerte, and to James, King of Aragon, charging them concerning the founding of the Order, and desiring them to help in raising up so great a work. Peter betook himself forthwith to the feet of Raymund, who was his confessor, and laid the matter before him, whom also he found taught from heaven, and to whose governance he right humbly submitted himself. Then came King James, who appointed to carry out this revelation, which himself also had received from the Most Blessed Virgin. The three took counsel together, and all with one consent entered upon the institution of an Order in honour of the said Virgin Mother, to be placed under the invocation of "St. Mary of Ransom, for the redemption of captives."

*Sixth Lesson.*

UPON the 10th of August, in the year of our Lord 1218, the above-named King James decreed the establishment of this Order, thus already conceived by these holy men. The brethren take, [in addition to the vows of Poverty, Chastity, and Obedience,] a fourth vow, whereby they bind themselves to remain in pawn with the unbelievers, if need so require, for the liberation of Christians. The King granted them the right to bear on their breasts his own Royal blazon, and obtained from Gregory IX. the confirmation of this Institute and Order so nobly marked by brotherly charity. God Himself, through the Virgin Mother, gave the increase, causing this Institute speedily and prosperously to spread through all the world, and to blossom with holy men, great in love and godliness, to spend in the redemption of their neighbours the alms which are committed to them by Christ's faithful people, to that end, and some whiles to give themselves up for the ransom of many. That due thanks might be rendered to God and to the Virgin Mother for the great blessing of this Institute, the See Apostolic among other well-nigh countless favours bestowed upon it, permitted that this special Feast-day should be kept and this Office said.

THIRD NOCTURN.

*Lessons from* Luke xi. 27, *with the Homily of the Venerable Bede,* (*p.* 899.)

SEPTEMBER 26.

## The Holy Martyrs Cyprian and Justina.

*Simple.*

*All from the Common Office for a Simple Festival of Many Martyrs,* (*p.* 841,) *except the following.*

*Prayer throughout the Office.*

O LORD, let the succour of Thy blessed Martyrs Cyprian and Justina never fail us, since Thou never ceasest to look in mercy upon any unto whom Thou dost grant the stay of such helpers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*Second Lesson.*

CYPRIAN was firstly a warlock and lastly a Martyr. A certain young man having a violent lust after a Christian maiden named Justina, employed him to excite her to join in his lewdness, by dint of incantations and philters. Cyprian thereupon asked counsel of the devil, how he might best gain that end. But the devil answered him that these arts are only thrown away upon true worshippers of Christ. This answer troubled Cyprian, and he began to repent heartily of the course of life he had hitherto led. And then he forsook his arts magic, and gave himself wholly up to the faith of the Lord Christ.

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*Third Lesson.*

FOR this cause, he and the Virgin Justina were arrested together, beaten with blows and scourging, and cast into prison, if haply they might change their mind. Being brought out of the prison, but still standing fast in their Christian religion, they were dipped in a vessel full of hot pitch, fat, and wax, and in the end beheaded, at Nicomedia, [on the 26th day of September, in the year of our Lord 304.] Their bodies were thrown out, and lay unburied for the space of six days, at the end of which time some sailors took them secretly by night on board a ship and carried them to Rome. They were first buried on the farm of the noble Lady Rufina, but afterwards brought into the city, where they lie hard by the Baptistery in the Church of [the Saviour, built by] Constantine.

SEPTEMBER 27.

## The Holy Martyrs Cosmas and Damian.

*Semi-double.*

*All from the Common Office for Many Martyrs, (p. 829,) except the following.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thine holy Martyrs Cosmas and Damian may at their prayers be delivered from all dangers that presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

COSMAS and Damian, who were eminent physicians in the time of the Emperors Diocletian and Maximian, were brothers, and Arabs by race, but born in the city of Egæa [in Cilicia.] Not more by their knowledge of medicine than by the power of Christ they healed diseases which had been hopeless for others. When the Præfect Lysias learnt to what faith they belonged, he commanded them to be brought before him, and questioned them as to their way of life, and the confession of their religion; and, then, forasmuch as they freely owned themselves Christians and the Christian faith needful to salvation, he commanded them to worship the gods, under threats of torments and a most cruel death.

*Fifth Lesson.*

BUT when he found that it was but in vain to lay such things before them, he said: "Bind their hands and feet together, and put them to the sharpest of the question." And he was obeyed, but nevertheless Cosmas and Damian abode still of the same mind. Therefore they were cast into the depth of the sea, bound as they were, but they came forth again, whole and unbound. The Præfect, therefore, who would have it that it came to pass so by force of art magic, cast them into prison. On the morrow he haled them forth again, and bade cast them upon a great fire, but the flame turned away from them. He was pleased then to have them tormented in divers and cruel sorts, and lastly, smitten with the axe. Thus did they bear witness for Christ JESUS even until they grasped the palm of their testimony.

*Sixth Lesson, from St. Austin's 47th Sermon "on the Saints," (p. 832.)*

THIRD NOCTURN.

*Lessons from* Luke vi. 17, *with the Homily of St. Ambrose, (p. 838.)*

*Eighth Responsory.*

Theirs is a brotherhood, &c.

*Vespers are of the following, from the Chapter inclusive.*

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SEPTEMBER 28.

## St. Wenceslaus, Duke[1] [of Bohemia,] Martyr.

*Semi-double.*

*All from the Common Office for one Martyr, (p. 817,) except the following.*

*Prayer throughout the Office.*

O GOD, Who didst make Thy blessed servant Wenceslaus to pass by the palm of martyrdom from dominion on earth to glory in heaven, keep us, at his prayers, from all hurt here, and grant unto us the joy of fellowship with him hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*These, as far as concerns St. Wenceslaus, begin with the Chapter.*

*A Commemoration is made of the preceding. Prayer from their Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

WENCESLAUS, Duke of Bohemia, was the son of a Christian father, Duke Wratislaus I., and an heathen mother, named Drahomira. He had for his grand-mother a most holy woman, named Ludmilla, who trained him up in godliness. He was a man eminent in all graces, and one who carefully held his virginity unsullied throughout the whole course of his life. His mother seized the supreme power by the foul murder of Ludmilla, and lived foully with her younger son Boleslaus, and the nobles roused thereby to indignation, and wearied with her tyranny and wicked government, cast off the yoke of both of them, and hailed Wenceslaus in the city of Prague as their King.

*Fifth Lesson.*

HE ruled his kingdom by his virtues rather than by force. To the orphaned, the widowed, and the destitute he was very charitable, so that some whiles in the winter he carried firewood to the needy on his own shoulders. He helped oftentimes to bury the poor, he set captives free, and went many times to the prisons at the dead of night to comfort with money and advice them that were detained therein. To a Prince of so tender an heart it was a great grief to be behoven to condemn any to death, however guilty. For Priests he had a most earnest respect, and with his own hands sowed the corn and pressed the grapes for the bread and wine which they were to use for the Sacrifice. He would walk round the Church by night with bare feet upon the snow and ice, leaving behind him bloody footprints that warmed the ground.

*Sixth Lesson.*

FOR his Body-guard he had angels. For when Radislaus, Prince of Gurinna, invaded Bohemia, and Wenceslaus, to save the effusion of his people's blood, went out to meet him in single combat, [two] angels were seen serving him with arms, and heard to say to the adversary: "Strike not." Therefore, his enemy was stricken with terror, fell down in reverence before him, and begged his forgiveness. When he went to Germany, the Emperor saw two angels carrying a golden Cross before him as he drew nigh him, and arose from his throne, embraced him in his arms, created him a King, and gifted him with the arm of the holy [Martyr] Vitus. Nevertheless, his godless brother, at the exhortation of their mother, bade him to a feast, [given on account of the birth of his son,] and when Wenceslaus, with a foreboding of the death

[1] He is so called in the Missal and Martyrology, doubtless in deference to his own wish during life, though the title of King was bestowed upon him in A.D. 937 by the Emperor Otho I., and always afterwards employed towards him by the Sovereign and Princes of the Empire. His successors, however, were only Dukes until A.D. 1086.

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prepared for him, went afterwards into the Church, and was praying there, [Boleslaus followed him thither,] together with some accomplices of his crime, and [when they had wounded him,] despatched him [with his own hand, running him through the body with a lance. He suffered a little after midnight, upon the 28th day of September, in the year of our Lord, 938.] The stains of his blood may still be seen upon the walls. By the judgment of God, his unnatural mother was swallowed up by the earth, and his murderers, in divers ways perished miserably.

THIRD NOCTURN.

*Lessons from* Matth. xvi. 24, *with the Homily of St. Gregory*, (*p.* 826.)

*Vespers are of the following.*

SEPTEMBER 29.

## Michaelmas Day.

### Dedication of the Church of St. Michael the Archangel.[1]

*Double of the Second Class.*

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm*, Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[2]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

*Verse.* [3]An Angel stood at the Altar of the Temple.

*Answer.* Having a golden censer in his hand.

*Antiphon at the Song of the Blessed Virgin.* While as John was gazing upon the holy mystery, the Archangel Michael sounded his trumpet: Forgive us, O Lord our God, Which openest the book, and loosest the seals thereof. Alleluia.

*At First Vespers no Commemoration of the Holy Martyr.*

MATTINS.

*Invitatory.* The Lord, He is the King of the Archangels. * O come, let us worship Him.

*Hymn as at First Vespers.*

FIRST NOCTURN.

*First Antiphon.* The sea was moved and the earth quaked, when the Archangel Michael descended from heaven.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Ps. x. In the LORD put I my trust, &c., (*p.* 8.)

*Third Antiphon.* The smoke of the incense ascended up before the Lord, out of the Angel's hand.

Ps. xiv. LORD, who shall dwell, &c., (*p.* 10.)

[1] "This Festival," says Alban Butler, "was certainly celebrated in Apulia in 493. The dedication of the famous Church of St. Michael on Mount Gargano" (see under May 8,) "gave occasion to the institution of this Feast." A church was dedicated on Hadrian's Mausoleum, now called the Castle of St. Angelo, at Rome, on this same day in A.D. 610.

[2] Translation by Dr. Neale.

[3] Cf. Luke i. 11; Apoc. viii. 3.

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*Verse.* An Angel stood at the Altar of the Temple.

*Answer.* Having a golden censer in his hand.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (vii. 9.)

I BEHELD till the thrones were set, and the Ancient of days did sit: Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

*First Responsory.*

[1]There was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God the Almighty.

*Verse.* Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

*Answer.* I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty.

*Second Lesson.* (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was changed in me into corruption, and I retained no strength.

*Second Responsory.*

An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand.

*Verse.* [2]Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

*Answer.* And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

*Third Lesson.*

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the King of Persia. Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

*Third Responsory.*

Before the Angels will I sing praise unto Thee, and will worship toward Thy

[1] Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

[2] Ps. cxxxvii. 1.

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holy temple. And I will praise Thy Name, O Lord.

*Verse.* For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

*Answer.* And I will praise Thy Name, O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I will praise Thy Name, O Lord.

SECOND NOCTURN.

*First Antiphon.* Archangel Michael, come to help God's people.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Second Antiphon.* The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* Thou wast manifested in Thy glory in the Presence of the Lord. Therefore the Lord hath clothed Thee with majesty.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Verse.* The smoke of the incense ascended up before the Lord.

*Answer.* Out of the Angel's hand.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Gregory the Great. (*34th on the Gospels.*)

WE say that there are nine Orders of Angels, for, by the witness of the holy Word, we know that there be Angels, Archangels, Mights, Powers, Principalities, Dominions, Thrones, Cherubim, and Seraphim. Nearly every page of the holy Word witnesseth that there be Angels and Archangels. The books of the Prophets, as is well known, do oftentimes make mention of Cherubim and Seraphim. Paul, writing to the Ephesians, (i. 21) counteth up the names of four Orders, where he saith: "[The Father of glory . . . . . raised (Christ) from the dead, and set Him at His own right hand in the heavenly places,] far above all Principality, and Power, and Might, and Dominion, [and every name that is named, not only in this world, but also in that which is to come.]" And the same, again, writing to the Colossians, (i. 16) saith: "[By (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible,] whether they be Thrones, or Dominions, or Principalities, or Powers; [all things were created by Him and for Him.]" If then, we add the Thrones to the four Orders of which he spake unto the Ephesians, we have five Orders; and when we add unto them the Angels and the Archangels, the Cherubim and the Seraphim, we find that the Orders of Angels are beyond all doubt nine.

*Fourth Responsory.*

This is Michael, who to battle leads the armies of the skies; whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

*Verse.* The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

*Answer.* Whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

*Fifth Lesson.*

BUT we must know that the word "Angel" is the designation, not of a nature, but of an office. Those holy spirits in the heavenly fatherland are always spirits, but they may nowise be always called Angels, [which is, being interpreted, "messengers,"] for they are Angels only when they are sent as Messengers. Hence also it is said by the Psalmist (ciii. 5) "Who makest spirits Thine Angels!"[1] as if it were, "Of them who are alway with Him as spirits, He doth somewhiles make use as Messengers." They who go on the lesser messages are called Angels: they who go on the greater Archangels. Hence it is that unto the Virgin Mary was sent no common Angel, but the Archangel[2] Gabriel. For the delivery of this the highest message it was meet

[1] This is a different way of taking the text to that in Heb. i. 7.

[2] Giving him this title appears to be a traditional acceptation of Luke i. 19, compared

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that there should be sent the highest Angel. Their individual names also are so given as to signify the kind of ministry wherein each is powerful. "Michael" signifieth "Who-is-like-unto-God?" "Gabriel," "the Strength-of-God," and "Raphael," "the Medicine of God."

*Fifth Responsory.*

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at its head, to lead them into the garden of Eden.

*Verse.* [1]O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

*Answer.* To lead them into the garden of Eden.

*Sixth Lesson.*

AS often as anything very mighty is to be done, we see that Michael is sent, that by that very thing, and by his name, we may remember that none is able to do as God doeth. Hence that old enemy whose pride hath puffed him up to be fain to be like unto God, even he who said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . . . I will be like the Most High," (Isa. xiv. 13, 14,) this old enemy, when at the end of the world he is about to perish in the last death, having no strength but his own, is shown unto us a-fighting with Michael the Archangel, even as saith John, (Apoc. xii. 7): "There was war in heaven: Michael and his Angels fought against the dragon; and the dragon fought and his angels." Unto Mary is sent Gabriel, whose name is interpreted "the Strength of God," for he came to herald the appearing of Him Who was content to appear lowly that He might fight down the powers of the air. Raphael, also, as we have said, signifieth "the medicine of God," and it is the name of him who touched as a physician the eyes of Tobias, and cleared away his blindness.

*Sixth Responsory.*

[2]At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time.

*Verse.* At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

*Answer.* And there shall be a time, such as never was since there was a nation even to that same time.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And there shall be a time, such as never was since there was a nation even to that same time.

THIRD NOCTURN.

*First Antiphon.* The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* There was given unto him much incense, that he should offer it upon the golden altar which is before the eyes of the Lord.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Great things are spoken of Michael the Archangel, who waxed valiant in fight, and won the victory.

Ps. ciii. Bless the LORD, O my soul, &c., (*p.* 76.)

*Verse.* Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

with Tob. xii. 15. He is called "Angel" in the Gospel, and the title "Archangel" only occurs twice in the whole of the Scriptures, once of Michael by name, and once of the same or another unnamed.

[1] Cf. Wisd. ix. 17; Isa. xi. 2.

[2] Dan. xii. 1.



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Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comm. on Matth.* xviii.)

After the finding of the piece of money in the fish's mouth, after the payment of the tribute, what meaneth this sudden question of the Apostles? "Who is the greatest in the kingdom of heaven?" They had seen that the same tribute-money was paid for Peter as for the Lord, and from this equality of reckoning they gathered that Peter was Prince of all the Apostles, seeing that he had been appraised at the same price as his Master. Therefore they ask, Who is the greatest in the kingdom of heaven? And JESUS, seeing their thoughts, and understanding wherefore they erred, is fain to take away the desire of glory by the love of lowliness.

*Seventh Responsory.*

[1] Be not ye afraid before the Gentiles: but in your hearts worship ye the Lord, and fear Him; for His Angel is with you.

*Verse.* An Angel stood at the Altar of the Temple, having a golden censer in his hand.

*Answer.* For His Angel is with you.

*Eighth Lesson.*

"WHEREFORE, if thy hand or thy foot offend thee, cut them off, and cast them from thee .... for it must needs be that offences come, but woe to that man by whom the offence cometh!"—because by his sin he maketh, and maketh to be his own work, that which must needs be in the world. Away, then, with every affection and every kinship, lest thy love should throw a stumbling-block before a single believer. Be there any, saith He, who is as near to thee as thine hand, thy foot, or thine eye, useful, careful, far-seeing, but who layeth a stumbling-block before thee, and whose diverse way of life may draw thee to hell—it is better for thee to lose such an one and thy worldly happiness with him, than to live surrounded by them that are near and needful to thee, and to pile up unto thyself damnation.

*Eighth Responsory.*

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous.

*Verse.* An Angel stood at the Altar of the Temple, having a golden censer in his hand.

*Answer.* He arose to succour the spirits of the righteous.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He arose to succour the spirits of the righteous.

*Ninth Lesson.*

"I SAY unto you that in heaven their angels do always behold the face of My Father." Above, He had said that every tie of kinship or of convenience which might become a stumbling-block, albeit close and needful as hand, or foot, or eye, was to be cut off, but here He softeneth the hardness of that precept: "Take heed that ye despise not one of these little ones." Hardness, saith He, I command not save as teaching tenderness withal; "in heaven their Angels do always behold the face of My Father." Oh, how great is the dignity of souls, whereof every one hath from its birth an Angel appointed to guard it! Hence, we read in the Revelation of John: "Unto the Angel of the Church of Ephesus," (and so of the others,) "write." (ii. 1, &c.) And the Apostle [Paul] also saith: "The woman" (that is, in the Church) "ought to have a covering on her head, because of the Angels." (1 Cor. xi. 10.)

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* An Angel stood at the Altar * of the Temple, having a golden censer in his hand.

*Second Antiphon.* While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.

*Third Antiphon.* Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls.

*Fourth Antiphon.* O ye Angels of the Lord, bless ye the Lord alway.

*Fifth Antiphon.* O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers,

[1] Baruch vi. 5, 6.

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O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

*Chapter.* (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare record of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

*Hymn.*[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

*Verse.* An Angel stood at the Altar of the Temple.

*Answer.* Having a golden censer in his hand.

*Antiphon at the Song of Zacharias.* There was silence in heaven while as the dragon made war, and Michael fought against him, and prevailed over him.

*Prayer throughout.*

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels alway do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* An Angel stood, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Apoc. xii. 7.)

THERE was a great war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

*Antiphon.* While as the Archangel, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

An Angel stood at the Altar of the Temple.

*Answer.* An Angel stood at the Altar of the Temple.

*Verse.* Having a golden censer in his hand.

*Answer.* At the Altar of the Temple.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* An Angel stood at the Altar of the Temple.

*Verse.* And the smoke of the incense ascended up before the Lord—

*Answer.* Out of the Angel's hand.

[1] Translation by the Rev. W. J. Copeland.



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SEXT.

*Antiphon.* Michael Mine Archangel, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

*Short Responsory.*

The smoke of the incense ascended up before the Lord.

*Answer.* The smoke of the incense ascended up before the Lord—

*Verse.* Out of the Angel's hand.

*Answer.* Before the Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The smoke of the incense ascended up before the Lord.

*Verse.* Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

NONE.

*Antiphon.* O ye Angels, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Before the Angels will I sing praise unto Thee, O my God.

*Answer.* Before the Angels will I sing praise unto Thee, O my God.

*Verse.* I will worship toward Thy holy Temple, and praise Thy Name.

*Answer.* O my God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Before the Angels will I sing praise unto Thee, O my God.

*Verse.* Worship God.

*Answer.* All ye His Angels.

SECOND VESPERS.

*All as the First, except the following.*

*Last Psalm.*

Ps. cxxxviii. I will praise Thee, &c., (*p.* 164.)

*Verse.* Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*Antiphon at the Song of the Blessed Virgin.* O thou Prince most glorious, Michael the Archangel, remember us—and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia, Alleluia.

*A Commemoration is made of the following. Antiphon,* "O right excellent, &c." *Prayer from Lauds.*

SEPTEMBER 30.

## St. Jerome, Priest, Confessor, and Doctor of the Church.

*Double.*

*All from the Common Office for a Confessor and Doctor not a Bishop,* (*p.* 869,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ecclus. xxxix. 1 (*p.* 869.)

SECOND NOCTURN.

*Fourth Lesson.*

JEROME was the son of one Eusebius, and was born at Sdrigni, [a small town upon the confines] of Dalmatia, in the reign of the Emperor Constantius.[1] He was baptized at Rome when a lad, and studied there, under the instruction of Donatus and other very learned personages. He travelled in Gaul for the sake of improving his mind, and there sought the friendship of divers godly men learned in the Scriptures, and made with his own hand many copies of the holy books. He afterwards betook himself to Greece, where he attained eminence as a philosopher and orator, in the following of the most

[1] Stridone in Dalmatia, Constantio Imperatore. Upon the place and date (which latter is variously given from 329 to 342) see Alban Butler.

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famous theologians. At Constantinople, in especial, he sat at the feet of Gregory of Nazianzus, from whom he professeth himself to have learnt his theology. Then, for godliness' sake, he went to see the home of the Lord Christ, and so throughout all Palestine. He witnesseth that this pilgrimage, wherein he got the help of the most learned of the Jews for the understanding of the Holy Scriptures, did him much good.

*Fifth Lesson.*

HE withdrew himself into the wild deserts of Syria, where he passed four years in studying the Holy Scriptures and in considering the blessedness of heaven, afflicting his body by alway denying himself, by bitter tears, and by chastisement of the flesh. He was ordained Priest by Paulinus, Patriarch of Antioch. He went to Rome on account of the quarrelling of certain Bishops with Paulinus and Epiphanius, and there helped Pope Damasus in the writing of his letters upon Church affairs. But the longing for his old solitude came upon him, and he went back to Palestine, where, in the monastery at Bethlehem, built beside the cradle of the Lord Christ by the Lady Paula of Rome, he set himself to enter on earth upon the life of heaven, serving God in reading and writing without ceasing, regardless of the sufferings of a body tormented by divers diseases and pains.

*Sixth Lesson.*

HARD questions upon the interpretation of the Holy Scripture were sent to him from all parts of the earth, as to an oracle. He was oftentimes consulted by Pope Damasus and by the holy Augustine upon the meaning of the most obscure passages of the Scriptures, because of his extraordinary learning, and that he knew not the Latin and Greek tongues only, but also the Hebrew and Chaldee, and, as the same Augustine testifieth, had read nearly all writers. He attacked heretics with keen publications, and ever undertook the defence of the godly and Catholic. He translated the Old Testament from Hebrew into Latin, and, at the command of Damasus, reformed, according to the original Greek, the existing version of the New. Upon great part of the Scriptures he wrote commentaries. He translated likewise into Latin the works of many learned men, and himself contributed to the Christian life many monuments of his own wit. He lived to an extreme old age, and passed away to heaven, famous for learning and holiness, in the reign of the Emperor Honorius, [upon the 30th day of September, in the year of our Lord 420.] His body was buried at Bethlehem, but hath since been brought to Rome, where it lieth in the Church of St. Mary-at-the-Manger.[1]

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Book* i. *Comm. on Matth.* v.)

Apostles and teachers are called salt, for it is by them that the whole mass of mankind is seasoned. "But if the salt have lost his savour, wherewith shall it be salted?" If the teacher have gone astray, by what other teacher is he to be corrected? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This is a figure taken from farming. Salt is used to savour food withal, and to preserve meat, but it hath no other use. In sooth, we read in the Scriptures of some cities which were sown with salt in the fury of their conquerors, that no bud of life might ever spring there again.

*Eighth Lesson.*

LET teachers and Bishops, then, look well to it, seeing that "mighty men shall be mightily tormented." (Wisd. vi. 7.) And there is no help for

[1] Sta. Maria Maggiore.

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them, but they fall into hell with a greater crash.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, that it may give light unto all that are in the house." Here He teacheth boldness in preaching, lest the Apostles should shrink away from fear, and be like unto candles under a bushel; but contrariwise should come forward with all freedom, and should proclaim upon the house-tops that which had been spoken in the ear in closets. (Luke xii. 3.)

*Eighth Responsory.*

In the midst of the congregation, &c., (*p.* 860.)

*Ninth Lesson.*

"THINK not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil." The meaning is, either that He was come to fulfil those things which others had prophesied concerning Him, or that He was come to give the full measure of those things which had been spoken darkly and imperfectly on account of the weakness of their hearers, making away with anger, forbidding to take eye for eye and tooth for tooth, and condemning the secret lusting of the heart.

"Till heaven and earth pass, [one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.]" But there are promised unto us new heavens and a new earth, which the Lord God shall make. And if new things are to be created, old things must pass away.

*Prayer throughout the Office.*

O GOD, Who wast pleased to give unto Thy Church Thy blessed Confessor Jerome to be unto her a great teacher in the way of expounding Thine Holy Scriptures, be entreated, we beseech Thee, for that Thy servant's sake, and grant unto us the strength to put in practice what he taught both by his doctrine and by his life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O right excellent, &c.

*A Commemoration is made of St. Remy. Prayer,* "Grant, we beseech Thee, &c.," (*p.* 849.)

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## FEAST-DAYS IN OCTOBER.

*On the first day on which nine Lessons are not read, is said the Office of the Dead.*

OCTOBER 1.

## St. Remy, Archbishop of Rheims, Confessor.

*Simple, but may be said as a Semi-double if the reciter pleases, unless it fall on a Sunday or within an Octave.*

*All from the Common Office for a Bishop and Confessor,* (*p.* 854,) *except the following.*

MATTINS.

*The first verse of the Hymn is altered.*

*First and Second Lessons from Scripture, according to the Season.*

*Third Lesson.*

[1] REMY, Archbishop of Rheims, flourished in the time of Klodwig, King of the Franks, whom he baptized, and was the first who, by his preaching and miracles, brought the Franks to believe in the Lord Christ. At his prayers, a dead maiden was raised to life. He expounded many books of the Holy Scriptures. He ministered to the Church of Rheims with the utmost acceptance for above three score and ten years, and the holiness of his life and death were witnessed by many signs and wonders which befell afterward.

*Prayer throughout the day,* "Grant, we beseech Thee, &c.," (*p.* 849.)

[1] Born A.D. 439; consecrated Bishop at 22 years of age; baptized Klodwig on Christmas Day, 496; died, January 13, 533.

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*If the above be observed as a Semi-double, the Lessons of the First Nocturn are from Scripture according to the Season: those of the Second, the above of the Saint, and the two first from the Sermon of St. Maximus, p. 845; and those of the Third from* Matth. xxv. 14, *with the Homily of St. Gregory,* (*p.* 846.)

OCTOBER 2.

## The Holy Guardian Angels.

*Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[1]

PRAISE we those ministers celestial
Whom the dread Father chose
To be defenders of our nature frail,
Against our scheming foes.

For, since that from his glory in the skies
Th' Apostate Angel fell,
Burning with envy, evermore he tries
To drown our souls in Hell.

Then hither, watchful Spirit, bend thy wing,
Our country's Guardian blest!
Avert her threatening ills; expel each thing
That hindereth her rest.

Praise to the trinal Majesty, whose strength
This mighty fabric sways;
Whose glory reigns beyond the utmost length
Of everlasting days. Amen.

*Verse.* [2]Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*Antiphon at the Song of the Blessed Virgin.* [3]Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

*A Commemoration is made of St. Remy, if his Office have been observed as a Semi-double.*

MATTINS.

*Invitatory.* The Lord, He is the King of the Angels. * O come, let us worship Him.

*Hymn from Vespers.*

FIRST NOCTURN.

*First Antiphon.* [4]The Lord God of heaven and earth shall send His Angel before thee.

Ps. viii. O LORD our Ruler, &c., (*p.* 6.)

*Second Antiphon.* [5]My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me.

Ps. x. In the LORD, &c., (*p.* 8.)

*Third Antiphon.* [6]Go prosperously, and the Lord be with you in your journey, and His Angel keep you company.

Ps. xv. LORD, who shall abide, &c., (*p.* 10.)

*Verse.* [7]An Angel stood at the Altar of the Temple,

*Answer.* Having a golden censer in his hand.

*If by any circumstance the Book of Esther would be to be begun on this day, it is so done, instead of the following Lessons.*

*First Lesson.*

The Lesson is taken from the Book of Exodus (xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and think not lightly of him. For he will not pardon your transgressions; and My Name is in him. But if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

[1] Translation by the late Rev. E. Caswall.
[2] Ps. cxxxvii. 2. [3] Heb. i. 14. [4] Gen. xxiv. 7.
[5] Dan. vi. 22. [6] Tob. v. 21. [7] Apoc. viii. 3.

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*First Responsory.*

[1]God hath given His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

*Verse.* [2] Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

*Answer.* They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

*Second Lesson.*

The Lesson is taken from the Book of the Prophet Zechariah (i. 7.)

THE Word of the LORD came unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: I saw by night, and, behold, a man riding upon a red horse; and he stood among the myrtle-trees that were in the bottom. And behind him were there red horses, speckled, and white. Then said I: O my lord, what are these? And the angel that spake in me said unto me: I will show thee what these be. And the man that stood among the myrtle-trees answered, and said: These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and, behold, all the earth is inhabited, and is at rest.

*Second Responsory.*

[3]Then the angel of the LORD answered, and said: O LORD of hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation—

*Verse.* These three score and ten years?

*Answer.* How long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation?

*Third Lesson.* (ii.)

I LIFTED up mine eyes again, and looked. And, behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, and see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked in me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be in glory in the midst of her.

*Third Responsory.*

[4]When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you.

*Verse.* An Angel stood at the Altar of the Temple, having a golden censer in his hand.

*Answer.* For His Angel is with you.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For His Angel is with you.

SECOND NOCTURN.

*First Antiphon.* [5]When I came unto you, by the will of God I came; bless Him, and give Him thanks.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Second Antiphon.* [6]The Angel of the Lord, which went before the camp of Israël, removed, and went behind them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* [7]The Angel of the LORD encampeth round about them that fear Him, and delivereth them.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Verse.* The smoke of the incense ascended up before the Lord—

*Answer.* Out of the Angel's hand.

[1] Ps. xc. 11, 12. [2] Dan. vii. 10.
[3] This Responsory is the continuation of the preceding Lesson.
[4] Cf. Baruch vi. 3—6. [5] Tob. xii. 18. [6] Exod. xiv. 19.
[7] Ps. xxxiii. 8.

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*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*On Ps.* xc.)

"HE hath given His Angels charge over thee." A wonderful graciousness, and a wonderful outpouring of love. For who hath given charge? And what charge? Unto whom? And over whom? Let us carefully consider, my brethren, let us carefully hold in mind this great charge. For who hath given this charge? To Whom belong the Angels? Whose commandments do they obey, and Whose will do they do?

"He hath given His Angels charge over thee, to keep thee in all thy ways," and that not carelessly, for "they shall bear thee up in their hands." The Highest Majesty, therefore, hath given charge unto Angels, even His Angels. Unto these beings so excellently exalted, so blessed, so near to Himself, even as His own household, unto these hath He given charge over thee. Who art thou? "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" (Ps. viii. 5.) Even as though man were not "rottenness, and the son of man, a worm." (Job xxv. 6.) But what charge hath He given them over thee? "To keep thee in all thy ways."

*Fourth Responsory.*

[1]As the Lord liveth, His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

*Verse.* And the Lord hath not suffered me that am His handmaid to be defiled.

*Answer.* His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

*Fifth Lesson.*

WHAT respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine. Or dost thou doubt whether he be indeed present, because thou seest him not? What if thou hearkest him? What if thou touchedst him? What if thou smelledst him? Behold, not by sight alone is the presence of things made manifest.

*Fifth Responsory.*

[2]The Angel of the Lord came down into the furnace together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them.

*Verse.* Blessed be their God, Who sent His Angel, and delivered His servants that trusted in Him!

*Answer.* So that the fire touched them not at all, neither hurt them.

*Sixth Lesson.*

LET us also, brethren, dearly love His Angels, as them with whom we are one day to be co-heirs, and who in the meanwhile are leaders and guardians set over us by the Father. With such guardians, whereof shall we be afraid? They that keep us in all our ways, can neither be conquered nor corrupted, far less can they corrupt. They are trusty, they are wary, they are mighty. Whereof shall we be afraid? Only let us follow them, only let us cleave unto them, and we "shall abide under the shadow of the God of heaven." As often then as the gloom of temptation threateneth thee, or the sharpness of tribulation hangeth over thee, call upon Him That keepeth thee, thy Shepherd, thy Refuge in times of trouble, call upon Him, and say: "Lord, save us; we perish." (Matth. viii. 25.)

*Sixth Responsory.*

[3]In all their affliction He was not[4]

[1] Judith xiii. 20. [2] Dan. iii. 49, 95. [3] Isa. lxiii. 9.
[4] So the Hebrew, but the Jewish tradition, as in Isa. ix. 3, (p. 225,) attributes the negative to an eccentric spelling, and reads, "In all their affliction He was afflicted."

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afflicted, and the Angel of His presence saved them.

*Verse.* In His love and in His pity He redeemed them; and He bare them and carried them all the days of old.

*Answer.* And the Angel of His presence saved them.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And the Angel of His presence saved them.

THIRD NOCTURN.

*First Antiphon.* [1]The LORD sent His Angel, which cut off all the mighty of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* Worship the Lord, all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Bless the LORD, all ye His Angels, that excel in strength, that do His commandments, to hearken unto the voice of His word.

Ps. ciі. Bless the LORD, (*p.* 76.)

*Verse.* Before the Angels will I sing praise unto Thee.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St. Hilary, Bishop [of Poitiers.] (*Comm. on* Matth. xviii.)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we bring our souls to the innocency of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth what they hear. Us then it behoveth to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

*Seventh Responsory.*

[2]When Maccabeus and they that were with him heard that [Lysias] besieged the holds, they and all the people with lamentation and tears besought the Lord that He would send a good Angel to deliver Israël.

*Verse.* So they went forth together with a willing mind, and, as they were at Jerusalem, there appeared before them on horseback one in white clothing.

*Answer.* A good Angel to deliver Israël.

*Eighth Lesson.*

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because His fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

*Eighth Responsory.*

[3]O Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Judah, and didst slay in the host of Sennacherib an hundred, fourscore, and five thousand. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

*Verse.* That those be stricken with terror that come with blasphemy against Thy holy people.

*Answer.* Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

[1] 2 Par. (Chron.) xxxii. 21. [2] 2 Macc. xi. 6, 8. [3] 2 Macc. xv. 22—24.

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*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

*Ninth Lesson.*

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of Man is come to save that which was lost." From these words we see, first, that the Son of Man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers, which they which are saved, do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry, his wishes and requests are presented before the throne of the eternal and unseen God.

LAUDS.

*First Antiphon.* God hath given His Angels charge over thee, * to keep thee in all thy ways.

*Second Antiphon.* Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

*Third Antiphon.* In heaven their Angels do always behold the face of My Father, * Which is in heaven.

*Fourth Antiphon.* Blessed be God, * Who sent His Angel, and delivered His servants that trusted in Him.

*Fifth Antiphon.* Praise ye God, * all His Angels—Praise ye Him, all His hosts!

*Chapter.* (Exod. xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

*Hymn.*[1]

RULER of the dread immense!
Maker of this mighty frame!
Whose eternal Providence
Guides it, as from Thee it came!

Low before Thy throne we bend;
Hear our supplicating cries;
And Thy light celestial send,
With the freshly dawning skies.

King of kings! and Lord most high!
This of Thy dear love we pray,—
May Thy Guardian Angel nigh
Keep us from all sin this day.

May he crush the deadly wiles
Of the envious Serpent's art,
Ever spreading cunning toils
Round about the thoughtless heart.

May he scatter ruthless war,
Ere to this our land it come;
Plague and famine drive afar;
Fix securely peace at home.

Father, Son, and Holy Ghost,
One eternal Trinity!
Guard by Thy Angelic host
Us, who put our trust in Thee.
Amen.

*Verse.* O my God, before the Angels will I sing praise unto Thee.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*Antiphon at the Song of Zacharias.* [2]The Angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

*Prayer throughout the Office.*

O GOD, Who, in Thine unspeakable Providence, hast been pleased to give Thine holy Angels charge over us, to keep us, mercifully grant unto our prayers, that we be both ever fenced by their wardship here, and everlastingly blessed by their fellowship hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* God hath given, &c (*First Antiphon at Lauds.*)

[1] Translation by the late Rev. E. Caswall.

[2] Zech. iv. 1.

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*Chapter at the end.* (Exod. xxiii. 22.)

BUT if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

TERCE.

*Antiphon.* Let us praise, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory as on p.* 1297.

SEXT.

*Antiphon.* In heaven their Angels, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Exod. xxiii. 21.)

THINK not lightly of him, for he will not pardon your transgressions; and My Name is in him.

*Short Responsory as on p.* 1297.

NONE.

*Antiphon.* Praise ye God, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory as on p.* 1297.

SECOND VESPERS.

*All as the First, except the following.*

*Last Psalm.*

Ps. cxxxvii. I will praise Thee, &c., (*p.* 164.)

*Antiphon at the Song of the Blessed Virgin.* Holy Angels our Keepers, shield us in the battle, that we perish not in the awful judgment.

OCTOBER 4.

## St. Francis,[1] Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*Prayer throughout the Office.*

O GOD, Who didst use the worthy deeds of Thy blessed servant Francis as a mean whereby to make Thy Church again the mother of children, grant that we like him may set little price by earthly things, and attain unto a portion of those good things which Thou givest in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lesson from* Wisd. iv. 7, &c., (*p.* 856.)

SECOND NOCTURN.

*Fourth Lesson.*

FRANCIS was born at Assisi in Umbria [in the year of our Lord 1182.] From his early youth he followed the example of his father, [Peter Bernardone,] and busied himself with merchandise. It befell one day that, contrary to his usage, he had thrust from him a beggar, who cried for money for Christ's sake, when, being cut to the heart with regret, he gave him large alms, and promised to God from that day forth never to deny to any that asked of him. He fell after this into a grievous sickness, and from the time that he was healed thereof, he gave himself more earnestly to works of love for his neighbour. At length he became fain in this sort to be perfect, even as the Lord hath said in the Gospel, (Matth. xix. 21,) and gave to the poor whatsoever he had. His father would not have it so, and brought him before the Bishop of Assisi, that he might renounce all right to any inheritance. He cheerfully gave up all to his father, even to his clothes, telling them that now he should be able with more utter dependence to say: "Our Father, Who art in heaven—"

*Fifth Lesson.*

[UPON the 24th day of February, in the year 1209,] he heard read the

[1] "Francesco," i.e. Frenchman. His real name was John, but the people of Assisi gave him the nickname of "Frenchman" because he spoke French well.

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words of the Gospel: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes." (Matth. x. 9, 10.) Thereupon he determined that that should be his rule of living. He took off his shoes, and contented himself with one coat. When he had gathered twelve comrades, he founded the Order of Friars Minors.[1] He went to Rome in the [same] year, to get from the Apostolic See a confirmation of his Order. When he came Pope Innocent III. thrust him away. Thereafter he dreamt that he saw the Church of the most Holy Saviour falling, and whom he had cast forth bearing it up with his shoulders. He bade therefore that he should be sought for and brought again before him, welcomed him kindly, and approved all the Rule which he had established. Francis therefore sent his Friars into all quarters of the world to preach the Gospel of Christ. He himself was fain to find some occasion of martyrdom, and therefore made a voyage into Syria, [in the year 1219,] but the Sultan treated him with the greatest kindness, offering him many gifts, and, since he could do no good, he returned again to Italy.

*Sixth Lesson.*

[TOWARDS the Feast of the Assumption of the Blessed Virgin Mary, in the year 1224,] when there had already been built many houses of Friars of his Order, he withdrew himself into a most secret place upon Mount Alverno, and began to fast for forty days in honour of the holy Archangel Michael. [2]Upon the Feast-day of the Uplifting of the Holy Cross, [as he was praying upon the side of the mountain,] he saw a vision of a crucified Seraph, which left in his hands and feet holes with nails therein, and in his side a great wound. Holy "Buona-Ventura" hath left it in writing that he once heard Pope Alexander IV., when preaching, testify that he had himself seen these marks. It was a sign of such love of Christ toward him as stirred up the great wonder of all men. Two years thereafter he fell sick unto death, and was fain to be carried into the Church of St. Mary-of-the-Angels, that he might give up the breath of life in the same place where God had breathed into him the breath of the life of grace.[3] Being there [laid on the earth, sprinkled with ashes, and covered with an old habit,] he exhorted the Friars to be poor and lowly, and to cleave to the faith of the Holy Church of Rome. [He then caused the Gospel of St. John to be read from the words "Now before the feast of the Passover" to the end,] after which he began to recite the 141st Psalm: "I cried unto the LORD with my voice," and in uttering the words, "the righteous wait for me, till Thou deal bountifully with me," he gave up the ghost. It was the 4th[4] day of October, [in the year 1226.] He was famous for miracles, and Pope Gregory IX. added his name to the list of the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xi. 25, *with the Homily of St. Austin*, (*p.* 867.)

*At Second Vespers a Commemoration is made of the following, from the Common Office for Many Martyrs. Prayer*, "O God, by Whose mercy, &c." (*p.* 836.)

OCTOBER 5.

## St. Placidus and his Comrades, Martyrs.

*Simple.*

*All from the Simple Office for Many Martyrs*, (*p.* 841,) *except the following.*

*Prayer throughout the Office.* "O God, by Whose mercy, &c." (*p.* 836.)

MATTINS.

*First and Second Lessons from Scripture according to the Season.*

[1] I.e. "the lesser brethren," a name assumed out of humility in regard to the Dominicans.

[2] This absolute date of Sept. 14, appears to rest upon the authority of an anonymous vision at a later date, and is difficult to reconcile with the original historians. It is hardly consistent with the statement of the Breviary on Sept. 17, and is rejected by the Bollandists in parr. 590, 591, of their preliminary remarks to the Life of St. Francis.

[3] It was in that Church that he heard the text from Matth. x. 10.

[4] I.e. after Vespers on Saturday, the 3rd.

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*Third Lesson.*

PLACIDUS was the son of Tertullus, one of the noblest persons of Rome. He was offered to God [by his father] when a child [only seven years of age,[1]] and given over to holy Benedict, in whose teaching and Rule of monks he so profited that he was reckoned among the chiefest of his disciples. By him he was sent into Sicily, where he founded near the Port of Messina a Church and monastery in honour of St. John the Baptist, and lived therein with his monks in wonderful holiness. Thither there came to see him his brothers Eutychius and Victorinus and his virgin sister Flavia, and while they were together, there landed there a certain brutal pirate, named Manucha, who took the monastery, and when he could in no wise prevail upon Placidus and the others to deny Christ, he commanded him, his brothers, and his sister to be cruelly murdered. With them Donatus, Firmatus a Deacon, Faustus, and thirty other monks brought the conflict of testimony to the blessed end of martyrdom, upon the 5th day of October, in the year of salvation 509.[2]

OCTOBER 6.

## St. Bruno, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

*Prayer throughout the Office.*

BE we holpen, O Lord, we beseech Thee, by the prayers of Thine holy Confessor Bruno, that we who by our sins have so grievously offended against Thy Majesty, may for his sake and at his petition obtain forgiveness of our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

BRUNO, the Founder of the Charterhouse Monks, was born at Cologne, [about the year of our Lord 1030.] From his earliest years he was a very grave child, turning away from childish things, and that so manifestly, that by the grace of God the tokens of holiness already pointed him out as a Father of monks, and a restorer of the life of hermits. His parents, who were eminent for rank and goodness, sent him to Paris, where he studied so well in Philosophy and Theology, that he took the degree of Doctor in both faculties; and a short while after, for his famous graces, he was made a Canon of Rheims.

*Fifth Lesson.*

AFTER some years, he, and six comrades, forsook the world and betook themselves to Hew, the holy Bishop of Grenoble, who, when he learned the reason of their coming, and believing them to have been figured by seven stars which he had seen that night in a dream falling at his feet, gave them a grant of land in some very wild mountains in his Diœcese, which are called the Chartreuses. Thither Bruno and his companions, together with Hew, withdrew themselves [in the year 1084] and led for some years the life of hermits. Pope Urban II., who had formerly been his disciple [at Rheims], commanded him to come to Rome [in 1089], and amid the afflictions which then scourged the Church, held him for some time as his counsellor. But at last Bruno, who had refused the Archbishoprick of Reggio, got his leave to go away.

*Sixth Lesson.*

IN his love of the wilderness, he betook himself to a certain desert

[1] This practice was forbidden by a Decretal of Innocent III.

[2] There is a good deal of difficulty about the dates and the identification of persons. See Alban Butler, who, in his text, places the oblation of St. Placidus in 522, and his death in 546.

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place in the Diocese of Squillaci, in the uttermost coasts of Calabria, [whither he went in 1090.] He was praying there one day in a cave, when the hounds of Roger, Sovereign Earl of Sicily and Calabria, who was out a-hunting, came and bayed at the door of it. Thus was he found by this Prince, who was moved by his holiness, and began to cherish him and his comrades, and treat them very kindly. The Earl's goodness was rewarded, for when he was one time laying siege to Capua, and one Sergius, who was first groom of his bedchamber, had made a plot to betray him, Bruno, who was still living in the desert above mentioned, appeared to him in a dream, and delivered him from the danger which was hanging over him. At length Bruno, full of graces and good works, and famous for godliness not less than for learning, fell asleep in the Lord, [upon the 6th day of October, in the year 1101,] and was buried in the monastery of St. Stephen, founded by the same Earl Roger, where he is still held in great honour.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.)

*At Second Vespers a Commemoration is made of the following. Prayer as below.*

OCTOBER 7.

## St. Mark, Pope and Confessor.

*Simple.*

*All from the Common Office,* (*p.* 854,) *except the following.*

*Prayer throughout the Office.*

GRACIOUSLY hear our supplications, O Lord, and for the sake of Thy Blessed Confessor and Bishop, Mark, grant to us in Thy mercy both pardon and peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Vespers a Commemoration is made of the holy Martyrs Sergius, Bacchus, Marcellus and Apuleius.*[1] *Antiphon and Verse and Answer from the Common Office for Many Martyrs, and*

*Prayer.*

CAUSE there to come upon us, O Lord, a grace from the blessed and worthy wrestling of Thine holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius, fanning ever in us the fire of the love of Thyself. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*First and Second Lessons from Scripture according to the Season.*

*Third Lesson.*

THIS Mark was a Roman, who sat as Pope in the reign of the Emperor Constantine the Great. He ordained that the Bishop of Ostia, by whom the Bishop of Rome is consecrated, should use the Pallium. He built two Churches, one in the city, and the other on the Ardeatine Way, which Constantine enlarged and richly gifted. Mark lived as

[1] The Martyrology says, "In the district called Rasaphe [in Syria] the holy Martyrs Sergius and Bacchus, noble Roman [officers] under the Emperor Maximian. Bacchus was lashed with strips of raw hide, till his whole body was cut into ribbons, and so, still confessing Christ, gave up the ghost, Sergius had his legs tortured in the boots, but remaining firm in the faith, sentence was given on him that he should be beheaded. The place where he sleepeth was called after him Sergiopolis [instead of Rasaphe, by command of the Emperor Justinian,] and is greatly resorted to by Christians on account of famous miracles. At Rome, the holy Martyrs Marcellus and Apuleius, who were first disciples of Simon Magus, but afterward, seeing the wonders which the Lord wrought by the Apostle Peter, became disciples of the Apostle, and, after he had suffered, won the crown of Martyrdom under the Consulship of Aurelian. They are buried not far from the city."

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Pope eight months, and was buried in the Cœmetery of Balbina.[1]

*At Lauds a Commemoration is made of the Holy Martyrs. Prayer as above.*

OCTOBER 8.

## St. Bridget, Widow.

*Double.*

*All from the Common Office for an Holy Woman neither Virgin nor Martyr, (p. 886,) except the following.*

*Prayer throughout the Office.*

O LORD our God, Who, through Thine Only-begotten Son didst cause Thy blessed hand-maid Bridget to see certain things which are naturally known not on earth but in heaven, grant unto us Thy servants at her motherly prayers, to be one day blessed for ever in the vision of Thine eternal glory. Through the same our Lord JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

BRIDGET was the daughter of princely and godly parents, and was born in Sweden [in the year of our Lord 1304.] Her life was a very holy one. When she was still in the womb, her mother was for her sake saved from shipwreck. When she was ten years old, she heard a sermon upon the sufferings of the Lord, and the following night she saw JESUS on the Cross, covered with fresh Blood, and heard Him speaking to her of His same Sufferings. From that time forth the thought of them touched her so keenly, that she could never again call them to mind without weeping.

*Fifth Lesson.*

[WHEN she was sixteen years of age] she was given in marriage to Ulpho, Prince of Nericia. She moved her husband to godly works, as well by her noble ensample as by her earnest words. She expended the most motherly care upon the up-bringing of her children.[2] She opened an hospital, in which she carefully tended the poor, especially the sick, and would wash and kiss their feet. She made a pilgrimage with her husband to Compostella, to visit the grave of the holy Apostle James. On their way back Ulpho fell grievously sick at Arras, and St. Denys appeared in the night to Bridget, to tell her as well that her husband would be healed, as divers other things to come.

*Sixth Lesson.*

[IN the year 1344] her husband died after having become a Cistercian monk. Bridget, having heard the voice of Christ in a dream, took upon herself an harder way of life. During her life God made known to her many hidden things. She founded the monastery of Wastein under the Rule of the Holy Saviour, a Rule which she had received from the Lord Himself.[3] By the command of God she went to Rome, where she stirred up many by her example to seek the love of God. Thence she went to Jerusalem, and then returned again to Rome. From this pilgrimage she caught a fever, of which she lay sick an whole year in sharp sufferings, and then, laden with good works, and after foretelling the day of her own death, she departed from earth to heaven, [upon the 23rd day of July, in the year 1373.) Her body was taken to the monastery of Wastein. She was famous for miracles,

[1] Elected Jan. 18, A.D. 336, died Oct. 7.

[2] She was very blessed in her children. Of eight, two sons died in innocence, and two in the holy war in Palestine, two daughters served God faithfully in the married state, and two as nuns, of whom one is a canonized Saint.

[3] "But this circumstance," says Alban Butler, "is neither mentioned by Boniface IX. in the Bull of her canonization, nor by Martin V. in the Confirmation of her Order, and the Popes, when they speak of this Rule, mention only the approbation of the Holy See."

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and Boniface IX. enrolled her name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)

*At Second Vespers a Commemoration is made of the following. Prayer from the ensuing Lauds.*

OCTOBER 9.

## The Holy Martyrs Denys, Bishop [of Paris,] Rusticus, and Eleutherius.

*Semi-double.*

*All from the Common Office for Many Martyrs* (*p.* 829,) *except the following.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.[1]

*Fourth Lesson.*

DENYS was an Athenian, one of the Judges of the Court of the Areopagus, and a man of varied and deep learning. There is a story concerning him that on the day when the Lord Christ was nailed to the Cross, and when he saw the unnatural eclipse of the sun, Denys said: Either the God of nature is suffering, or the frame-work of the world is breaking up. When the Apostle Paul came to Athens, and was taken and brought unto the Areopagus, and gave an account of the faith which he preached, affirming that Christ had risen from the dead, and that all the dead likewise are to live again, "some mocked, and others said: We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite." (Acts xvii. 32—34.)

*Fifth Lesson.*

DENYS was baptized by the Apostle, and set over the Church of the Athenians. He came afterwards to Rome, and was sent by Pope Clement into Gaul, to preach the Gospel. There followed him to Paris one Rusticus, a Priest, and Eleutherius, a Deacon. He turned many to Christ, and was therefore hided with rods by command of Fescennius the Præfect, and, forasmuch as he still went on bravely preaching Christ, he was tortured with fire upon a grating, and put to divers other torments, and his comrades likewise.

*Sixth Lesson.*

THEY bore their torments bravely and cheerfully, and then Denys, being over an hundred years of age, and his two comrades with him, suffered by the axe upon the 9th day of October. This is that Denys concerning whom the old story is told that after his head was cut off, he took it in his hands, and walked two thousand paces, carrying it all the while. He was the author of some marvellous books, clear proofs of a mind fixed in heaven, upon "The Names of God," upon "The Orders in Heaven and in the Church," upon "The Mystic Theology," and divers others.

THIRD NOCTURN.

*Lessons from* Luke xii. 1, *with the Homily of the Venerable Bede* (*p.* 840.)

*Prayer throughout the Office.*

O GOD, Who, as upon this day, didst make Thy blessed Witness and Bishop Denys strong to wrestle and to suffer, and Who wast pleased to give unto him, for fellow-workers in declaring Thy glory among the heathen, Thy servants Rusticus and Eleutherius, grant unto us, we beseech Thee, to be

[1] See Alban Butler, from whom it will appear, among other things, that the St. Denys honoured on this day flourished and suffered as Bishop of Paris about the end of the third century. His identification with the person mentioned in Acts xvii. 34, and the ascription to either of the writings called after that person, are rejected by most writers.



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like unto them in esteeming the good things of this world but lightly, and in fearing not at all the evil things of the same. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following, from the Chapter inclusive.*

OCTOBER 10.

## St. Francis Borgia, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

FIRST VESPERS.

*As regards St. Francis, these begin with the Chapter.*

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O LORD JESUS, Who art Thyself the Ensample and the Reward of true humility, we beseech Thee that as Thou didst make Thy blessed servant Francis glorious in following Thee by setting earthly greatness at nought, so Thou wouldest grant unto us likewise to share in the same imitation and glory: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the preceding. Prayer from their Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

FRANCIS, fourth Duke of Gandia, was the son of John Borgia, Duke of Gandia, and of Joan of Aragon, daughter of Alphonso, natural son to Ferdinand V. surnamed the Catholic, King of Aragon. [He was born at Gandia, in the kingdom of Valencia, in the year of our Lord 1510.] He passed his boyhood at home in great innocence and godliness, and was still more remarkable for his Christian graces and the hardness of his living, at the Court of the Emperor Charles V., and as Vice-Roy of Catalonia. [On May the 1st, 1539] died the Empress Isabella, and Francis, [as her master of the horse,] was commanded to attend her body to Granada, where it was to be buried. [At Granada the coffin was opened, in order that he might swear to the magistrates of the city that it was indeed the body of the late Empress,] and the sight of the awful change which death had made in her countenance[1] so thrilled him with the thought of our mortality and corruption, that he bound himself by vow, as soon as he lawfully might, to give up all things, and to serve the King of kings only. From that time he so advanced in Christian graces, that his life might be called the miracle of princes, showing, in the midst of a vast mass of business, an image of perfection attained in a cloister.

*Fifth Lesson.*

HIS wife, Eleanora de Castro, died [on the 27th of March, 1546,] and [in 1551] he entered the Society of JESUS, that therein he might hide himself more safely, and bar by the obligation of a vow the path to dignities.[2] He was the worthy leader of many princes who have embraced a life of hardship, and Charles V. himself when he resigned the Empire did not deny that he had been moved and shown the way by Francis. In his struggle after austerity Francis, by fasting, by iron chains, by the roughest of hair-cloth,

[1] It was so disfigured that no one knew it, and he could only swear to its identity because, from the care he had taken, he was sure no one could have changed it on the road.

[2] By permission of the Emperor, he was allowed to pass on to his son, while still alive, the Marquessate of Lombay, which had been conferred on him, and the Dukedom which he had inherited from his father.

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by long and bloody flagellations, and by denying himself any but very little sleep, reduced his body to the last degree, but would still spare no toil to overcome himself and to save souls. Thus full of ghostly strength, he was appointed by holy Ignatius, [in the year 1554,] Commissary-General of the Society in Spain, Portugal, and the Indies, and [on the 2nd of July, 1565,] notwithstanding all the precautions he could take to prevent it, he was chosen by the general Congregation of the Society to be General, being the third who held that office. In this position his wisdom and holiness of life greatly endeared him to Princes and Popes, and besides founding or enlarging very many houses in divers places, he sent brethren into the kingdom of Poland, into the islands of the Ocean, and into the provinces of Mexico and Peru, and into other lands also Apostolic men who spread the Roman Catholic faith by their preaching, their sweat, and their blood.

*Sixth Lesson.*

HE thought so little of himself that he gave himself the nickname of "Francis the sinner." By the Popes he was oftentimes offered the dignity of Cardinal of the Roman Church, but the lowly firmness with which he refused it could never be overcome. In his cheap esteem of the world and of himself his chief pleasures were to clean the house, to beg for food from door to door, and to wait upon the sick in hospitals. He spent many hours every day, oftentimes eight and sometimes ten, in prayer and meditation. An hundred times every day he worshipped God upon his knees. He never missed the opportunity of offering the Holy Liturgy, and the fire from God which burnt within him sometimes shone forth in his countenance when he was lifting the Sacred Host, or preaching. By an inward power given him from God he could tell where the most Holy Body of Christ, under the Eucharistic veils, was kept. [In 1570, the year before the victory of Lepanto,] the blessed Pius V. sent Francis with the Cardinal Alexandrini on an embassy [into France, Spain, and Portugal,] to unite the Christian Princes against Turkey. His vital strength was then nearly worn out, but, through obedience, he undertook the toil of the journey. He became much worse during the travelling, and on his return brought to a blessed end at Rome, as had been his desire, the pilgrimage of this life, [a little before midnight between the last day of September and the first of October,] in the sixty-second year of his own life, and that of salvation 1572. Holy Teresa, who used his advice, called him an holy man, and Gregory XIII., a faithful servant. He was famous for many and great signs and wonders, and Clement X. at last numbered him among the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of St. Jerome,* (*p.* 809.)

OCTOBER 13.

## St. Edward, King of England, Confessor.

*Semi-double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

FIRST VESPERS.

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who hast set upon the head of Thy blessed Confessor King Edward a crown of everlasting glory, grant unto us, we beseech Thee, so to use our reverence for him here upon earth, as to make the same a mean whereby to come to reign with him hereafter in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*



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SECOND NOCTURN.

*Fourth Lesson.*

EDWARD, surnamed the Confessor, was the nephew of the holy King Edward the Martyr, and himself the last Anglo-Saxon King.[1] That he should succeed to the Kingdom was shown by the Lord in a trance to a most holy man named Brithwald. When he was ten years old the Danes, who were ravaging England, sought him, to put him to death, and he was driven into exile to dwell with his mother's brother, [Richard II.] Duke of Normandy, at whose Court [and that of his successors, Richard III., Robert surnamed "the Devil," and William the Bastard] he lived among all the allurements of vice a life of such uprightness and innocency as made all men to marvel. He was a burning and shining light for love of God and the things of God, very gentle-hearted, and quite free from any lust for power. Of him the saying is preserved, That he would liefer not be a King than win a kingdom through slaughter and blood.

*Fifth Lesson.*

WHEN the [Danish] tyrants, who had robbed his brothers Edmund and Alfred of life and kingdom, were passed away, Edward was called back into his own country and with the hearty good-will and rejoicing of all, took the kingdom [in the year 1042, being then about forty years old.] He set himself to repair the breaches which wars had made, and began with the things of God. Of the Churches of the Saints, he built some altogether, and renewed others and gifted them with incomes and privileges, being chiefly fain that religion should rise from the low estate whereinto it had fallen. He was brought by the nobles of his Court to marry, but it is constantly said by all writers that in matrimony he remained a virgin with a virgin bride. So great was his love toward Christ, and so strong his faith, that somewhiles when the Mass was in saying, he won to see Him, with countenance full of grace, and glory of God's light. By reason of the abundance of his charity he was styled everywhere the father of orphans and of the poor, and he was never happier than when he had spent upon the needy the whole of his kingly treasures.

*Sixth Lesson.*

HE was famous for the gift of prophecy, and foretold by inspiration from heaven many things that were to befall England. Of this gift the following is a remarkable instance. Sweyn, King of the Danes, was embarking on ship-board with the mind to invade England, when he fell into the sea and was drowned, and God made known his death to Edward at the very same moment that it happened. He had a wonderful love toward John the Evangelist, so that he was used never to refuse anything for the which he was asked in his name. The Evangelist appeared to him one while in tattered raiment, and, in his own name, asked him for an alms. It befell that the King had no money, wherefore he took a ring from off his finger and gifted him therewith. Not long afterward, the Evangelist sent the same ring back to him by a pilgrim, with a message concerning his death, which was then at hand. The King therefore commanded that prayers should be made for him, and then fell blessedly asleep in the Lord, upon the very day which had been foretold to him by the Evangelist, that is to say, upon the 5th day of January, in the year of salvation 1066. He was famous for miracles, and in 1161 Pope Alexander III. numbered him among the Saints. But Innocent XI. commanded that his memory should be celebrated with a public Office throughout the whole Church, upon the 13th day of October, being that day whereon in the year 1102 his body had been lifted, and found uncorrupt and sweet-savoured.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.)

*Vespers are of the following.*

[1] The writer of this biography seems to reckon Harold II. as a mere usurper.

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OCTOBER 14.

## St. Kallistus, Pope and Martyr.

*Double.*

*All from the Common Office for a Martyr, (p. 817,) except the following.*

FIRST VESPERS.

*Prayer throughout the Office.*

O GOD, Who seest that in our own weakness we do continually fall, make, in Thy mercy, the ensamples of Thy holy children a mean whereby to renew in us the love of Thyself. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Edward. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

KALLISTUS was a Roman, and ruled the Church in the time of the Emperor Antoninus Heliogabalus. He confirmed the institution of the Ember Fasts, the observance of which hath been received by tradition from the Apostles. He built the Church of St. Mary-beyond-the-Tiber, and enlarged the old burying-place on the Appian Way, wherein are buried so many holy Priests and Martyrs, and which hath since been called, on account of this enlargement, the Cœmetery of Kallistus.

*Fifth Lesson.*

IT was by his reverence that the body of the blessed Priest and Martyr Calepodius, which had been cast into the Tiber, was carefully looked for, and, when it had been found, honourably buried. He baptized Palmatius, of Consular, and Simplicius, of Senatorial rank, and likewise Felix and Blanda, all of whom in the end underwent martyrdom. On this account he was thrown into prison, where he wonderfully healed a soldier named Privatus, who was full of sores, and so gained him to Christ; and this Privatus had hardly received the faith, before he was lashed to death with scourges loaded with lead.

*Sixth Lesson.*

KALLISTUS sat as Pope five years, one month, and twelve days. He held five Ordinations in the month of December, wherein he ordained sixteen Priests, four Deacons, and eight Bishops. After being long starved, and repeatedly flogged, he was pitched head-foremost down a well, and so crowned with martyrdom, under the Emperor Alexander. His body was carried to the Cœmetery of Calepodius on the Aurelian Way, at the third mile-stone from the city, upon the 14th day of October, but was afterwards taken to the Church of St. Mary-beyond-the-Tiber, which had been built by himself. There it lieth beneath the High Altar, and is held in great reverence of all men.

THIRD NOCTURN.

*Lessons from* Matth. x. 26, *with the Homily of St. Hilary, (p. 827.)*

*Vespers are of the following, from the Chapter inclusive.*

OCTOBER 15.

## St. Theresa, Virgin.

*Double.*

*All from the Common Office for a Virgin not a Martyr, (p. 873,) except the following.*

FIRST VESPERS.

*These, as regards St. Theresa, begin with the Chapter.*

*Hymn.*[1]

THOU partest from thy father's home,
As herald of the King most High,
Eager, Theresa, far to roam,
And give the heathen Christ, or die.

[1] Translation by the Rev. Dr. Littledale.

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But thee a gentler death awaits,
A sweeter anguish shall be thine,
When thou shalt sink, as penetrates
The spear-wound made by Love Divine.

May He, Love's sacrifice alone,
Kindle our hearts with equal glow,
And save the nations, now His own,
From all the flames of hell below.

Praise to the Father and the Son,
And to the Holy Spirit be,
Immortal Godhead, Three in One,
Now, and throughout eternity. Amen.

*Prayer throughout the Office.*

GRACIOUSLY hear us, O God of our salvation, and grant that as we do rejoice for the Feast-Day of Thy blessed hand-maiden Theresa, so we may feed to our ghostly health upon her heavenly teaching, and better ourselves by the ensample of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Kallistus. Prayer from his Office.*

MATTINS.

*Hymn.*

O LORD of hosts, my God, my King!
Thine altars gave the hallowed rest
Wherein while yet to earth she clung
Thy dove Theresa made her nest.

But now Thy love hath called her hence
To that glad city to depart
Whereof no shrine by walls confined,
But Thou Thyself the Temple art.

Behind the convent lattice heard
The Bridegroom came to call to-day—
"The rain-storms o'er, the winter past,
My love, from Carmel wing thy way!"

Earth's Carmel left, on Zion's heights—
Zion that is above and free—
With virgin souls, O Lamb of God,
In vesture white, she follows Thee.

Angels and Saints in glory swell
Thy marriage-song on high,
But Faith on earth, with Love uncrowned
Can but in Hope reply. Amen.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THE virgin Theresa was the daughter of a father and mother, equally honourable on account of their birth and of their godliness, [and was born] at Avila [in the kingdom of Old Castile] in Spain, [on the 28th day of March, in the year of our Lord 1515.] She was brought up from the dawn of her life in the fear of God, and when still only seven years old she gave a startling fore-cast of the holy earnestness of her later years. The reading of the acts of the holy martyrs so inflamed and excited her imagination, that she ran away from her father's house, with the design of going to Morocco and the hope there to lay down her life for the glory of Christ JESUS and the salvation of souls. [Upon the bridge over the Adaja, near the town,] she was met by an uncle and brought back to her mother, and was fain to slake her thirst for martyrdom by giving to the poor all the alms she could, and by other godly exercises, though still ever bewailing with tears that the highest prize had been snatched from her. [In the twelfth year of her age,] her mother died, and she besought the most blessed Virgin to be a mother to her in her stead. This she gained; thenceforth she lived always as a daughter under the shelter of the Mother of God. In the twentieth year of her age she withdrew herself among the nuns of St. Mary-of-Mount-Carmel. There she dwelt for two-and-twenty years, tormented by grievous sicknesses and divers temptations, and so bravely served her time in the hardest ranks of Christ's army, starved even of that comforting knowledge of God's reconciled love, wherein His holy children are so commonly used even upon earth to rejoice.

*Fifth Lesson.*

STRENGTHENED in the graces of an angel, the wideness of her love embraced in its tender care the salvation of other souls as well as of her own. To this end, under the blessing of God, and the approbation of Pius IV., she set, first before women and then before men, the observance of the stern Rule of the old Carmelites. The blessing of

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the Almighty and merciful Lord did indeed rest most evidently upon this design. This penniless virgin, helped by no man, and in the teeth of many that were great in this world, was enabled to build two-and-thirty houses. The darkness of unbelievers and misbelievers drew from her unceasing tears, and she willingly gave up her own body to God to be tortured, to soften the fury of His indignation against them. His own love so blazed in her heart that she attained to see an Angel run her through with a fiery spear, and Christ Himself take her by the hand, and to hear Him say: "Henceforth thou shalt love Mine honour as a wife indeed." At His inspiration she took the extremely difficult vow to do always that which should seem to her to be most perfect. She wrote much, full of heavenly wisdom, whereby the minds of the faithful are enkindled to long for the Fatherland above.

*Sixth Lesson.*

EARNEST as were the ensamples of graces which she had shown, and grievous as was the state of her body, afflicted by disease, she still burnt with the desire of tormenting it. She tortured it with sack-cloth, chains of spikes, handfuls of nettles, and heavy scourging. She rolled herself sometimes among thorns, and was used to cry to God: "Lord! to suffer—or to die." As long as she remained exiled from the heavenly Fountain of eternal life, her life was to her a lingering death. She was eminent for the gift of prophecy, and God did indeed so pour forth His bounties upon her, that she often cried to Him in entreaty not to bless her so as to make her forget her sins. It was worn out rather by the fever of her love than by the wasting of disease that she sank upon her death-bed at Alva. She foretold the day of her own death, received the Sacraments of the Church, and exhorted her disciples to peace, love, and strictness in observing the Rule, and then her soul, like a pure dove, winged its flight to rest with God, on the 16th day of October in the year 1582, New Style,[1] being then 67 years of age. At her death she had a vision of Christ JESUS surrounded by Angels. A dead tree hard by the cell instantly broke into foliage. Her body is untouched by corruption even unto this day, and lieth in a sort of perfumed oil, regarded with godly reverence. She was famous for miracles both before and after her death, and was numbered by Gregory XV. among the Saints.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 1, *with the Homily of St. Gregory,* (*p.* 878.)

*At Lauds and Second Vespers, Hymn as at First Vespers.*

OCTOBER 17.

## St. Hadwiga, [Grand Princess of Poland,] Widow.

*Semi-double.*

*All from the Common Office for an Holy Woman neither Virgin nor Martyr,* (*p.* 886,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who didst teach Thy blessed hand-maid Hadwiga to turn away from the glory of the world, and with all her heart to take up her Cross and follow Thee, teach us, for her sake and after her ensample to hold light the perishing pleasures of this present world, and cleaving ever unto Thy Cross to rest in the end more than conquerors over all things that would hurt us. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

HADWIGA, a Princess, in whom the splendour of her family was out-

[1] She died in the year and at the day in which the Kalendar was changed, about 9 p.m. on the evening of the 4th Oct., as we generally reckon, but the First Vespers of the next day, counted the 15th, being passed, that day is the one to which her death belongs according to the Church reckoning.

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shone by the radiant innocency of her life, was the daughter of Bertold and Agnes, Marquess and Marchioness of Moravia,[1] and sister to Gertrude, wife of Andrew, King of Hungary, and mother of the holy Elizabeth of Thuringia. From her earliest childhood she was a very grave child, and had already done with childish things when, at twelve years of age, she was given in marriage by her father and mother to Henry, Grand Prince of Poland.[2] In marriage she kept the bed in all holiness undefiled, and brought up in the fear of God the children that were therein begotten of her. [After the birth of her sixth child,] she was fain to give herself more continually to God, and induced her husband to agree to a mutual vow of separation of bed-fellowship. After his death [in 1238,] by the inspiration of God, Whom she besought in unceasing prayer, she clad herself for godliness' sake in the habit of a Cistercian nun in the monastery [which had been finished] at Trebnitz [in 1219.][3] She continued absorbed in God. She remained engaged in the Divine Office and hearing Masses from sunrise till noon, and trod mightily under foot the old enemy of man.

*Fifth Lesson.*

SHE could not bear to hear talk of worldly things, unless they had to do with the things of God or the saving of souls. She was very wise in business, not doing too much, nor unseasonably, and withal courteous and gentle toward all men. She got a great victory over herself by maltreating her flesh with fasting, watching, and rough clothing. She was an ensample of the higher Christian graces and of a godly nun, by the wisdom of her counsels, and the straightforwardness and peacefulness of her mind. It was her use to rank herself after all others, and cheerfully to undertake lower offices than those of the other nuns. She ministered to the poor even upon her knees, and washed and kissed the feet of lepers, having such command over herself as not to recoil from their sores oozing with matter.

*Sixth Lesson.*

HER long-suffering and endurance were very marvellous, especially when her son Henry, Duke of Silesia, to whom she bore a mother's love, was killed by the Tartars [in 1241.] His death drew from her rather thanksgiving to God than tears for him. [She died upon the 15th day of October, in the year 1243.] She was famous for miracles. One while, being called on, she restored to life a boy who had fallen into the water, been dashed against the wheels of a mill, and wholly crushed. This and the like being duly proved, Clement IV. numbered her name among those of the Saints, and allowed her Feast-day to be kept in Poland, in which country, being Patroness, she hath most honour, upon the 15th of October; which permission was given to the whole Church by Innocent XI. for the 17th day of the same month.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)

*Vespers are of St. Luke, without any Commemoration of St. Iadwiga.*

OCTOBER 18.

## St. Luke, Evangelist.

*Double of the Second Class.*

*All from the Common Office for Apostles*, (*p.* 806,) *except the following.*

*Prayer throughout the Office.*

O LORD, we beseech Thee, that there may plead for us Thine holy Evangelist Luke, who, for Thy Name's sake, bore about always in his body the death of the Cross.[4] Through our Lord JE-

[1] Alban Butler says this is a mere mistake of copyists for Meran.

[2] He was Duke of Silesia at the time of the marriage, and only became Grand Prince of Poland in 1233.

[3] It was begun in 1203. The Saint never took monastic vows.

[4] Cf. 2 Cor. iv. 10. The meaning in the text is obscure. What became of the Evangelist after the martyrdom of the holy Apostles Peter and Paul is quite uncertain. (See Alban Butler.) The Martyrology says: "He suffered many things for Christ's name's sake, and died in Bithynia, full of the Holy Ghost," which phrases would seem to imply a denial of

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sus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ezek. i. 1 (*p.* 815.)

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book on Ecclesiastical Writers, written by S. Jerome, Priest [at Bethlehem.]

LUKE was a physician of Antioch, who, as appeareth from his writings, knew the Greek language. He was a follower of the Apostle Paul, and his fellow-traveller in all his wanderings. He wrote a Gospel, whereof the same Paul saith: "We have sent with him the brother, whose praise is in the Gospel throughout all the Churches" (2 Cor. viii. 18.) Of him, he writeth unto the Colossians, (iv. 14): "Luke, the beloved physician, greeteth you." And again, unto Timothy, (II. iv. 11): "Only Luke is with me." He also published another excellent book intituled "The Acts of the Apostles," wherein the history is brought down to Paul's two-years sojourn at Rome, that is to say, until the fourth year of Nero, from which we gather that it was at Rome that the said book was composed.

*Fifth Lesson.*

THE silence of Luke is one of the reasons why we reckon among Apocryphal books "The Acts of Paul and Thekla," and the whole story about the baptism of Leo. For why should the fellow-traveller of the Apostle, who knew other things, be ignorant only of this? At the same time there is against these documents the statement of Tertullian, almost a contemporary writer, that the Apostle John convicted a certain Priest in Asia, who was a great admirer of the Apostle Paul, of having written them, and that the said Priest owned that he had been induced to compose them through his admiration for Paul, and that he was deposed in consequence. There are some persons who suspect that when Paul in his Epistles, useth the phrase, "According to my Gospel" (Rom. ii. 16, 2 Tim. ii. 8,) he meaneth the Gospel written by Luke.

*Sixth Lesson.*

HOWBEIT, Luke learned his Gospel not from the Apostle Paul only, who had not companied with the Lord in the flesh, but also from other Apostles, as himself declareth at the beginning of his work, where he saith: "They delivered them unto us, which from the beginning were eye-witnesses and ministers of the word." (i. 2.) According to what he had heard, therefore, did he write his Gospel. As to the "Acts of the Apostles," he composed them from his own personal knowledge. He was never married. He lived eighty-four years. He is buried at Constantinople, whither his bones were brought from Achaia in the twentieth year of Constantine, together with the reliques of the Apostle Andrew.

THIRD NOCTURN.

*Lessons from* Luke x. 1, *with the Homily of St. Gregory,* (*p.* 816.)

*At Second Vespers a Commemoration is made of the following. Prayer from Lauds.*

OCTOBER 19.

## St. Peter of Alcántara, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

the statement of St. Hippolytus that he was crucified at Elea in the Peloponnesus. Perhaps the collect means to say that though it is not true that he suffered such a martyrdom physically, yet he suffered a life-long martyrdom in intention and in endurance of hardships, making true of him what St. Paul says of himself in 2 Cor. iv. 10.

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SECOND NOCTURN.

*Fourth Lesson.*

PETER was born at Alcántara [a small town in the Province of Estramadura] in Spain [in the year of our Lord 1499.] His father, [Alphonso Garavito, was a lawyer and Governor of the town,] and his mother [was] of good extraction. The holiness of his life was foreshadowed from his earliest years. In the sixteenth year of his age, he entered the Order of Friars Minors, wherein he showed himself a pattern to all. He undertook the work of preaching in obedience to his Superiors, and thereby brought many to turn away from sin to true repentance. He conceived a great desire to bring back the observance of the Rule of S. Francis to the uttermost straitness of old times, and to that end, supported by God's help, and armed with the approval of the Apostolic See, he founded [in the year 1555] a new stern and poor house near Pedraso, from which the harder way of life, therein happily begun, spread marvellously through divers Provinces of Spain even to the Indies. He was an helper to holy Theresa, with whom he was like-minded, in bringing about the Reformation of the Carmelites. She was taught of God that no one should ask anything in the name of Peter without being heard, and was used to ask him to pray for her, and to call him a Saint while as he was yet alive.

*Fifth Lesson.*

HE humbly excused himself from accepting the courtesies of princes, by whom his advice was sought as that of an oracle, and declined to become the Confessor of the Emperor Charles V. He was a very careful keeper to poverty, and contented himself with a single tunic than which none was worse. Purity he carried to such a point that when he was lying sick of his last illness, he would not allow the brother who ministered to him to touch him, how lightly soever. He brought his body into bondage by unceasing watching, fasting, scourging, cold, nakedness, and all manner of hardships, having made it a promise never to allow it any rest in this world. The love of God and his neighbour, which was shed abroad in his heart, somewhiles burnt so that he was fain to run from his cell into the open air to cool himself.

*Sixth Lesson.*

IT was marvellous how his thoughts became altogether rapt in God, so that somewhiles it befell that he neither ate nor drank for the space of several days. He was oftentimes seen to rise into the air, shining with an unearthly glory. He passed dry-shod over torrents. When his brethren were in the last state of need, he fed them with food from heaven. A staff which he fixed in the earth grew presently into a green fig-tree. Once while he was travelling by night in the midst of an heavy snow-storm, and took refuge in a ruined and roofless house, then the falling snow made a roof over him lest he should be overwhelmed. Holy Theresa beareth witness that he had the gift of prophecy and of the discerning of spirits. At length, in the 63rd year of his own age, [and of salvation 1562,] at the hour which he had himself foretold, [upon the 18th day of October,] he passed away to be for ever with the Lord, cheered in his last moments by a wonderful vision and by the presence of Saints. At the instant of his death, blessed Theresa, then afar off, saw him carried to heaven. He appeared to her afterwards, and said: "O what happy penance, to have won for me such glory!" After his death he became famous for very many miracles, and Clement IX. inscribed his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 866.)

LAUDS.

*Prayer throughout the Office.*

O GOD, Who hast been pleased to set before us in Thy blessed Confessor Peter a wondrous ensample of penance and of a mind unfathomably rapt in Thee, let, we beseech Thee, the same Thy servant pray for us, and him do Thou accept, that we may so die unto earthly things, as to take lively hold on heavenly things. Through our Lord JESUS Christ, Thy Son, Who liveth and

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reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Vespers are of the following from the Chapter inclusive.*

OCTOBER 20.

## St. John of Kenty, Confessor.

*Double.*

*All from the Common Office for a Confessor, (p. 855,) except the following.*

FIRST VESPERS.

*These, as regards St. John, begin with the Chapter.*

*Hymn.*[1]

O GLORY and high boast
Of Poland's ancient race!
True father of thy fatherland!
True minister of grace.

'Twas thine the law of God
To preach and to obey;
Oh, pray that we obedient be;
Nor from its precepts stray!

To th' Apostolic shrines
A pilgrim oft wast thou;
Oh guide aright, through this dark night,
Our pilgrimage below!

Thou to Jerusalem
Didst go for love, and there
The traces of thy Lord adore,
And wash with many a tear.

O sacred wounds of Christ!
Deep in our hearts remain!
May we through you the promise true
Of life eternal gain!

To Heaven's triunal Lord
Let the world's fabric bend;
While evermore, from hearts renew'd,
New hymns of praise ascend. Amen.

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that we may so follow after the ensample of Thy blessed Confessor John in learning ever more and more the knowledge which maketh Thy Saints, and in showing mercy to our neighbour, that Thou for the same Thy servant's sake mayest forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Peter of Alcántara. Prayer from his Office.*

MATTINS.

*Hymn.*[1]

THY body with long fastings worn;
Thy flesh with cruel scourgings torn;
'Twas thine to live, O blessed Saint,
A most unspotted penitent.

Oh, may we follow after thee,
In ways of holy purity!
And in the Spirit's might control
Each evil passion of the soul!

Thou to the poor in winter's snow
Oft thy own raiment didst bestow;
By hunger or by thirst oppress'd,
They flew to thy parental breast.

O thou, who nothing didst deny
To those who sought thy charity,
Thy native land from harm defend,
And peace on all her borders send!

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
JESU, through Thy dear servant's prayer,
May we Thy joys eternal share. Amen.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS John was the son of godly and respectable parents named Stanislaus and Anne, and was born [in the year of our LORD 1397,] in the town of Kenty, a place in the diœcese of Crakow in Poland, from which he took the Latin name of Cantius. By his gentleness, innocency, and seriousness he gave great hopes even from his childhood. He studied Philosophy and Theology in the University of Crakow, wherein he rose step by step to be a Professor and teacher of those sciences wherein he lectured many years, not only enlightening the minds of his hearers, but stirring up in them all godliness, instructing them by ensample as well as by word. Having taken Priests' orders, he ceased not to busy

[1] Translation by the late Rev. E. Caswall.

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himself with letters, but added thereto the striving after Christian perfection. He grieved exceedingly that God should be offended on all hands, and offered up to Him, day by day, not without many tears, the Unbloody Sacrifice for a propitiation for himself and for his people. He was for some years a faithful Parish Priest at Ilkusi, but after a while gave it up for fear of the danger of souls, and accepted the call of the University to take up again his Professorship.

*Fifth Lesson.*

WHAT time was left him over from his work, he gave up partly to the profit of his neighbour, more especially in preaching, and partly to prayer, wherein he is said sometimes to have had heavenly visions and messages. The sufferings of Christ took such hold upon him, that he sometimes passed whole nights without sleep in thinking thereon, and that he might more keenly realize them, he made a pilgrimage to Jerusalem. There he was seized with such a passionate longing to be a martyr, that he preached Christ crucified even to the Turks. He went four times to Rome to the thresholds of the Apostles, on foot, and laden with a wallet, partly to do honour to the Apostolic See, for which he had a great reverence, and partly (to use his own expression) that he might clear off the pains of his own purgatory by use of the Pardons for sin which are there daily offered. In one of these journeys he was set upon by highway robbers, who plundered him, and having asked him if he had any more, whereto he answered, Nay, left him and fled. Then he remembered that he had some gold pieces sewn up in his clothes. So he ran after the robbers with shouts, and offered them these also, but they were so amazed at the simplicity and charity of the holy man, that they gave him back even that which they had already taken. To hinder scandal-mongering, he wrote up upon the walls, after the ensample of holy Austin, certain texts, to be an unceasing warning to himself and others. He gave his own bread to the hungry, and clothed the naked, not with bought raiment only, but by stripping himself of his own garments and shoes, himself meanwhile letting down his own cloak to trail upon the ground, lest any should see that he returned home barefoot.

*Sixth Lesson.*

HE slept very little, and that upon the ground; his clothing was enough only to clothe his nakedness, and his food to keep him alive. He kept his virgin purity guarded like a lily among thorns by rough hair-cloth, scourging, and fasting. For about thirty-five years before his death he never tasted flesh-meat. At length, when he was full of days and good works, he felt that death was near, and made himself ready to meet it by a long and careful preparation, and to be the freer, he gave to the poor everything that was left in his house. Strengthened by the Sacraments of the Church, and "having a desire to depart, and to be with Christ," he took flight to heaven upon the 24th day of December, [in the year of our Lord 1473.] He was famous for miracles both before and after his death. His body was carried into the University Church of St. Anne, hard by his dwelling, and there honourably buried. The popular reverence and the crowds around his sepulchre grew greater day by day, till he hath come to be held in honour as one of the chiefest holy defenders of Poland and Lithuania. At the glory of more wonders, Pope Clement XIII., upon the 16th day of July, in the year 1767, with solemn pomp, enrolled his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory*, (*p.* 859.)
*Hymn at Lauds as at First Vespers.*

SECOND VESPERS.

*Hymn.*[1]

SAINT of sweetest majesty!
What a potent voice is thine!
At thy prayer diseases fly,
Fading health revives again.

Oft with wasting fever wan,
Lingering at their latest breath,
Dying men by thee are drawn
From the very jaws of death.

[1] Translation by the late Rev. E. Caswall.

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Oft the stores of golden grain,
Hurried down the swollen flood,
At thy prayer return again,
Guided by the hand of God!

Such, O happy Saint in light,
Such thy help in hour of need,
Oh, then from the heavenly height
Hearken now and intercede.

Everlasting Three in One!
Everlasting One in Three!
Grant us through Thy Saint the boon
Of a blest eternity. Amen.

*A Commemoration is made of St. Hilarion, Abbat. All from the Common Office. Prayer*, "O Lord, we beseech Thee, &c.," (*p.* 867.)

*Then of St. Ursula and her Companions, Virgins and Martyrs.*[1]

*Antiphon.* "Trim your lamps, &c.," *Verse and Answer.* "After her, &c.," *Prayer.* "Grant unto us, &c.," (*p.* 880.)

OCTOBER 21.

## St. Hilarion, Abbat and Confessor.

*Simple.*

MATTINS.

*As the Simple Office for a Confessor and Bishop*, (*p.* 854,) *except the following.*

*Psalms and Antiphons of the Weekday, and Verse and Answer as in the Psalter.*

*First Lesson, the Three Scripture Lessons read as one.*

*First Responsory. If Monday or Thursday:* "Well done, &c.," (*p.* 856.) *If Tuesday or Friday:* "The Lord made him, &c.," (*p.* 858.) *If Wednesday:* "This is he which wrought, &c.," (*p.* 860.)

*Second Lesson.*

HILARION was born of heathens at Tabatha in Palestine, [about the year of our Lord 291.] He was sent to study at Alexandria, where he bore a fair name for life and wit. There he embraced the religion of JESUS Christ, and made wonderful head-way in faith and love. He went oftentimes to Church, was careful in fasting and prayer, and set no price upon the pleasures and lusts of the world. When the name of Antony became famous in Egypt, Hilarion made a journey into the desert on purpose to see him. There he dwelt with him two months, to the end that he might learn all his way of life, and then returned home. After the death of his father and mother, he gave all that he had to the poor. Before he had completed the fifteenth year of his age, he went into the desert, and built there a little house, scarcely big enough to hold him, and wherein he was used to sleep on the ground. The piece of sackcloth wherewith alone he clad himself he never washed and never changed, saying that hair-cloth was a thing not worth the trouble of cleanliness.

*Second Responsory. If Monday or Thursday:* "The righteous shall grow, &c.," (*p.* 856,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Yea, he shall flourish in the presence of the Lord for ever.

*If Tuesday or Friday:* "The Lord loved him," &c., (*p.* 858,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And crowned him at the gates of Paradise.

*If Wednesday:* "Let your loins, &c.," (*p.* 860.)

*Third Lesson.*

HE took great interest in reading and meditating on the Holy Scriptures. His food was a few figs and some porridge of vegetables, and this he ate not before set of sun. His self-control and lowliness were beyond belief. By these and other arms he overcame divers and fearful attacks of the devil,

[1] The Martyrology says, "On the 21st day of October were born into the higher life, at Cologne, the holy Ursula and her Companions. These were women who were butchered by the Huns, because they were Christians, and because they insisted upon remaining pure. It was therefore by a martyrdom that they ended their lives. The bodies of a great many of them were buried at Cologne."

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and drave out countless evil spirits from the bodies of men in many parts of the world. He had built many monasteries, and was famous for miracles, when, in the eightieth year of his age, he fell sick. When he was gasping for his last breath, he said: "Go out—what art thou afraid of? Go out, my soul!—wherefore shrinkest thou? Thou hast served Christ hard on seventy years—and art thou afraid of death?" And so with these words he gave up the ghost.

OCTOBER 25.

## The Holy Martyrs Chrysanthus and Daria.

*Simple.*

*All from the Simple Office for Many Martyrs, (p. 841,) except the following.*

*Prayer throughout the Office.*

O LORD, we beseech Thee that the prayers of Thy blessed Martyrs Chrysanthus and Daria may succour us, and they whom we honour, may make us feel the kindly power of their help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*First Lesson from Scripture according to the Season.*

*Second Lesson.*

CHRYSANTHUS and Daria were an husband and wife, of noble birth, but glorious rather for their faith, which the wife learnt from the husband. They brought to Christ a great number of persons at Rome, she women, and he men. Therefore the Præfect Celerinus caused them to be taken, and gave them over to Claudius the Tribune, who bade Chrysanthus to be tormented by the soldiers, all bound as he was, but all his bonds brake, and so likewise the shackles wherein his feet were afterwards fastened.

*Third Lesson.*

THEN was Chrysanthus sewn up in an ox' hide and set in the full heat of the sun, and thereafter chained hand and foot and cast into a dark prison, but the chains dropped off from him, and the place was filled with light. Meanwhile Daria was haled to a brothel, but God kept her from insult, a lion guarding her, and herself always rapt in prayer. Lastly they were both of them led to a sand-pit upon the Salarian Way, where they were thrown alive into an hole, and buried in stones, and so were not divided in winning the victory of Martyrdom.

OCTOBER 26.

## The Holy Martyr, Pope Eharistus.

*Simple.*

*All from the Simple Office for One Martyr, (p. 828,) except the following. Prayer throughout,* "Mercifully consider, &c.," (*p.* 823.)

MATTINS.

*First and Second Lessons from Scripture according to the Season.*

*Third Lesson.*

EVARISTUS was by birth a Greek Jew, and held the Popedom in the reign of the Emperor Trajan. He it was who divided among the Priests the titles of the Churches in the city of Rome, and commanded that seven Deacons should attend the Bishop when he was executing his office of Gospel preaching. He it was who commanded, in accordance with the tradition of the Apostles, that marriages should be celebrated openly, and that a Priest should be asked to invoke a blessing thereon. He ruled the Church for nine years and three months. He held four Ordinations in the month of December, wherein he ordained seventeen Priests, two Deacons, and fifteen Bishops. Having finished his testimony, he was buried upon the Vatican, hard by the grave of the Prince of the Apostles, upon the 26th day of October, [in the year of our Lord 112.]

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OCTOBER 27.

## Eve of the Feast of the Holy Apostles Simon and Jude.

*The Office of the Eve begins with Mattins.*

*All of the Week-day, except the following.*

*Lessons from* John xv. 1, *with the Homily of St. Austin,* (*p.* 797.)

*At Lauds, Long Preces, kneeling.*

*Prayer throughout.*

O ALMIGHTY God, grant, we beseech Thee, that as we are preventing Thine Apostles Simon and Jude, their glorious birth-day, so the same may prevent Thy Majesty to win Thy good things for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

OCTOBER 28.

## The Holy Apostles Simon and Jude.

*Double of the Second Class.*

*All from the Common Office for Apostles,* (*p.* 805,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who didst use Thine holy Apostles Simon and Jude to make known unto us Thy Name, grant unto us so to profit by their doctrine as to do honour to their everlasting glory, and so to honour that glory as to gain profit to ourselves. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Catholic Epistle of the Blessed Apostle Jude (1.)

JUDE, the servant of JESUS Christ, and brother of James, to them that are beloved in God the Father and preserved in JESUS Christ, and called. Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of your common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, (who were before of old ordained to this condemnation,) ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign and our Lord JESUS Christ.

*Second Lesson.*

I WILL therefore put you in remembrance, though ye once knew this, how that JESUS, having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to uncleanness and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these defile the flesh, despise dominion, and speak evil of dignities.

*Third Lesson.*

YET Michaël the Archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him the judgment of his blasphemy, but said: The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you without fear, feeding themselves; clouds they are without water, carried about of winds; trees which wither, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

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SECOND NOCTURN.

*Fourth Lesson.*

SIMON the Canaanite, called also Zelotes, went through Egypt preaching the Gospel, whileas the like was done in Mesopotamia by Thaddæus, called also in the Gospel Judas the brother of James, and the writer of one of the Catholic Epistles. They met together afterwards in Persia, where they begat countless children in JESUS Christ, spread the faith far and wide in those lands, amid raging heathens, and glorified together by their teaching and miracles, and, in the end, by a glorious martyrdom, the most holy name of JESUS Christ.

*Fifth and Sixth Lessons, the Fourth and Fifth of the Common,* (*p.* 807.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xv. 17.)

AT that time: JESUS said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*87th Tract on John.*)

In the reading from the Gospel, the last before this, the Lord had said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." And here He saith: "These things I command you, that ye love one another." And by this it is that we must understand what fruit from us it is, whereof He saith: "I have chosen, . . . . . that ye should go, and bring forth fruit, and that your fruit should remain," and so the words added—"That whatsoever ye shall ask of the Father in My Name, He may give it you." He will give unto us when we love one another, since this [mutual love] is itself the gift of Him Who hath chosen us when as yet we were fruitless, since it hath not been we who have chosen Him, [but He Who hath chosen us,] and ordained us, that we should go, and bring forth fruit, that is to say, should love one another.

*Eighth Lesson.*

LOVE, then, is the fruit which we should bring forth, and the Apostle Paul telleth us (1 Tim. i. 5) that this love is love "out of a pure heart, and of a good conscience, and of faith unfeigned." This is the love wherewith we love our neighbour, the love wherewith we love God,—for we do not really love our neighbour unless we love God. For if any man love God, he loveth his neighbour as himself, since he that loveth not God loveth not himself. For on these two commandments hangeth all the law and the Prophets. Love, then, is the fruit which we should bring forth. And concerning this fruit, the Lord giveth us this commandment: "These things" (saith He) "I command you, that ye love one another." Hence also the Apostle Paul (Gal. v. 22) when he is about praising up the fruits of the Spirit as opposed to the works of the flesh, saith first of all: "The fruit of the Spirit is love." And from that as the beginning he draweth out a string of other fruits, as thence begotten and thereto bound, namely, "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, chastity."

*Ninth Lesson.*

WHO is really joyful that loveth not the cause of his joy? Who can really be at one with another, unless he loveth that other? Who is cheerful under long toil for a good work, unless he loveth the aim? Who is kind, unless he love the object of his tenderness? Who is good, unless by the persuasion of love? Who is truly faithful, unless by the faith which worketh by love? Who is gentle to any use, unless love move him? Who turneth away from baseness unless he love honour? Well, then, doth the Good Master so often command us to love, as though that commandment were all-sufficient, for love is that gift without which all other good things avail nothing, and which cannot be without having every other good gift which maketh a good man good.

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OCTOBER 31.

## Hallow-E'en.

### Eve of the Feast of All the Saints.

*The Office commences with Mattins.*

*All of the Week-day except the following.*

MATTINS.

*Lessons from* Luke vi. 17, *with the Homily of St. Ambrose,* (*p.* 838.)

*At Lauds, Long Preces, kneeling.*

*Prayer throughout the Office.*

POUR forth abundantly upon us of Thy mercy, O Lord our God, and grant us grace to follow in their joy in their holy testifying all Thy blessed servants the Eve of whose glorious and solemn Commemoration we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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## FEAST DAYS IN NOVEMBER.

NOVEMBER 1.

# All-Hallow-mas.

## The Feast of all the Saints.

*Double of the First Class.*

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Hymn.*[1]

LAMB most holy! King most lowly!
Golden chalice at Thy side,
Blood is flowing red and glowing
For the Church Thy Holy Bride.
Church bells ringing, mortals singing,
Hail Thee on Thine altar Throne;
Angels pouring songs adoring
At Thy Feet, and Thine alone!

Mary-Mother, knows no other
Joy but that of loving Thee,
In her sweetness and completeness,
Pearl of light and purity.
Saint of Preachers! Guide of Teachers!
John the Baptist, great and true,
Hear him calling to the falling,
"JESUS Christ hath died for you!"

Prophets kneeling—He revealing
All the things they prophesied—
Kings adoring—He outpouring
Riches more than all their pride!
Listening sages of past ages
Who in ways of darkness trod,
See them thronging—all their longing
Centres in the Lamb of God!

Salt of nations! Twelve Foundations!
Twelve Apostles—see them all!
Trumps of Thunder, and the wonder
Of the Gentiles, Holy Paul—
Loving Peter, and still sweeter,
Friend of JESUS—Blessed John—
Full of gladness—no more sadness
Clouds the face Christ shines upon!

High Procession! Great Confession!
Hear the loud triumphal tones—
Martyrs bleeding—Stephen leading
With his crown of precious stones.
Warriors glorious and victorious,
Tried companions of their Lord,
Fall before Him and adore Him,
He, the Lamb, is their reward!

[1] The translator has failed to find any version of the *Placare, Christe*, which appears to him to be worthy either of the occasion or of the office, and he has therefore ventured to represent it by the above Hymn in which the ideas of the *Placare* are reflected from the medium of Van Eyck's "Adoration of the Lamb." It is signed, "Elizabeth Harcourt Mitchell."



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Virgins holy, matrons lowly,
Gleaning in His fields of wheat—
Widows prayerful—mothers careful,
Children playing near His Feet,—
Doctors, teachers, hermits, preachers,
Pouring out their oil and wine;
Meet before Thee to adore Thee,
Lamb of God, O Christ Divine!

How they love Thee! and above Thee
Cloudless is the sapphire blue,
And below Thee they who know Thee
Sing their anthems loud and true,—
Ever flowing, red and glowing
Is the Blood-stream from Thy side,—
Feeding, laving, cheering, saving,
Holy Church, Thy chosen Bride. Amen.

*Verse.* Be glad in the LORD, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*Antiphon at the Song of the Blessed Virgin.* O ye Angels, ye Archangels, ye Thrones and Dominions, ye Principalities and Powers, ye mighty ones of the heavens, ye Cherubim and Seraphim, * —O ye Patriarchs and Prophets, ye holy Teachers of the Law,—O ye Apostles,—O all ye Martyrs of Christ, ye holy Confessors, ye Virgins of the Lord, ye Hermits,—O all ye holy children of God,—make intercession for us.

MATTINS.

*Invitatory.* O come, let us worship the Lord, the King of kings, for * He is Himself the Crown of all the Saints.

*Hymn as at Vespers.*

FIRST NOCTURN.

*First Antiphon.* The LORD knoweth the way of the righteous, * who in His Law do meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* The LORD hath set apart for Himself them that are holy, * and when they called, He hath heard them.

Ps. iv. When I called, &c., (*p.* 172.)

*Third Antiphon.* How excellent is Thy Name, O Lord, Who hast crowned Thy Saints with glory and honour,* and madest them to have dominion over the works of Thy hands.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Verse.* Be glad in the LORD, and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*First Lesson.*

The Lesson is taken from the Apocalypse of the Blessed Apostle John (iv. 2.)

AND, behold, a throne was set in heaven, and One sat on the throne. And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and voices and thunderings; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they are full of eyes about and within. And they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.

*First Responsory.*

I saw the Lord, &c., (*p.* 556.)

*Second Lesson.* (v. 1.)

AND I saw, in the Right Hand of Him That sat on the throne, a book, written within and on the back side, sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept

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much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me: Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven Horns, and seven Eyes, Which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the Right Hand of Him That sat upon the throne. And when He had opened the book, the four living creatures and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

*Second Responsory.*

Blessed art thou, O Virgin Mary, Mother of God, that didst believe the Lord. There hath been a performance in thee of those things which were told thee. Lo, thou hast been exalted above the choirs of Angels. Pray for us unto the Lord our God.

*Verse.* Hail, Mary, full of grace, the Lord is with thee.

*Answer.* Pray for us unto the Lord our God.

*Third Lesson.*

AND they sung a new song saying: O Lord, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation: and hast made us unto our God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—all of them I heard saying: Blessing, and honour, and glory, and power be unto Him That sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living creatures said: Amen. And the four-and-twenty elders fell down and worshipped Him That liveth for ever and ever.

*Third Responsory.*

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord.

*Verse.* For Thy lovingkindness and for Thy truth; for Thou hast glorified Thine holy Name on us.

*Answer.* And I will praise Thy Name, O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I will praise Thy Name, O Lord.

SECOND NOCTURN.

*First Antiphon.* They that work righteousness,* O Lord, even they, shall abide in Thy tabernacle, and dwell in Thy holy hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* This is the generation of them that seek the Lord,* that seek the face of the God of Jacob.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Ps. xxxi. Blessed are they, &c., (*p.* 24.)

*Verse.* Let the righteous rejoice before God.

*Answer.* Yea, let them exceedingly rejoice.

*Fourth Lesson.*

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (*18th upon the Saints.*)

DEARLY beloved brethren: This day we keep, with one great cry of joy,

a Feast in memory of all God's holy children; His children, whose presence is a gladness to heaven; His children, whose prayers are a blessing to earth; His children, whose victories are the crown of the Holy Church; His chosen, whose testifying is the more glorious in honour, as the agony in which it was given was the sterner in intensity, for as the dreader grew the battle, so the grander grew the fighters, and the triumph of martyrdom waxed the more incisive by the multiplicity of suffering, and the heavier the torment, the heavier the prize. And it is our Mother, the Catholic Church, spread far and wide throughout all this planet, it is she that hath learnt, in Christ JESUS her Head, not to fear shame, nor cross, nor death, but hath waxed lealer and lealer, and, not by fighting, but by enduring, hath breathed into all that noble band who have come up to the bitter starting-post the hope of conquest and glory which hath warmed them manfully to accept the race.

*Fourth Responsory.*

The Forerunner, &c., (*p.* 1116.)

*Fifth Lesson.*

OF a verity thou art blessed, O my Mother the Church! The blaze of God's mercy beateth full upon thee; thine adornment is the glorious blood of victorious Martyrs, and thy raiment the virgin whiteness of untarnished orthodoxy. Thy garlands lack neither roses nor lilies. And now, dearly beloved brethren, let each one of us strive to gain the goodly crown of one sort or the other, either the glistening whiteness of purity, or the red dye of suffering. In the army in heaven peace and war have both chaplets of their own, to crown Christ's soldiers withal.

*Fifth Responsory.*

These are they, &c., (*p.* 809.)

*Sixth Lesson.*

MOREOVER, to this also hath the unutterable and boundless goodness of God seen, that He spreadeth not the time of working and wrestling, neither maketh it long, nor everlasting, and, as it were, but for a moment, so that in this short and scanty life there is wrestling and working, but the crown and the prize is in a life which is eternal. So the work is soon over, but the wage is paid for ever. And when the night of this world is over, the Saints are to see the clearness of the essential light, and to receive a blessedness outweighing the pangs of any torment, as testifieth the Apostle Paul, where he saith: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.)

*Sixth Responsory.*

O ye My Saints, &c., (*p.* 834.)

THIRD NOCTURN.

*First Antiphon.* O fear the LORD, all ye His Saints, * for there is no want to them that fear Him. Behold, the eyes of the LORD are upon the righteous, and His ears are open unto their cry.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Second Antiphon.* O Lord, Thou hast been a shelter for Thy Saints, * a strong tower from the enemy. Thou hast given the heritage to those that fear Thy Name, and they shall abide in Thy tabernacle for ever.

Ps. lx. Hear my cry, O God, &c., (*p.* 47.)

*Third Antiphon.* Ye that love the LORD, rejoice in the LORD, * and give thanks at the remembrance of His holiness.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Verse.* The righteous live for evermore.

*Answer.* Their reward also is with the Lord.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

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Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

If it be asked what is signified by the mountain, the said mountain may well be understood to figure the higher and greater commandments of righteousness, since those that have been given to the Jews are the lesser. The one God, in an excellent order of times, gave, by His holy Prophets and servants, His lesser commandments unto the people whom it still behoved to be bound by fear, but by His Son He gave the greater, unto the people whom it now beseemed to set free by love. But whether it be the lesser to the lesser, or the greater to the greater, all are alike the gift of Him Who alone knoweth what is in each epoch the seasonable medicine of mankind.

*Seventh Responsory.*

[1]Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding.

*Verse.* [2]Watch therefore, for ye know not what hour your Lord doth come.

*Answer.* And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

*Eighth Lesson.*

NEITHER is it marvel that the greater commandments be given touching the kingdom of heaven, and the lesser touching a commonwealth upon earth, since both are alike the gifts of that one God Who is the Maker alike of heaven and of earth. This higher and greater righteousness, then, is that whereof the Prophet saith: "Thy righteousness is like the mountains of God" (Ps. xxxv. 7.) Thus is that Teacher, Who alone can give such teaching, mystically represented as teaching upon a mountain.

"And when He was set." The attitude of sitting while teaching appertaineth to the majesty of His instruction.

"His disciples came unto Him"—nearer in the body, to hear those precepts, by the fulfilment of which they should be nearer in spirit.

"And He opened His Mouth, and taught them, saying:" These words "And He opened His Mouth," appear redundant to the sense. It may possibly be that this more pompous introduction is adopted on account of the exceptional length of the discourse to follow. But it may also be that these words are not really redundant, but the pointed declaration that He now opened His Own Mouth, Who, under the Old Law, had been used to open the mouths of the Prophets.

*Eighth Responsory.*

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

*Verse.* Trim your lamps, O ye wise virgins.

*Answer.* Behold! the Bridegroom cometh! go ye out to meet Him!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Behold! the Bridegroom cometh! go ye out to meet Him!

*Ninth Lesson.*

AND, now, what saith He?

"Blessed are the poor in spirit, for their's is the kingdom of heaven." We have read where it is written concerning the lusting after temporal things: "The wandering of the desire is vanity and presumption of spirit." (Eccl. vi. 9.) Presumption of spirit signifieth rashness and pride. We are used to say of proud people that they are men of high spirit, and we say well, since "spirit" is only one of the Latin names for wind. (It is so used, for instance, in Ps. cxlviii. 8, "Fire, hail, snow, ice, stormy *wind.*") Who hath not heard the proud spoken of as "puffed up," as if they were blown out with wind? Hence, alas, the Apostle saith: "Knowledge puffeth up, but charity edifieth." (1 Cor. viii. 1.) By the "poor in spirit," who are here called blessed, are rightly to be understood such as are lowly and fear God, that is, have not got minds puffed up with windy vanity.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

[1] Luke xii. 35, 36.

[2] Matth. xxiv. 42.

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LAUDS.

*First Antiphon.* I beheld, and, lo, a great multitude, which no man could number, * of all nations, [and kindreds, and people, and tongues,] stood before the throne.

*Second Antiphon.* And all the Angels stood round about the throne, * [and about the Elders, and the four living creatures,] and fell before the throne on their faces, and worshipped God.

*Third Antiphon.* Thou, O Lord God, hast redeemed by Thy Blood, * out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

*Fourth Antiphon.* Bless the Lord, all ye His chosen, * keep holiday, and extol Him.

*Fifth Antiphon.* The praise of all His Saints, * even of the children of Israël, a people near unto Him: this honour have all His Saints.

*Chapter.* (Apoc. vii. 2.)

BEHOLD, I, John, saw another Angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

*Hymn.*[1]

SPOUSE of CHRIST, in arms contending
O'er each clime beneath the sun,
Blend with prayers for help ascending
Notes of praise for triumphs won.

As the Church to-day rejoices,
All her saints in one to join,
So from earth let all our voices
Rise in melody divine.

Mary leads the sacred story,
Mary, with her heavenly Child,
Sharer with Him now in glory
Maid and Mother undefiled.

Angels next, in due gradation
Of their nine-fold ministry,
Hymn the FATHER of creation,
Maker of the stars on high.

John, the herald-voice sonorous,
More than prophet owned to be,
Patriarchs and Seers in chorus,
Swell the angelic harmony.

Near to CHRIST the Apostles seated,
Trampling on the powers of hell,
By the promise now completed
Judge the tribes of Israël.

They who nobly died believing,
Martyrs purpled in their gore,
Crowns of life by death receiving,
Rest in joy for evermore.

Priests and Levites, Gospel preachers,
And Confessors numberless,
Prelates meek and holy teachers,
Bear the palm of righteousness.

Virgin souls by high profession
To the Lamb devoted here,
Strewing flowers in gay procession
At the marriage-feast appear.

All are blest together, praising
God's eternal Majesty,
Thrice repeated anthems raising
To the all-holy Trinity.

So may we, with hearts devoted,
Serve our God in holiness;
So may we, by God promoted,
Share that Heaven which they possess.
Amen.

*Verse.* Let the Saints be joyful in glory—

*Answer.* Let them sing aloud upon their beds.

*Antiphon at the Song of Zacharias.* The glorious company of the Apostles praise Thee. * The goodly fellowship of the Prophets praise Thee. The white-robed army of Martyrs praise Thee. All Thy Saints and Elect with one voice do acknowledge Thee, O Blessed Trinity, One God!

*Prayer throughout the Office.*

O ALMIGHTY and everlasting God, Who again allowest us reverently to keep in one Festival the worthy memory of all Thy Saints, be pleased, we beseech Thee, to grant unto that great cloud of bedesmen the outpouring

[1] The same difficulty arises with this hymn as with the last, but the *Sponsa Christi*, of which the above is a translation by Mr. W. Palmer, so coincides with it in sense that it may fairly be taken as a paraphrase.

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of Thy mercy whereof we are afain. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* I beheld, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

TERCE.

*Antiphon.* And all the Angels, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Be glad in the LORD, and rejoice, ye righteous.

*Answer.* Be glad in the LORD, and rejoice, ye righteous.

*Verse.* And shout for joy, all ye that are upright in heart.

*Answer.* And rejoice, ye righteous.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Be glad in the LORD, and rejoice, ye righteous.

*Verse.* Let the righteous rejoice before God.

*Answer.* Yea, let them exceedingly rejoice.

SEXT.

*Antiphon.* Thou, O Lord God, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Apoc. vii. 9.)

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.

*Short Responsory.*

Let the righteous rejoice before God.

*Answer.* Let the righteous rejoice before God.

*Verse.* Yea, let them exceedingly rejoice

*Answer.* Before God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Let the righteous rejoice before God.

*Verse.* The righteous live for evermore.

*Answer.* Their reward also is with the Lord.

NONE.

*Antiphon.* The praise of all His Saints, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

The righteous live for evermore.

*Answer.* The righteous live for evermore.

*Verse.* Their reward also is with the Lord.

*Answer.* For evermore.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The righteous live for evermore.

*Verse.* Let the Saints be joyful in glory—

*Answer.* Let them sing aloud upon their beds.

SECOND VESPERS.

*As the First, except the following.*

*Last Psalm.*

Ps. cxv. I believed, &c., (*p.* 153.)

*Verse.* Let the Saints be joyful in glory—

*Answer.* Let them sing aloud upon their beds.

*Antiphon at the Song of the Blessed Virgin.* O how glorious is that kingdom wherein all the Saints do rejoice with Christ! * They are clothed with white robes, and follow the Lamb whithersoever He goeth.

*As soon as* "Thanks be to God" *has been answered to* "Bless we the Lord," *the Vespers of the Dead begin at once*

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*with the words* "I will walk before the Lord, &c." *The Antiphons are doubled throughout them, the Psalm,* "Praise the LORD, O my soul," *is omitted, and the only Prayer said is* "O God, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, &c."

*N.B. Should the Feast of All Saints have fallen on a Saturday, All Souls' Day is transferred from the Sunday to the Monday, and consequently the Vespers of the Dead are said on Sunday evening.*

NOVEMBER 2.

## Second Day within the Octave of All Saints.

*All as on the Feast Day, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (*18th on the Saints.*)

O WITH what a passion of welcome doth the land above receive them that are coming home from the battle, and go forth to meet them that bear the spoils of the downtrodden foe! The men who walk in the procession of victory are mingled with women, who have conquered world and weakness together, and there also are damsels and lads who have understood more than the antients, because they have kept the precepts of the Eternal. But besides these there is another great host, who will have entry into the everlasting Palace, even they who have kept pure the unity of the faith in the bond of peace, and the unshaken observance of the commandments given us from heaven.

*Fifth Lesson.*

COME now, therefore, my brethren, and let us enter upon the way; let us turn our faces homeward and heavenward, toward that land wherein our names are written down and we are citizens elect. We are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, (Eph. ii. 19,) yea, heirs of God, and joint-heirs with Christ. (Rom. viii. 17.) Bravery can open, and lealty keep wide the entry for us into that city. Let us think then for awhile what is the brilliant happiness of that city—that is to say, as well as we can, for what it really is, no words can utter.

*Sixth Lesson.*

CONCERNING that city it is written in a certain place: "Sorrow and mourning shall flee away."[1] What can be more blessed than that life wherein poverty will not threaten, nor sickness weaken? There, there will be no hurts and no angering. There, there will be no envying; there, will burn no covetousness; no ambition of honour nor seeking of power will give trouble, there. There, the devil will be no more an object of fear; there, no evil spirits lie in wait; the dread of hell will be gone, there. There, there will be no death either for the body or for the soul, but life glorious in the gift of immortality.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon.*)

"Blessed are the poor in spirit." If blessedness is to attain unto the highest

[1] Aufugiet ibi dolor, et tristitia, et gemitus. Apparently a quotation from memory. Isa. li. 11 and xxxv. 10, are identical with each other, and Apoc. xxi. 4, is somewhat like them.

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wisdom, it must needs be that it begin by the being poor in spirit. "The fear of the LORD is the beginning of wisdom" (Ps. cx. 10) even as, on the other hand, it is written that "pride is the beginning of all sin." (Ecclus. x. 15.) The proud covet and love earthly kingdoms.

"Blessed are the meek, for they shall inherit the earth." The earth which they shall inherit I believe to be that earth whereof it is written in the cxli. Psalm, "Thou art my refuge, and my portion in the land of the living." (6) And the heritage of the meek in this land is an heritage everlastingly sure and fixed, wherein the soul resteth by good will, at home there, as carnal owners rest at home in sure earthly possessions; and on the income from that land they live, as earthly owners from the income of earthly possessions; this is the home and the abiding-place of the Saints. And the meek heirs are they who when they be evil-entreated, suffer it, and are "not overcome of evil, but overcome evil with good." (Rom. xii. 21.)

*Eighth Lesson.*

"BLESSED are they that mourn, for they shall be comforted." This mourning is sorrow for the things once loved and now lost. By turning to God, they lose things in this world which they once loved. But now their true joy is no longer in those things wherein they joyed aforetime, and by the growing love of the eternal things this their carnal mourning is abundantly comforted. They are comforted by the Holy Ghost Who chiefly for this very reason hath His title of "the Comforter." They lose things temporal, but they gain the enjoyment of things eternal.

*Ninth Lesson.*

"BLESSED are they that do hunger and thirst after righteousness, for they shall be filled." They of whom He speaketh here are they who have a love for whatever is good, because it is good. And such as these shall have their hunger satisfied with that meat whereof the Lord Himself said: "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34,) and their thirst slaked with that water which the same Lord Himself shall give them, whereof whosoever drinketh shall never thirst, but the water that He shall have given him, shall be in him a well of water springing up into everlasting life. (14.)

"Blessed are the merciful, for they shall obtain mercy." He calleth them blessed which succour the needy, for, with the measure wherewith they have meted, shall it be measured unto them withal, and they shall not be left unsuccoured in their own need.

*At the end of Lauds, as soon as* "Thanks be to God" *has been answered to* "Bless we the Lord," *the Dirge begins at once with the words* "Unto the Eternal King." *The Antiphons are doubled throughout, three Nocturns are said, the last Responsory is,* "Deliver me, O Lord," *the Psalm* "Out of the depths," *is omitted, and the only Prayer is* "O God, Who art Thyself at once the Maker, &c."

*Should November 2 be a Sunday, the Dirge is said on Monday.*

NOVEMBER 3.

## Third Day within the Octave of All Saints.

*All as on the Feast-day, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th on the Saints.*)

THERE, there will never be any differences, but all things attuned, all things suiting, for all the Saints will be

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at one together, peace and gladness reigning over all things.' All things there will be quiet and still, and the glory exceeding great—not such as any glory now, but as much more excelling in splendour as it excelleth in blessing, even as it is written that that "city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." (Apoc. xxi. 23.) And in that light the Saints "shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars, for ever and ever." (Dan. xii. 3.)

*Fifth Lesson.*

BY reason of that light there will be no night there, no darkness there. There, no clouds will ever gather. No cold will bite there; there, no heat will scorch. But instead thereof there will be for ever such an order as "eye hath not seen, nor ear heard, neither hath entered into the heart of man," (1 Cor. ii. 9,)—saving them who are found worthy to be there, "whose names are in the book of life," (Phil. iv. 3,) who "have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night." (Apoc. vii. 14, 15.) There, there will be no growing old, nor any of the distresses of age, but "all come unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.)

*Sixth Lesson.*

BUT in truth, besides these things will be companionship with the hosts of Angels and Archangels; to enjoy the fellowship of Thrones and Dominions, of Principalities and Powers, and all the forces of heaven; to gaze upon the armies of the Saints, glittering as stars glitter not here. Patriarchs radiant in faith realised, Prophets rejoicing in hope crowned, Apostles judging the twelve tribes of Israël, martyrs flashing in the red crowns of their victory, virgins crowned with white chaplets, dancing in companies, bearing garlands of snowy whiteness.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon.*)

"Blessed are the pure in heart, for they shall see God." What fools then be they that seek God with their outward eyes, since it is in the heart that He is seen, as it is written elsewhere: "In simplicity of heart seek Him." (Wisd. i. 1.) A simple heart is a pure heart. And even as we cannot see this earthly light unless the eyes be clean, so cannot God be seen unless that be clean which alone can perceive Him.

"Blessed are the peacemakers, for they shall be called the children of God." The perfection of peace is the absence of contrariety, and the peacemakers are called the children of God because they offer no contrariety against the will of God. As beseemeth children, they have their Father's likeness.

*Eighth Lesson.*

THEY are peacemakers in themselves, who order all the movements of their own mind in obedience to reason, that is, to their intellect and soul, and so doing, and taming the lusts of the flesh, become a kingdom for God. In such kingdom all things are so ordered that the chiefest and noblest part of man ruleth without contention over those lower things which we have in common with beasts. And just in the same way, must that nobler part of man, that is to say, intellect and reason, needs be put in subjection to what is above it, namely, Truth, the Only-begotten Son of God. He only can rule well who hath learnt to obey. And this order is that peace which is given on earth to men of good will; this is the life of whosoever is thoroughly and perfectly wise.

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*Ninth Lesson.*

FROM this most peaceful and most orderly kingdom is cast forth the prince of this world, whose rule is over the contentious and disorderly; when once this peace hath been proclaimed and established within, whatsoever wars he that is without can raise, can but heap more glory upon that glory which is according to God, for nothing of the Castle will yield before him, but the yielding of his own engines will witness how strong be its ramparts. And therefore cometh next: "Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

*Vespers are of the following.*

NOVEMBER 4.

## St. Charles, [Cardinal] Archbishop [of Milan,] Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

FIRST VESPERS.

*Prayer throughout the Office.*

LORD, give unto Thy Church for an unsleeping warder Thine holy Confessor Bishop Charles; upon earth his carefulness did make him glorious as a shepherd, there where he is may his prayerfulness make him effectual as a bedesman, pleading with Thee to make us to love Thee more. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Octave.*

*Then of the Holy Martyrs Vitalis and Agricola. Antiphon and Verse and Answer from the Common Office, (p. 829.)*

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that we who keep the solemn memorial of Thy blessed Martyrs Vitalis and Agricola, may find succour with Thee in their prayers on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

CHARLES, of the noble family of Borromeo, was born [on the 2nd day of October, in the year of our Lord 1538,] at [the Castle of Arona, fourteen miles from] Milan. In foretoken of his holy life, God caused a bright light to shine by night over the chamber where his mother lay in travail. As soon as his age would allow him, he received the tonsure. When he was twelve years old, he was made Abbat [of the rich Benedictine Abbey of St. Gratinian and St. Felin,] but reminded his father that the revenues thereof were not to be used as mere family property. His father, to whom the administration of these revenues fell during his son's non-age, still gave them forthwith over to him, and whatever was left over, he gave to the poor. While he was young he studied letters at Pavia. He kept his purity thoroughly, so that he scared away the unclean women, of whom many were set upon him, to overthrow his self-control. In the twenty-third year of his age, his uncle Pius IV. made him a Cardinal, in which dignity he was a burning and shining light of godliness and all graces before the whole of the sacred College. About forty days afterwards the same Pope created him Archbishop of Milan. As such it was his great desire to order the Church committed to his charge in accordance with the requirements of the most holy Council of Trent, which was in great part by his labours brought to a conclusion. To raise up the degraded lives of the people, he oftentimes held Synods, but himself set an example of deep godliness. He worked earnestly to purge the parts about the Alps and borders of Switzer-

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land of heresy, and brought many of the heretics to the Christian faith.

*Fifth Lesson.*

CHARITY was the brightest mark of his life. His principality of Oria [in the kingdom of Naples,] he sold for forty thousand crowns, and gave the whole sum to the poor in one day. Twenty thousand crowns being left him as a legacy [by Virginia, widow of Count Frederick Borromeo,] he gave the whole to the poor. The incomes of the benefices wherewith he had been loaded by his uncle, he spent upon the needs of the poor, except what he used for himself. When the plague grievously raged in Milan, he gave up to the sick poor the furniture of his own house, even to his own bedding, and thenceforward slept upon the boards. He constantly visited the sick, cheered them by his fatherly kindness, and wonderfully comforted them, ministering to them with his own hands the Sacraments of the Church. At the same time he drew near to plead for them with God in lowly entreaty, and ordered a public Procession wherein he walked himself carrying a Cross, with a rope halter round his neck, and his bare feet bleeding from the stones, and fain to turn away the Divine anger by offering himself as a scapegoat for the sins of his people. He was a stout defender of the freedom of the Church. But in the Church he was an earnest reformer of discipline, and once, when he was engaged in prayer, [the paid agent of] some conspirators took a shot at him with a blunderbuss, but, though the ball struck him, the power of God kept him unharmed.[1]

*Sixth Lesson.*

HE was remarkable for his abstinence. He very often fasted upon nothing but bread and water, and sometimes nothing but lupines. He tamed his body by depriving himself of sleep, by very rough haircloth, and by constant scourging. He was an earnest practiser of lowliness and meekness. However much he was taken up with business, he never gave himself relaxation from prayer and from preaching the word of God. He built many Churches, convents, and schools. He wrote much matter, useful more especially for the good of Bishops. The publication of the "Parish Priests' Catechism" was due to his care. In October, 1584, he withdrew himself, for the purpose of making a retreat, to [what is called] the "Sacro Monte" of Varallo, an hill whereon [many sacred subjects and especially] the incidents of the Lord's sufferings are represented in life-size groups of coloured figures.[2] [On Oct. 24] he was taken ill of a [tertian] ague, [but concealed it,] and lived there for some days a life of torture by voluntary suffering, but of sweetness by thoughts of Christ's woes. After his return to Milan, [which he reached in a litter upon All Souls' Day,] his sickness became hopeless, and early in the night between the [3rd and] 4th days of November, in the 47th year of his own age, and in that of our Lord 1584, covered with ashes and sack-cloth, and with his eyes fixed upon the image of Christ crucified, he exchanged earth for heaven. He was famous for miracles, and Pope Paul V. numbered him among the Saints.

[1] The Latinity of this passage is very quaint. "A seditiosis, dum orationi insisteret, tormenti bellici laxatâ rotâ, igneo globulo percussus, Divinâ virtute, &c." The ball struck upon his rochet, near the middle vertebræ of the back, and, leaving a mark upon the rochet, fell down to his feet. Some small shot pierced his clothes, but stopped at his skin, and his cassock was pierced with small shot in several places. When the part that was struck was examined, a light bruise was discovered, with a small swelling on the skin, which mark continued even after his death. The would-be murderer was a Priest, named La Farina. St. Charles would take no measures against his enemies, but they ultimately fell into the hands of public justice. La Farina and another were hung, two beheaded, and one condemned to the galleys. For this last the Saint procured mitigation and ultimate pardon, and made every effort to save the lives of the others, for whose relations he provided. The religious Order (the Humiliati) from which the attempt proceeded, and of which three of the executed felons were Provosts, was abolished by the Pope St. Pius V. (Alban Butler.)

[2] It is very curious and is much visited from curiosity as well as devotion. The chapels in which St. Charles prayed most in his last retreat are those of the Agony in the Garden and of our Lord in the Sepulchre.

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THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.) *The last is omitted, or read as one with the* 8*th, to leave room for*

*Ninth Lesson.* (*For the holy Martyrs.*)

VITALIS was a slave, and Agricola his owner. They were arrested at Bologna in the persecution under Diocletian and Maximian, for preaching Jesus Christ. Vitalis, the more he was implored and threatened to change his mind so much the more proclaimed himself a worshipper and servant of Christ, and after bravely bearing a course of divers tortures, gave up his soul in prayer to God. The execution of Agricola had been put off, in the hope that the agonies of his servant might scare him into denying Christ; but the sight only hardened him. He was therefore crucified, and so became sharer and fellow with his slave Vitalis in the glory of testification. Their bodies were laid in the Jews' burying-place, where they were found by St. Ambrose, who removed them to an hallowed and honourable sepulchre.

*At Lauds a Commemoration is made of the Octave.*
*Then of the Holy Martyrs.*

*Antiphon.* The very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.
*Verse.* Let the righteous rejoice before God.
*Answer.* Yea, let them exceedingly rejoice.

*Prayer as at the Commemoration at Vespers.*
*At Second Vespers, a Commemoration of the Octave.*

## November 5.

## Fifth Day within the Octave of All Saints.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th on the Saints.*)

THEREFORE, may it be our delight to go on unto this prize of good living. Freely and cheerfully let us strive in the race, running under the eyes of God and of Christ. We have already taken a station above floating and earthly things, and let us allow no love for things fleeting to hamper our running. If the last day shall find us lithe and speedful in the race of good living, we shall never have to complain that our Master is a scanty rewarder of our works.

*Fifth Lesson.*

HE That giveth a red crown for suffering under persecution, the same giveth a white crown to them that under peace, prevail in battles of righteousness. Neither Abraham, nor Isaac, nor Jacob, were slain, and nevertheless in honour for faith and righteousness, they have gained the first place among the Patriarchs, and it is to sit down with them in the kingdom of God that are gathered the faithful, the righteous, and the praiseworthy. We must remember that it is God's will, and not our own will that we must do, for he that doeth His will abideth for ever, even as He abideth for ever.

*Sixth Lesson.*

WHEREFORE, dearly beloved brethren, with mind clear, faith firm, courage true, love thorough, let us be ready to do whatever God willeth, keeping stoutly all the commandments of the Lord, having innocency in simplicity, peaceableness in love, modesty in lowliness, in ministering diligence, in helping them that toil watchfulness, in succouring the poor mercifulness, in standing up for the truth firmness, in keeping of discipline sternness, lest we be found wanting in any good work. These are the steps which the Saints

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who have already gone home have left marked for us, that we may be able to keep in their footprints, and so to follow them into their joy.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain; and when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon, Ch.* 3 *and* 4.)

[First, "Blessed are the poor in spirit." Secondly, "Blessed are the meek." Thirdly, "Blessed are they that mourn."] They that are blessed under this third head, having knowledge, do mourn that they possess not yet the Highest Good, which possession belongeth unto the end of their course. But in the fourth place, "Blessed are they which do hunger and thirst after righteousness." Here there is that earnest striving, wherewith the mind doth struggle to tear herself away from those things whose deathful sweetness would make her fain to cling unto them. Here is hungering and thirsting after righteousness, and there is sore need of firmness, for what it is a joy to have, it must be a grief to lose. But the fifth head is the declaration that "Blessed are the merciful," and in these words a door of comfort and reward is opened unto the toiling. Entangled in such straits a man can be of no use to himself, unless One That is stronger than he help him; and if he be helped of the Stronger, it is but just that he in turn should help such as is weaker than himself. And so, "Blessed are the merciful, for," in their turn, "they shall obtain mercy" from God.

*Eighth Lesson.*

"BLESSED are the pure in heart." This sixth benediction is pronounced upon those hearts which by pure, clear consciousness of good works are able to look to that Highest Good, Which only the clear, calm mind can perceive. Lastly cometh in the seventh place that "Blessed are the peacemakers,"—that is to say, blessed are they who cultivate wisdom, which is the contemplation of the True, since it is the fruit of this contemplation of the True to produce profound and utter internal peace in man, and to catch the reflection of the Divine,—this being the idea which is expressed in the words: "Blessed are the peacemakers, for they shall be called the children of God." The eighth phrase is a return to the first, since it showeth lowliness of spirit in its aspect of completion and crowning; and thence the kingdom of heaven is the reward mentioned in both places. "Blessed are the poor in spirit, for their's is the kingdom of heaven." "Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

*Ninth Lesson.*

[PAUL] saith: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" There are therefore seven things which bring to perfection, for the eighth is the glorification and manifestation of that which is perfected, that from this head others again may begin, and be finished. It seemeth to me also that these heads and sayings have some connection with the seven gifts of the Holy Ghost whereof Isaiah speaketh. But there is a difference of order, for there the highest is taken first, but here the lowest; there the wisdom of God, but here the fear of God, but the beginning of wisdom is the fear of the Lord.

NOVEMBER 6.

## Sixth Day within the Octave of All Saints.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux,] (*2nd for All Saints' Day.*)

DEARLY beloved brethren, since we keep on this day the memory of all the Saints, that memory so joyous and so worthy of all our thoughts, it seemeth to me worth the while, the Holy Ghost helping me, to address to your kind indulgence some remarks upon that happiness which they are all enjoying in blessed restfulness, and that final consummation they are awaiting. It is a faithful saying, and worthy of all acceptation, that if we thus solemnly honour them, we should follow the ensample of their conversation; if we proclaim them so blessed, we should strive our best to reach the same blessedness; if we are well pleased to hear them praised, we should be bettered by their prayers.

*Fifth Lesson.*

WHAT is it to the Saints that we should praise them? What to them that we should glorify them? What is this our Feast to them? What are honours on earth to them whom, according as the Son hath faithfully promised, His Father is honouring? What are our eulogies to them? They are full. Verily, dearly beloved brethren, of our goods the Saints have no need, and our devotion toward them doth nothing for them. Our honouring their memory hath to do with ourselves and not with them. Would ye know what it hath to do with us? In me I confess that at their remembrance I feel kindled a vehement longing, yea, a three-fold longing.

*Sixth Lesson.*

IT is a common saying that, "Out of sight, out of mind."[1] The memory is a kind of sight, and to think of the Saints, is to call them up before the mind's eye. Such is our portion in the land of the living, but it is not a little portion, if love, (as it ought to do,) be joined with remembrance; it is in such sense that we must say that "our conversation is in heaven." (Phil. iii. 20.) Very differently to what is theirs. For they are there actually, where we are only in desire; they in very presence, we only in thought.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon. Ch.* 4.)

Wherefore, if we reckon up the Beatitudes as ascending steps, the first is the fear of God; the second, godliness; the third, knowledge; the fourth, firmness; the fifth, counsel; the sixth, understanding; the seventh, wisdom. The fear of God pertaineth unto the lowly, as it is said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven,"—that is, it is for them that are not puffed up, for them that are not proud, as also saith the Apostle: "Be not highminded, but fear," (Rom. xi. 20,)—that is, "Be not puffed up." Godliness pertaineth unto the meek; for he that seeketh after a godly sort, honoureth the Holy Scripture, and when he findeth therein that which he doth not yet understand, he blameth not the Scripture, nor gainstandeth. And this is to be meek. Therefore is it said here: "Blessed are the meek, for they shall inherit the earth."

*Eighth Lesson.*

KNOWLEDGE pertaineth unto them that mourn, who have already learnt from the Scriptures amid what ills they are entangled, even in those things which once in their ignorance they affected as being good and useful. Of such is it said: "Blessed are ye that weep now." (Luke vi. 21.) Firmness pertaineth unto such as hunger and thirst after righteousness. These are they who toil bravely, animated by the

[1] Quod non videt oculus, cor non dolet.

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longing for that joy which is caused by real blessedness, and striving therefore to wean their love away from so-called joys whose origin is merely earthly and fleshly. Of them is it said: "Blessed are they which do hunger and thirst after righteousness." Counsel pertaineth unto the merciful, for our only way of escape from the horrors of our own guilt's punishment is that we should forgive even as we hope to be ourselves forgiven, and should help others as much as we can, even as we would fain be holpen in that wherein we can ourselves do nothing. And of such as so do, it is said: "Blessed are the merciful, for they shall obtain mercy" from God.

*Ninth Lesson.*

UNDERSTANDING pertaineth unto the pure in heart, for these are they whose clear eye can see that which the fleshly eye hath not seen, neither the ear heard, neither hath it entered into the heart of man to conceive; and therefore of them it is said: "Blessed are the pure in heart, for they shall see God." Wisdom pertaineth unto the peacemakers, even unto them in whom all things are well ordered, and passion no longer maketh insurrection against reason, but all things are subject unto human common sense, even as the same again is made subject unto God. And of such is it said: "Blessed are the peacemakers." But for all these forms of blessedness there is one and the same reward, although diversely named, and that reward is the kingdom of heaven.

NOVEMBER 7.

## Seventh Day within the Octave of All Saints.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, [Patriarch of Constantinople.] (*On the Martyrs.*)

HE that wondereth with reverential love at the mighty deeds of the holy, he that hath oftentimes on his tongue praises for the glory of the righteous, let such an one copy their holy lives and their righteousness; for if any take pleasure in the work of a Saint, he ought to take pleasure in serving God as that Saint served Him. If he praiseth the Saint, he ought to imitate him, and if he is not ready to imitate him, he ought not to praise him. Let him that praiseth another make himself worthy of a like praise, and if he be in admiration of the Saints, let his own admirable life reflect the holiness of theirs. If we love the good and leal because they are good and leal, let us not forget that we can be what they are, by doing as they did.

*Fifth Lesson.*

IT ought not to be hard for us to copy others, when we see what they of old time did without any ensamples before them, so that in them who copied not others, but set ensample for others to copy, and in us who copy them, and in them which take ensample by us, Christ may be glorified in His holy Church. Thus from the very beginning of the world there have been the harmless Abel who was slain, Enoch who walked with God, and was seen no more, for God took him, Noah who was found righteous, Abraham who was tried and found faithful, Moses who was the meekest of men, Joshua who was chaste, David who was gentle, Elijah who was accepted, Daniel who was holy, and the three Children who were victorious.

*Sixth Lesson.*

THE Apostles, the disciples of Christ, are held the teachers of believers. Confessors taught of them fight right manfully, the noble martyrs triumph, and the Christian army armed with the armour of God, ever prevaileth in warfare against the devil. All these have been men of like lealty, divers warfarings, and glorious victories. And thou, O Christian, art but a carpet-knight, if thou thinkest to conquer without a fight, to triumph without a struggle. Nerve thyself, strive manfully,

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hit hard in the press. Consider thine engagement, look to thy state, know thine arm, even the engagement which thou hast taken, the state wherein thou art come, and the arm wherewith thou hast enrolled thyself a soldier.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Bk.* i., *on the Lord's Sermon.*)

At the first step in blessedness is set forth, as was behoven, the kingdom of heaven, the realization of the perfect and highest wisdom of the reasonable soul. Thus is it said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven,"—as though it were said: "The fear of the Lord is the beginning of wisdom." Then unto the meek is given an inheritance, as the legacy of a father to dutiful children. "Blessed are the meek, for they shall inherit the earth." Thirdly, there is comfort for such as mourn, knowing what they have lost, and what encompasseth them. "Blessed are they that mourn [now],[1] for they shall be comforted." Fourthly, the hungry and thirsty are promised that they shall be filled, a refreshment for the strugglers for life, and for the weary. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

*Eighth Lesson.*

MERCY is proclaimed unto the merciful, as unto them who have taken the true and best counsel how to obtain from Him That is Mightier than they what they that are weaker than they obtain from them. "Blessed are the merciful, for they shall obtain mercy" from God. Unto the pure in heart it pertaineth to see God, for their eye is clear to take in the things eternal. "Blessed are the pure in heart, for they shall see God." To the peacemakers it is given to be in the likeness and image of God, for these are the perfectly wise, created anew in the image of God, by the regeneration of the new man. "Blessed are the peacemakers, for they shall be called the children of God." The foregoing are forms of blessedness which we believe can be thoroughly attained in this life. The Apostles, for instance, did, we believe, attain them. As for that entire change into the likeness of Angels, which is promised us when this life is done,—no words can set it forth.

*Ninth Lesson.*

"BLESSED are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." In this eighth word, which returneth back again to the fountain-head and setteth forth the perfect crown of human blessedness, is contained perchance a [mystic] connection with the fact that it was upon the eighth day that the old Law commanded that circumcision should be performed, and that it was upon the day next after the Sabbath (being the seventh day) that the Lord rose again, the day whereon He so rose being thus the eighth day, [had a week contained more than seven days,] and the first day [as a matter of fact.] There is perchance also a connection with the fact that we observe eight days [being from the Lord's Day whereon He rose to the Lord's Day in White both inclusive,] in honour of the creation of the new man. And yet again there is perchance a connection with the number contained in [the name of] the Feast of Pentecost, [which is, being interpreted, "the Feast of the Fiftieth-Day."] For this number of fifty days is reckoned [from that of the offering of the Sheaf at the Passover] by counting [seven weeks, that is to say,] seven multiplied by seven, which is forty-nine, and thereto adding one, which joined with seven maketh eight, and so making full fifty. And thus borne backward to our fountain-head, the day whereon the Holy Ghost was sent down, we are borne

[1] The introduction of this word "now," not in St. Matthew, shows a confusion with Luke vi. 21.



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unto the kingdom of heaven, and inherit the earth, and are comforted, and are filled, and obtain mercy, and are made pure, and are set at peace. And when we have thus been perfected within, we bear for truth's and righteousness' sake any troubles that may come upon us from without.

*Vespers are double, and exactly the same as the First Vespers of the Feast, with the following Commemoration of the holy "Crowned" Martyrs.*

*Antiphon.* For their's is the kingdom, &c., (*p.* 830.)

*Verse.* Let the Saints be joyful in glory.

*Answer.* Let them sing aloud upon their beds.

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious witnesses to have been in their testifying leal toward Thee, may feel, now that they are with Thee, that they are in their prayers pitiful towards us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

## NOVEMBER 8.

## Octave of the Feast of All the Saints.

*Double.*

*All as on the Feast, except the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "upon Death," written by the holy Martyr Cyprian, Bishop [of Carthage.]

DEARLY beloved brethren, we should keep well in our mind and thoughts that we are living here meanwhile as strangers and pilgrims. Let us hail that day which will see us each at home in one of the many mansions, which will see us delivered hence, and disentangled from the nets and snares of things temporal, and put us back into the Garden of Eden, and into the kingdom of heaven. Is there any in a far country but is quick to make his way to his Fatherland? Was ever any in haste to make his voyage homeward, but longed for a fair wind, that he might the sooner embrace his loved ones?

*Fifth Lesson.*

WE reckon Paradise to be our home; already we begin to have the Patriarchs for our kinsmen. Why should we not make haste and run, to see our home, and to greet our kinsfolk? There are a great many of those we love waiting for us there—father, and mother, and brothers, and children, there in great company they await us, they who are sure now never to die any more, but not yet sure of us. O, when we come to see them and to embrace them, what gladness will it be both for us and for them! O, what will be the brightness of life in that heavenly kingdom where there is no more fear of death, but the certainty of living everlastingly! O, what consummated, O, what enduring happiness!

*Sixth Lesson.*

THERE is the glorious company of the Apostles, there is the jubilant fellowship of the Prophets, there is the countless army of Martyrs crowned for victory in strife and in suffering. There triumph the virgins who by noble self-control have tamed the desires of the flesh and of the body. There are repaid with mercy the merciful, who by feeding and gifting the needy, have wrought righteousness, have kept the commandments of the Lord, and have exchanged heritages upon earth for treasures in heaven. Thitherward, dearly beloved brethren, let us eagerly run, with such as these soon to be, unto Christ soon to come, let us be fain.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain,

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and when He was set, His disciples came unto Him. And so on.

Homily by S. Austin, Bishop [of Hippo.] (*Bk. i. on the Lord's Sermon.*)

"Blessed are ye," saith the Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." If any be seeking under the name of a Christian the pleasures of this world and the possession of temporal goods, let him bethink him that our blessedness is inward, even as the mouth of the Prophet saith concerning the soul of the Church: "The King's daughter is all glorious within." (Ps. xliv. 15.) Without, she is reviled, and persecution and evil-report are her promised portion. And yet for these very things, great is her reward in heaven, as indeed is felt in the hearts of the sufferers, at least of such as are able already to say: "But we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 3—5.)

*Eighth Lesson.*

TO suffer such things is not in itself fruitful; what is fruitful, is to bear them for Christ's Name's sake not calmly only but gladly. There are a great many heretics who mislead souls under the name of Christians, and they suffer such things plentifully, but they are cut out from the reward, for it is not said only "Blessed are they which are persecuted," but "Blessed are they which are persecuted for righteousness' sake." Where there is not sound faith there cannot be righteousness, for "the just shall live by faith." (Heb. x. 38.) Neither let schismatics promise themselves any of that reward, for as righteousness cannot exist where there is no faith, so neither can it exist where there is no love. And schismatics have no love, for "love worketh no ill to his neighbour," (Rom. xiii. 10,) and if they had it, they would not tear the Body of Christ, which is the Church.

*Ninth Lesson.* (*For the Holy Martyrs.*)

IN the persecution under Diocletian four brothers named Severus, Severian, Carpophorus, and Victorinus, boldly refused to worship the gods, and were lashed with whips loaded with lead until they gave up their lives for Christ's Name's sake under the strokes. Their bodies were thrown out to be eaten by the dogs, but as they remained untouched after a long while, the Christians took them away, and buried them in a sand-pit upon the Lavican Way at the third milestone from the City, hard by the grave of the holy martyrs Claudius, Nicostratus, Symphorian, Castorius, and Simplicius, who had suffered under the same Emperor, because being excellent sculptors they could nowise be brought to make figures of idols, and when they were brought to the image of the Sun to do reverence to it, they had said they would never worship the works of men's hands. For this reason they were thrown into prison, and when after many days they were still found of the same mind, they were first lashed with scourges armed with hooks, and then soldered up alive in leaden coffins and thrown into the river. There is in the City of Rome a Church called that of the Four Holy Crowned. Their actual names were long unknown, but afterwards made manifest by God. In this Church are honourably buried the bodies of these four, and also those of the other five; and a Festival is held in their honour upon the 8th day of November.

*At Lauds a Commemoration is made of the Holy Martyrs.*

*Antiphon.* Even the very hairs, &c., (*p.* 835.)

*Verse.* Be glad in the LORD and rejoice, ye righteous.

*Answer.* And shout for joy, all ye that are upright in heart.

*Prayer as at Vespers.*

*Vespers are of the following, from the Chapter inclusive.*



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NOVEMBER 9.

## Dedication of the Cathedral Church of the Most Holy Saviour, at Rome.[1]

*Double.*

*All from the Common Office for the Dedication of a Church, (p. 909,) except the following.*

FIRST VESPERS.

*These, as regards the Dedication, begin with the Chapter.*

*A Commemoration is made of the Octave of All Saints, from the Second Vespers of the Feast.*

*Then of the Holy Martyr Theodore. Antiphon and Verse and Answer from the Common.*

*Prayer.*

O GOD, Who encompassest and shieldest us by the glorious confession of Thy blessed Martyr Theodore, grant unto us to profit by his ensample and to be holpen by his prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 9.)

AND there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying: Come hither, I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

*Second Lesson.*

AND had a wall great and high, and had twelve gates: and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israël. On the East three gates; on the North three gates; on the South three gates; and on the West three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

*Third Lesson.*

AND the city lieth four-square, and the length is as large as the breadth: and he measured the city with the golden reed, twelve thousand furlongs: the length, and the height, and the breadth of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

SECOND NOCTURN.

*Fourth Lesson.*

THE Rites whereof the Church of Rome maketh use for the hallowing of Churches and Altars were first instituted by the blessed Pope Sylvester. From the very time of the Apostles there had been places set apart for God, where assemblies took place upon the first day of every week, and where the Christians were used to pray, to hear the word of God, and to receive the Eucharist, which places were by some called Oratories and by others Churches. But these places were not dedicated with so solemn a form, nor did they set up therein an Altar for a pillar, and pour chrism thereon, (Gen. xxviii. 18,) for a figure of our Lord JESUS Christ, Who is Himself our Altar, our Victim, and our Priest.

*Fifth Lesson.*

BUT when the Emperor Constantine had by the Sacrament of Baptism received health both of body and soul, then first in a law by him published

[1] Commonly called St. John Lateran (San Giovanni Laterano.) It is the Cathedral of Rome, and therefore "Mother and Mistress of every Church in the City and in the world."

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was it allowed to the Christians throughout the whole world to build Churches, to the which holy building he exhorted them by his example as well as by his decree. He dedicated in his own Lateran Palace a Church to the Saviour, and built hard by it a Cathedral in the name of St. John the Baptist, upon the place where he had been baptized by holy Silvester and cleansed from his leprosy. This Cathedral was hallowed by the said Pope upon the 9th day of November. It is this consecration, the memory whereof is still celebrated upon this day, the first whereon the public consecration of a Church ever took place in Rome, and the image of the Saviour was seen by the Roman people painted upon the wall.

*Sixth Lesson.*

THE Blessed Silvester afterwards decreed, when he was consecrating the Altar of the Prince of the Apostles, that Altars were thenceforward to be made of stone only, but notwithstanding this the Lateran Cathedral hath the Altar made of wood. This is not surprising. From St. Peter to Silvester the Popes had not been able, by reason of persecutions, to abide fixedly in one place, and they celebrated the Holy Liturgy in cellars, in burying-places, in the houses of godly persons, or wherever need drave them, upon a wooden altar made like an empty box. When peace was given to the Church, holy Silvester took this box, and to do honour to the Prince of the Apostles, who is said to have offered sacrifice thereon, and to the other Popes who thereon had been used to execute the mystery even unto that time, set it in the first Church, even the Lateran, and ordained that no one but the Bishop of Rome should celebrate the Liturgy thereon for all time coming. The original Lateran Cathedral, cast down and destroyed by fires, pillage, and earthquakes, and renewed by the constant care of the Popes, was at last rebuilt afresh, and solemnly consecrated by Pope Benedict XIII. a Friar Preacher, upon the 28th day of April, in the year 1726, the memory of which Festival he ordained to be kept upon this day.

THIRD NOCTURN.

*Lessons from* Luke xix. 1, *with the Homily of St. Ambrose,* (*p.* 913.) *The last is omitted or read as one with the Eighth, to make room for the*

*Ninth Lesson.* (*For the Holy Martyr Theodore.*)

THIS Theodore was a Christian soldier, who was arrested in the reign of the Emperor Maximian for having set fire to a temple of idols. The Commander of the Legion offered him pardon if he would profess repentance and curse the Christian faith, but, as he refused to swerve as regarding the confession of his belief, he was cast into prison. There he was tormented with iron claws. As they were tearing the flesh off his ribs, he sang joyfully [the 33rd Psalm]: "I will bless the LORD at all times." Thereafter he was thrown upon an heap of burning wood, and there, still praying and praising God, he gave up his soul to Christ, upon the 9th day of November, [in the year of salvation 304.] The Lady Eusebia wrapped his body in a winding-sheet, and buried it on her own farm.

*At Lauds a Commemoration is made of the Holy Martyr. Antiphon and Verse and Answer from the Common Office. Prayer as at Vespers.*

*At Second Vespers a Commemoration is made of the following. Prayer from his Lauds.*

*Then of the Holy Martyrs Tryphon, Respicius, and Nympha. Antiphon and Verse and Answer from the Common Office for Many Martyrs.*

*Prayer.*

GRANT us earnestness, O Lord, in keeping the feast of Thine holy witnesses Tryphon, Respicius, and Nympha, and make us to feel that their prayers gain us the gift of Thy protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 10.

## St. Andrew Abellino, Confessor.

*Semi-double.*

*All from the Common Office for a Con-*

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*fessor not a Bishop, (p. 855,) except the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

LANCELOT Avellino, who afterwards took the name of Andrew, was born at Castro Nuovo, a small town in Lucania, [in the kingdom of Naples, in the year of our Lord 1520.] From his earliest childhood he gave no dark signs of the holiness of his after life. When as a lad he was away from home at school, he so passed the slippery paths of that age, as ever keeping before his eyes, amid the pursuit of earthly knowledge the true beginning of wisdom, which is the fear of the Lord. (Prov. ix. 10.) He was exceedingly comely, but withal careful in purity, and thereby escaped oftentimes the shameless proposals of women, and somewhiles even resisted open violence. He had already become a clerk when he went to Naples to study law. There he was ordained Priest, and also took his degree in Jurisprudence. He undertook cases only in the Church Courts, and for certain private persons, according to the rules of the Sacred Canons. [1]Once in pleading a cause, in a matter indeed which was of no weight, a lie escaped him. Almost forthwith thereafter, in reading the Holy Scriptures, he came upon the words: "The mouth that lieth killeth the soul" (Wisd. i. 11)—and so great was the grief and remorse which he felt for his sin that he made up his mind to leave that way of life. He therefore gave up his law business, and set himself altogether to mind the worship of God and the execution of his holy ministry. The eminent pattern which he gave of all the graces proper to a Churchman moved the Archbishop of Naples to commit to him the care of a certain nunnery in that city. The holy man's zeal [for removing all obstacles to the recollection of these spouses of Christ, in which consisteth the very essence of their state and virtue,] stirred up the malice and rage of certain wicked men in the city, [whom he had forbid being admitted to the grate to speak to any of the nuns.] He once narrowly escaped death, with which they threatened him; and another time received three wounds in his face from a bully. These injuries he bore with thorough meekness. Out of an earnest desire of more readily attaining to a perfect disengagement of his heart from all earthly things, he humbly sought and [in 1556] obtained to be admitted into the Order of Regular Clerks, [called Theatins,] and on this occasion, out of the love he bore to the Cross, he entreated that his name might be changed from Lancelot to Andrew.

*Fifth Lesson.*

HE entered manfully and cheerily upon the harder life, set to work to better himself therein, and to that end made two very grim vows, the first, perpetually to fight against his own will, the second, always to advance to the utmost of his power in Christian perfection. Of the discipline of his Order he was a stern defender, and when he was set over others the observance thereof was his great care. Whatever time the duties of his work and his institute left him, he gave to prayer and the salvation of souls. His godliness and wisdom in hearing of confessions were beautiful. He went many times through the farthest lanes and suburbs of Naples, bringing Gospel ministry with great gain of souls. The greatness of his love toward his neighbour God was pleased to crown even by signs and wonders. One stormy night he was coming home from hearing a sick man's confession, when the rain and wind put out the light which was carried before him, but he and they that were with him not only came dry through the thickest of the rain, but there came also a strange light out of his body and showed them the way in the deepest of the darkness. He was a wonderful instance of self-control, long-suffering, lowliness, and hatred of self. He bore with stillness the murder of his nephew, held in the passion of his kinsfolk to take revenge, and even asked pity for the assassins from the judges.

[1] The rest of this Lesson is almost word for word the same as Alban Butler.

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*Sixth Lesson.*

HE spread in many places the Institute of Regular Clerks, and founded their houses at Milan and Piacenza. The holy Cardinal Charles Borromeo, and the Cardinal Paul of Arezzo, being himself a Regular Clerk, men by both of whom he was well liked, used his help in their care for souls. Toward the Virgin Mother of God he was constant in an extraordinary love and reverence. He won the conversation of Angels, whom he said he used to hear singing when he was praising God. He set an ensample of the highest graces, even to the gift of prophecy, whereby he saw into men's hearts and knew things afar off or even yet to come. Full of years and worn out with work, he was beginning the Liturgy, when, having repeated thrice the words, "I will go unto the Altar of God," he was felled by a stroke of apoplexy, and, duly fortified by the Sacraments, in the arms of his friends, most peacefully gave up his soul to God, [upon the 10th day of November, in the year 1608.] The crowds which flock to his grave in the Church of St. Paul at Naples are still as great as they were when his body was first laid there. He was famous for signs and wonders both during his life and after his death, and Pope Clement XI. solemnly enrolled his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.) *The last Lesson is omitted or read as one with the Eighth to make room for the*

*Ninth Lesson.* (*For the holy Martyrs Tryphon, Respicius, and Nympha.*)

IN the reign of the Emperor Decius one Tryphon strove by preaching the faith of JESUS Christ to bring all men to worship Him. For this cause he was taken by the servants of Decius. He was first tormented upon the rack, and flesh stripped from him with iron claws; then red-hot nails were driven into his insteps, he was beaten with cudgels and scarified with lighted torches. The sight of the courage wherewith he boreall, brought the Præfect Respicius to believe in the Lord Christ, and he forthwith declared himself a Christian. He also was divers ways tormented, and then led along with Tryphon before the statue of Jupiter. When Tryphon prayed, the statue fell down. Then were both Tryphon and Respicius savagely lashed with whips loaded with lead, until they grasped the crown of a most glorious testimony, upon the 10th day of November. Upon the same day a certain maiden named Nympha, having openly confessed that JESUS Christ is very God, added the palm of martyrdom to the crown of virginity.

*At Lauds a Commemoration is made of these Holy Martyrs. Prayer as at Vespers.*

*Vespers are of the following.*

*Prayer.*

O GOD, Who didst make Thy blessed Confessor Andrew to settle in his heart to go up wondrously toward Thee by a stern vow daily to advance to the utmost of his power in godliness, grant unto us for the same Thy servant's sake and at his prayers the like grace, so that we, seeking ever that which is more perfect, may happily attain the crown of Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 11.

## Martinmas Day.

### St. Martin, Bishop [of Tours,] Confessor.

*Double.*

*All from the Common Office for a a Bishop and Confessor,* (*p.* 842,) *except the following.*

FIRST VESPERS.

*Antiphons and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin as at that of Zacharias.*

*A Commemoration is made of St. Andrew Avellino. Prayer from his Office.*

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*Then of the Holy Martyr Mennas. Prayer*, "Grant, we beseech Thee, &c.," (*p.* 824.)

MATTINS.

*Invitatory*. For the testimony of blessed Martin, * let us praise our God.

FIRST NOCTURN.

*First Antiphon*. While Martin is yet a Catechumen, he hath clad Me in this garment.

*Second Antiphon*. Martin confessed the faith of the Holy Trinity, and received the grace of baptism.

*Third Antiphon*. Not in the shelter of a buckler, nor of an helmet, but with the sign of the Cross will I pierce the hosts of the enemy.

*Lessons from* 1 Tim. iii. 1, (*p.* 843.)

*First Responsory*.

This is that Martin whom God chose to be an High Priest unto Himself, he upon whom the Lord was pleased to bestow favour like as upon His Apostles, so that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

*Verse*. Martin confessed the faith of the Holy Trinity.

*Answer*. So that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

*Second Responsory*.

Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

*Verse*. With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

*Answer*. Thy will be done.

*Third Responsory*.

Oh how blessed a man was Bishop Martin; he neither feared to die, nor refused to live.

*Verse*. Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

*Answer*. He neither feared to die, nor refused to live.

*Verse*. Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer*. He neither feared to die, nor refused to live.

SECOND NOCTURN.

*First Antiphon*. I trust in the Lord that at thy prayers my daughter shall be healed.

*Second Antiphon*. When Tetradius knew the power of God, he attained unto the grace of baptism.

*Third Antiphon*. Not to be told is this man's glory, by whom so many wonderful works have been set forth before us.

*Fourth Lesson*.

MARTIN was born at Sabaria in Pannonia. When he was ten years old he went to the Church, in the spite of his [heathen] father and mother, and by his own will was numbered among the Catechumens At fifteen years of age he joined the army, and served as a soldier first under Constantius and then under Julian. Once at the gate of Amiens a poor man asked him for an alms for Christ's name's sake, and since he had nothing to his hand but his arms and his clothes, he gave him half of his cloak. In the night following Christ appeared to him clad in the half of his cloak, and saying [to the Angels who bare Him company:] "While Martin is yet a Catechumen, he hath clad Me in this garment."

*Fourth Responsory*.

With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

*Verse*. While as blessed Martin was offering up the mysteries, a ball of fire appeared above his head.

*Answer*. He never let his mighty spirit slacken in prayer.

*Fifth Lesson*.

AT eighteen years of age he was baptized. He gave up thereupon the life of a soldier, and betook himself to Hilary, Bishop of Poictiers, by whom he was placed in the order of Acolytes. Being afterwards made Bishop of Tours, he built a monastery wherein he lived in holiness for a while in company of

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four-score monks. At the last he fell sick of a grievous fever at Cande, a village in his diocese, and besought God in constant prayer to set him free from the prison of this dying body. His disciples heard him and said: "Father, why wilt thou go away from us? unto whom wilt thou bequeath us in our sorrow?" Their words moved Martin, and he said: "Lord, if I be still needful to Thy people, I refuse not to work."

*Fifth Responsory.*

Blessed Martin knew of his own death of a long time before it came to pass, and he said unto the brethren that the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

*Verse.* His bodily strength gave way all of a sudden, and he called his disciples together, and said unto them—

*Answer.* That the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

*Sixth Lesson.*

WHEN his disciples saw him, in the height of the fever, lying upon his back and praying, they entreated him to turn over and take a little rest upon his side while the violence of his sickness would allow him. But Martin answered them: "Suffer me to look heavenward rather than earthward, that my spirit may see the way whereby it is so soon going to the Lord." At the moment of death he saw the enemy of mankind, and cried out: "What are you come here for, you bloody brute? You murderer, you'll find nothing in me." With these words on his lips, he gave up his soul to God, being aged eighty years.[1] He was received by a company of Angels, who were heard praising God by many persons, especially by holy Severinus, Bishop of Cologne.

*Sixth Responsory.*

His disciples said unto blessed Martin: Father, why wilt thou go away from us, and with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

*Verse.* We know that thou wouldest fain be with Christ, but, sooner or later, thy reward is sure. Rather, then, have pity upon us, whom thou art leaving.

*Answer.* For ravening wolves will break in upon thy flock.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For ravening wolves will break in upon thy flock.

THIRD NOCTURN.

*First Antiphon.* The Lord JESUS Christ said not that He would come clothed in purple or adorned with a crown.

Ps. x. In the LORD put I my trust, &c., (*p.* 8.)

*Second Antiphon.* O Martin, thou Priest of God, the heavens are open unto thee, yea, and the kingdom of My Father!

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Third Antiphon.* O Martin, thou Priest of God, thou worthy shepherd, pray God on our behalf.

Ps. xx. The king shall joy, &c., (*p.* 17.)

*Verse.* Thou art a Priest for ever—

*Answer.* After the order of Melchisedek.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xi. 33.)

AT that time: JESUS said unto His disciples: No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* vii. *Comment. on Luke* xi.)

In that which goeth before, Christ hath set the Church before the synagogue, and He exhorteth us rather to trust in the Church. The candle is faith, even as it is written: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxviii. 105.) Our faith

[1] A.D. 397? 400?

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is the word of God. The word of God is light. Faith is the candle. It is written concerning the Word of God, that "That was the true Light, Which lighteth every man that cometh into this world." (John i. 9.) But a candle cannot shine, unless it be lighted from some other fire.

*Seventh Responsory.*

Blessed indeed was this man, at the time of whose passing the Saints sang in company, a band of Angels shouted aloud for joy, and an army of all the Powers of heaven came out to meet him, singing praises.

*Verse.* His strength is a stay to the Church, his manifestation a glory to the Priests of God; Michael and his Angels took him away.

*Answer.* And an army of all the Powers of heaven came out to meet him, singing praises.

*Eighth Lesson.*

ALSO it is written: "What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" (Luke xv. 8.) And here the candle lighted to find the lost piece is the strength in our understandings and affections. Let no man therefore seek faith under the law. For the law is by measure, but grace without measure; the law overshadoweth, but grace enlighteneth. And therefore let no man shut up his faith within the measure of the law, but give it unto the Church, the Church, wherein shineth the sevenfold grace of the Spirit, and whereon the Divine glory of the Great High Priest doth strike from heaven, lest the shadow of the law should rest any more at all upon her. Under the old law there was the sevenfold lamp which the Priest of the Jews lighted every morning and every evening, and this was as it were a candle put under a bushel. That Jerusalem which is upon earth, that Jerusalem which killed the Prophets, lieth hid, as it were, in a dark place in the valley of tears. But that Jerusalem which is in heaven, whereof by faith we are soldiers, is a city set upon the highest of all mountains, even upon Christ. Her the darkness and tempests of earth cannot hide, but she blazeth with the glory of the Eternal Sun, and maketh to fall upon us the light of spiritual grace.

*Eighth Responsory.*

Martin was carried joyfully into Abraham's bosom. Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

*Verse.* Bishop Martin, that jewel of Priests, goeth away from time, liveth in Christ,

*Answer.* Entereth rich into heaven, and the songs of heaven are raised in his honour.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Entereth rich into heaven, and the songs of heaven are raised in his honour.

*Ninth Lesson.* (*For the Holy Martyr Mennas.*)

MENNAS was a Christian Egyptian soldier who had withdrawn himself into a desert place to do penance, but one day, during the persecution under the Emperors Diocletian and Maximian, upon the said Emperors' birthday, when the people were gathered together at a great show, stood forth in the theatre, and reviled with a loud voice the idolatries of the Gentiles. Thereupon he was arrested, and being bound at Cotyæus, the chief city of Phrygia, under the authority of the President Pyrrhus, was first savagely lashed with thongs, then racked, then scarified with fire applied to his naked body, then had his wounds lacerated by rubbing with hair-cloth, then dragged through thorns and iron spikes with hands and feet tied, then lashed again with whips loaded with lead, and lastly slain with the sword, and thrown into a fire. The Christians saved his body thence and buried it, and it hath in after times been carried to Constantinople.

LAUDS.

*First Antiphon.* His disciples said * unto Blessed Martin: Father, why wilt thou go away from us? or with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

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*Second Antiphon.* Lord, if I be still needful to Thy people, I refuse not * to work. Thy will be done.

*Third Antiphon.* Not to be told is this man's glory; * whom work did not and death could not conquer; who neither feared to die, nor refused to live.

*Fourth Antiphon.* With eyes and hands lifted up to heaven, * he never let his mighty spirit slacken in prayer. Alleluia.

*Fifth Antiphon.* Martin is called joyfully into Abraham's bosom. * Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

*Antiphon at the Song of Zacharias.* O how blessed a man is he! His soul hath entered into possession in Paradise. * There the Angels cry aloud for joy, there the Archangels make glad, there the whole company of the Saints do shout, there the army of the Virgins do call others to follow, [saying:] Make thine everlasting abode with us.

*Prayer throughout the Office.*

O GOD, Which seest that we stand by no strength of our own, mercifully grant that the pleading of Thy blessed Confessor Bishop Martin may avail us for a succour against all things that rise up to harm us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Mennas.*

*At Second Vespers, Antiphon at the Song of the Blessed Virgin.* O how blessed a Bishop was he! * All his bowels yearned on the King Christ, and he had no dread for the power of the Empire! O how holy a soul was his, which passed not away by the sword of the persecutor, and yet lost not the palm of martyrdom.

*A Commemoration is made of the following. All from the Common. Prayer,* "O God, Who year by year, &c.," (*p.* 824.)

NOVEMBER 12.

## The Holy Martyr Pope Martin.

*Semi-double.*

*All from the Common Office for a Martyr,* (*p.* 817,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c.," (*p.* 824.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

MARTIN was born at Todi in Tuscany. At the beginning of his Popedom [in the year 649,] he was careful to send an embassage with letters to Paul, Patriarch of Constantinople, to call upon him to return to the truth of the Catholic faith from the blasphemous heresy [of the Monothelites.] But Paul, being backed up by the heretic Emperor Constans, had become so rabid, that he sent away the messengers of the Apostolic See into divers places in the islands. This crime moved the Pope to gather together at Rome a council of one-hundred-and-five Bishops, by whom Paul was condemned.

*Fifth Lesson.*

THEREUPON Constans sent Olympius into Italy as Exarch, straitly commanding him either to slay Pope Martin, or else to bring him into his Imperial presence. Olympius therefore came to Rome and bade a lictor to kill the Pope while as he was celebrating the Liturgy solemnly in the Cathedral Church of St. Mary-at-the-Manger. But when the lictor went thither, he was struck with blindness.

*Sixth Lesson.*

FROM that time forth many evils befell the Emperor Constans; but he repented not. He sent the Exarch Theodore Calliopas to Rome, with command to lay hands on the Pope. By him Martin was treacherously taken [on

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the 17th day of June, 653,] and [forthwith carried to the island of Naxos. On the 17th of September in 655 he was] brought to Constantinople, [where he was kept in prison] till he was sent to the Crimea [on the 15th of May, 645.] There his sufferings for the Catholic faith utterly broke him down, and he left this life for a better, upon the 12th day of November[1] [in the same year 655.] He was famous for miracles. His body was afterwards brought back to Rome and buried in the Church dedicated under the names of St. Silvester and St. Martin [of Tours.] He ruled the Church for six years, one month, and twenty-six days. He held two ordinations in the month of December, wherein he made eleven Priests, five Deacons, and thirty-three Bishops for divers places.

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory*, (*p.* 821.)

*Eighth Responsory.*

O Lord, Thou hast prevented him, &c.

*Vespers are of the following, from the Chapter inclusive.*

NOVEMBER 13.

## St. Diego,[2] Confessor.

*Semi-double.*

*All from the Common Office for a Confessor not a Bishop* (*p.* 865,) *except the following.*

*Prayer throughout the Office.*

O ALMIGHTY and everlasting God, Who in Thy wonderful ordinance dost choose the weak things of the world to bring to nought the things that are strong, mercifully grant unto us Thine unworthy servants, at the kindly prayers of Thy blessed Confessor Diego, worthily to attain unto everlasting glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*These, as regards St. Diego, begin with the Chapter.*

*A Commemoration is made of St. Martin.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

DIEGO was a Spaniard, and was born at the little town of San-Nicolas-del-Porto, in the diœcese of Seville. From his childhood he learnt the more holy life under a godly Priest, [who lived hermit] in a lonely Church, and so served his apprenticeship. Afterwards, being fain to be more utterly God's only, he professed himself as a lay brother under the Rule of St. Francis in the convent of the Friars Minor, called Observant, of Arrizafa. There he cheerfully bore the yoke of the lowliest obedience and the strictest observance. He was much given to contemplation, and a wonderful light from God shone in him, so that, though he was untaught, he could speak touching heavenly things strangely and as it were supernaturally.

*Fifth Lesson.*

IN the Canary Islands, where he was warden of the brethren of his Order, he underwent much, earnestly willing to be a martyr, and by his word and ensample brought many unbelievers to Christ. He came to Rome in the year of the Jubilee, [being that of our Lord 1450,] in the reign of Pope Nicolas V., and there was set to tend the sick in the Convent of Ara Cœli, which work he did with such love, that although the city was plagued with a famine, the sufferers (whose sores he would some-

[1] He died on Sept. 16. Nov. 12 is the day of the translation of his reliques to Rome. (Alban Butler.)

[2] Alban Butler says the name is a Spanish form of James, but it is Latinised Didacus.

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times cleanse even with his tongue) scarcely lacked anything needful. He was a burning and shining light of faith, and had the gift of healing, taking the oil from the lamp which burned before the image of the most blessed Mother of God, to whom he was earnestly devoted, and anointing the sick therewith, whereupon many were marvellously cured.

*Sixth Lesson.*

HE was at Alcala when he understood that the end of his life was at hand. Clothed in a ragged cast-away habit, he fixed his eyes upon the Cross, and said with extraordinary earnestness:

"'Sweet the nails, and sweet the iron,
Sweet the Weight That hung on thee,'

thou that wast chosen to up-bear the Lord, the King of heaven," and so he gave up his soul to God, upon the 12th day of November, in the year of our Lord 1463. To satisfy the godly wishes of the multitude, his body was kept unburied for not a few months, and lay in a right sweet savour, as though the corruptible had already put on incorruption. He was famous for many and great miracles, and Pope Sixtus V. enrolled him in the number of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 866.)

NOVEMBER 15.

## St. Gertrude, Virgin.

*Double.*

*All from the Common Office for a Virgin not a Martyr*, (*p.* 873,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who didst make unto Thyself a pleasant dwelling-place in the heart of Thy blessed hand-maiden Gertrude, be Thou entreated for the same Thy servant's sake, and by her prayers, to purge away in Thy mercy all defilement from our hearts, and to grant us one day to rejoice with her in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

GERTRUDE was born of a noble family at Eisleben, in Saxony, [about the year of our Lord, 1264.] At five years of age she offered her virginity and herself to JESUS Christ, in the Benedictine nunnery at Rodalsdorf. From that time forth she was utterly estranged from earthly things, ever striving for things higher, and began to lead a kind of heavenly life. To learning in human letters she added knowledge of the things of God. In the thought thereof she earnestly desired, and soon reached, the perfection of a Christian soul. Of Christ, and of the things in His life she spoke oftentimes with movings of spirit. The glory of God was the one end of all her thoughts, and to that her every longing, and her every act were given. Though God had crowned her with so many and so noble gifts both of nature and of grace, her belief regarding herself was so humble that she was used to number as among the greatest of the wonders of His goodness that He had always in His mercy borne with one who was so utterly unworthy.

*Fifth Lesson.*

IN the thirtieth year of her age she was elected Abbess of Rodalsdorf, where she had professed herself in the religious life, and afterwards of Heldelfs. This office she bore for forty years in love, wisdom, and zeal for strict observance, so that the house seemed like an ideal ensample of a sisterhood of perfect nuns. To each one she was a mother and a teacher, and yet would be as the least of all, being in sooth in all lowliness among them as she that served. That she might be more utterly God's only, she tormented her body with sleeplessness,

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hunger, and other afflictions, but withal ever true to herself, stood forth a pattern of innocency, gentleness, and long-suffering. The salvation of her neighbours was her constant earnest endeavour, and her godly toil bore abundant fruit. The love of God oftentimes threw her into trances, and she was given the grace of the deepest contemplation, even to union of spirit with God.

*Sixth Lesson.*

CHRIST Himself, to show what such a bride was to Him, revealed that He had in the heart of Gertrude a pleasant dwelling-place. The Virgin Mother of God she ever sought with deep reverence as a mother and warden whom she had received from JESUS Himself, and from her she had many benefits. Toward the most Divine Sacrament of the Eucharist, and the sufferings of the Lord, her soul was moved with love and gratitude, so that she sometimes wept abundantly. She helped with daily gifts and prayers the souls of the just condemned to the purifying fire. She wrote much for the fostering of godliness. She was glorified also by revelations from God, and by the gift of prophecy. Her last illness was rather the wasting of a home-sickness to be with God than a decay of the flesh, and she left this life [to live the undying life in Him, upon the 17th day of November,] in the year of our Lord 1292.[1] God made her bright with miracles both during her life and after her death.

THIRD NOCTURN.

*Lessons from* Matthew XXV. 1, *with the Homily of St. Gregory*, (*p.* 878.)

NOVEMBER 17.

## St. Gregory "the Wonder-worker,"[2] Archbishop [of Neocæsarea-in-Pontus,] Confessor.

*Semi-double.*

*All from the Common Office for a Bishop and Confessor*, (*p.* 842,) *except the following.*

*Prayer throughout.* "Grant, we beseech Thee, &c.," (*p.* 849.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

GREGORY, Archbishop of Neocæsarea-in-Pontus, is famous indeed for his holiness and doctrine, but much more so on account of the signs and wonders which he wrought, the number and character of which were so extraordinary that they have gotten him the name of "Thaumatourgos," [which is, being interpreted from the Greek, "the Wonderworker."] Holy Basil compareth him with Moses, with the Prophets, and with the Apostles, and testifieth that by his prayers he moved a mountain that stood in the way of the building of a Church. Moreover, he dried up a marsh, which was a cause of strife between brothers. Also, when the River Lycus overflowed and wasted the fields, he set his walking-stick on the bank, (which stick forthwith grew into a green tree,) and confined the stream within its bed, so that it never more passed that place again.

*Fifth Lesson.*

HE oftentimes cast out devils either from heathen idols or from the bodies of men, and did many other marvellous things, whereby he drew countless numbers to believe in JESUS Christ. Also he had the spirit of prophecy, and foretold things to come. When he was at the point of death, he asked how many unbelievers were left in the city of Neocæsarea? and when they answered "Seventeen," he gave God thanks, and said: "Just so many were the faithful when I took the Bishoprick." He wrote

[1] The Petits Bollandistes give 1334.

[2] The Latin preserves the Greek word Thaumatourgos, which however, by the Greeks themselves, is not restricted to this Saint. The date of his death is uncertain, but probably about A.D. 270.

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a great deal, whereby, as well as by his wonders, he hath enlightened the Church of God.

*Sixth Lesson from the Sermons of St. Maximus, (p. 851.)*

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (xi. 22.)

AT that time: JESUS answered His disciples and said unto them: Have faith in God. Amen I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *Comment. on Mark.* xi.)

The heathen, who have written blasphemies against the Church, are used to cast in our teeth that we have not full faith in God, since we have never been able to move mountains. Such should be answered that we do not possess records of everything that hath come to pass in the Church, any more than, the Scripture being witness, we possess records of all the doings of our Lord Christ Himself. (John xx. 30; xxi. 25.) Mountains may have been removed and cast into the sea, in case of need; a like case, indeed, as we read, was that which came to pass at the prayers of the Blessed Father Gregory, Archbishop of Neocæsarea-in-Pontus, that right worthy and mighty man, when a mountain was moved from one place on land to another place on land, as the dwellers in the city had need.

*Eighth Lesson.*

GREGORY was wishful to build a Church in a meet place, but the site was too narrow, being wedged in between a mountain on the one side and a precipice going down into the sea on the other. He came therefore by night to the place, kneeling down, and reminding the Lord of His promise, and calling upon Him to remove the mountain. And in the morning, when he came thither again, he found that the mountain had been removed back, and as much room left for the builders of the Church as they needed. This man therefore would have been able, and any other man of like grace would have been able, if need were, to obtain of the Lord, by the force of his faith, that even a mountain should be removed, and be cast into the sea.

*Ninth Lesson.*

MYSTICALLY however by a mountain is sometimes signified the devil, on account of the pride whereby he lifteth himself up against God, and would fain be like unto the Most High. And when holy teachers, strong in faith, do preach the Word, this mountain is removed, and cast into the sea, that is to say, the unclean spirit is removed out of the hearts of such as are foreordained unto eternal life, and sent free to exercise the wild rage of his tyranny in the riotous and embittered minds of the unfaithful.

*Vespers are of the following.*

NOVEMBER 18.

## Dedication of the Cathedral Churches of the Holy Apostles Peter and Paul, [at Rome.]

*All from the Common Office for the Dedication of a Church, (p. 909,) except the following.*

*At First Vespers a Commemoration is made of St. Gregory the Wonderworker.*

MATTINS.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 18.)

AND the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the

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foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

*Second Lesson.*

AND the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

*Third Lesson.*

AND the nations shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life.

SECOND NOCTURN.

*Fourth Lesson.*

AMONG the hallowed places which have from of old time been held in honour among Christians, the most famous and sought after were those where the bodies of the Saints were buried, or where there was some trace or token of the Martyrs. Among these spots so hallowed hath been ever among the most noteworthy that place on the Vatican Hill which is called the Confession[1] of St. Peter. Thither Christians do come from all parts of the earth as unto the rock[2] of faith and the foundation-stone of the Church, and surround with godly reverence and love the spot hallowed by the grave of the Prince of the Apostles.

*Fifth Lesson.*

THITHER came the Emperor Constantine the Great upon the eighth day after his Baptism, and, taking off his crown, cast himself down upon the ground, and wept abundantly. Then presently he took a spade and pick-axe, and began to break up the earth, whereof he carried away twelve baskets-full in honour of the twelve Apostles, and built a Church upon that spot, appointed for the Cathedral Church of the Prince of the Apostles. This Church was hallowed by holy Pope Silvester upon the 18th day of November, in like manner as he had hallowed the Church of the Lateran upon the 9th day of the same month. In this Church did the Pope set up an altar of stone, and pour ointment thereon, and ordain that from thenceforth no altars should be set up, save of stone. This Church fell in course of time to ruins, and having been rebuilt from the foundations, enlarged and garnished, by the zeal of many Popes, was solemnly consecrated anew by Urban VIII., upon the same day, in the year 1628.

*Sixth Lesson.*

THE same Emperor Constantine likewise built a very stately Church upon the road to Ostia, in honour of the holy Apostle Paul, which Church also was hallowed by the blessed Silvester. These Churches the Emperor enriched by grants of much land, and adorned with exceedingly rich gifts. Such was the religious ardour of this Emperor that he pulled down the temples of the idols, and built many Churches over all lands, and especially in Rome, among which are those of "the Holy Cross in Jerusalem" in the Sessorian field, that of St. Lawrence-without-the-Walls in the Veranian field, that of SS. Peter and Marcellinus on the Lavican Way, and very many more.

[1] I.e., where his grave still seems silently to remind men of who he was and what he taught. So in Welsh, Merthyr Dyfan, &c.
[2] Petra—the usual play on "Kephas."

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THIRD NOCTURN.

*Lessons from* Luke xix. 1, *with the Homily of St. Gregory*, (*p.* 921.)

*Vespers are of the following, from the Chapter inclusive.*

NOVEMBER 19.

## St. Elizabeth, [Landgrabine of Hesse and Thuringia,] Widow.

*Double.*

*All from the Common Office for an Holy Woman neither Martyr nor Virgin*, (*p.* 886,) *except the following.*

*Prayer throughout the Office.*

ENLIGHTEN, O God of mercy, the hearts of Thy faithful people, and by the glorious prayers of Thy blessed handmaid Elizabeth, make us to set little store by the good things of this world, and to rejoice ever in Thy heavenly comfort. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of the Dedication of the two Churches.*

*Then of the Holy Martyr Pope Pontian. Prayer*, "Mercifully consider," &c., (*p.* 823.)

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ELIZABETH, daughter of Andrew II., King of Hungary, [was born in the year 1207.] She began to fear God even from a little child, and grew in grace as she grew in years. [In her fourteenth year] she was married to Lewis, Landgrave of Hesse and Thuringia, and thenceforth gave herself up to the things of her husband, with as much zeal as to the things of God. She rose in the night to make long prayers. She consecrated herself to works of mercy. She waited continually on widows and orphans, the sick and the needy. When a sore famine came [in the year 1225,] she provided corn bountifully from her own house. She founded an house of refuge for lepers, and would even kiss their hands and feet. She built also a great hospital for the suffering and starving poor.

*Fifth Lesson.*

HER husband died [on his way to the Holy War, on the 11th day of September, 1227.] Then Elizabeth, more utterly to be God's only, laid aside all the garments of earthly state, clad herself in mean raiment, and entered the Third Order of St. Francis, wherein she was a burning and shining light of long-suffering and lowliness. [Her brother-in-law] stripped her [and her three little children] of all their goods, and turned them out of their own house. She was deserted by all, and assailed with insults, gibes, and calumnies, but she bore it all with patience, yea, even rejoicing that she suffered such things for God's sake. She gave herself to the meanest services toward the poor and sick, and sought for them the needfuls of life, while she lived herself only on potherbs and vegetables.

*Sixth Lesson.*

IN these and many other holy works she prayerfully passed the rest of her life, till [in the twenty-fourth year of her age,] the end of her earthly pilgrimage came, as she had already foretold to her servants. With her eyes fixed on heaven, absorbed in the thought of God, by Him wondrously comforted, and strengthened by the Sacraments, she fell asleep in the Lord, [upon the 19th day of November, in the year of salvation 1231.] Forthwith many miracles were wrought at her grave, which being known and duly proved, Gregory IX. numbered her name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Matth. xiii. 44, *with the Homily of St. Gregory*, (*p.* 889.)



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*The last is omitted, or joined with the Eighth, to leave room for*

*Ninth Lesson.* (*For the Holy Martyr Pope Pontian.*)

PONTIAN was a Roman, who ruled the Church in the reign of the Emperor Alexander. This Emperor banished him into the Island of Sardinia, along with the Priest Hippolytus, on account of their profession of the Christian faith. There he endured many hardships because of his belief in Christ, and departed this life upon the 19th day of November, [in the year of our Lord 235.] His body was brought to Rome by Pope Fabian and his clergy, and buried in the cœmetery of Kallistus, upon the Appian Way. He sat in the seat of Peter four years, four months, and twenty-five days. He held two Ordinations in the month of December, wherein he made six Priests, five Deacons, and six Bishops for divers places.

*At Lauds a Commemoration is made of the holy Martyr.*

*Vespers are of the following, from the Chapter inclusive.*

NOVEMBER 20.

## St. Felix de Valois, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop,* (*p.* 855,) *except the following.*

FIRST VESPERS.

*These, as regards St. Felix, begin with the Chapter.*

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who by a sign from heaven didst call Thy blessed Confessor Felix out of the desert to become a redeemer of bondsmen, grant, we beseech Thee, unto his prayers, that Thy grace may deliver us from the bondage of sin, and bring us home unto our very fatherland, which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Elizabeth. Prayer as in her Office.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

HEW de Valois, who afterwards took the name of Felix, was born [in the year 1127] of the same family of the de Valois which in after times became Kingly. From his earliest childhood he gave tokens, especially by his pity toward the poor, of the holiness of his coming life. When he was still a little lad he distributed money to the poor with his own hand, with the seriousness of an old man. When he was a little bigger he used to send them dishes from the table, and took especial delight in treating poor children with the most toothsome of the sweetmeats. As a boy he took clothes off his own back more than once, to cover the naked. He begged and obtained from his uncle Theobald, Earl of Champagne and Blois, the life of a felon condemned to death, foretelling to him that this blackguard cut-throat would yet become a man of most holy life—which did indeed come to pass as he had said.

*Fifth Lesson.*

AFTER a praiseworthy boyhood, he began to think of withdrawing from the world in order to be alone with heavenly thoughts. But he first wished to take orders, to the end that he might clear himself of all expectation of succeeding to the crown, to which, in consequence of the Salic Law, he was somewhat near. He became a Priest, and said his first Mass with deep devotion. Then, in a little while, he withdrew himself into the wilderness, where he lived in extreme abstinence, fed by heavenly grace. Thither, by the inspiration of God, came the holy Doctor John de la Mata of Paris, and found him, and they led an holy life together for several years, until they were both warned of an Angel to go to Rome and seek a spe-

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cial Rule of life from the Pope. Pope Innocent III. while he was solemnly celebrating the Liturgy [on the 28th day of January, 1198,] received in a vision the revelation of the Order and Institute for the redemption of bondsmen, and he forthwith clad Felix and John in white garments marked with a cross of red and blue, made after the likeness of the raiment wherein the Angel had appeared. This Pope also willed that the new Order should bear, as well as the habit of three colours, the name of the Most Holy Trinity.

*Sixth Lesson.*

WHEN they had received the confirmation of their rule from Pope Innocent, John and Felix enlarged the first house of their Order, which they had built a little while before at Cerfroi, in the diœcese of Meaux, in France. There Felix wonderfully devoted himself to the promotion of Regular Observance and of the Institute for the redemption of bondsmen, and thence he busily spread the same by sending forth his disciples into other provinces. Here it was that he received an extraordinary favour from the blessed Maiden-Mother. On the night of the Nativity of the Mother of God, the brethren lay all asleep, and by the Providence of God woke not to say Mattins. But Felix was watching, as his custom was, and came betimes into the Choir. There he found the Blessed Virgin in the midst of the Choir, clad in raiment marked with the Cross of his Order, the Cross of red and blue; and with her a company of the heavenly host in like garments. And Felix was mingled among them. And the Mother of God began to sing, and they all sang with her and praised God; and Felix sang with them; and so they finished the Office. So now that he seemed to have been already called away from glorifying God on earth, to glorify Him in heaven, an Angel told Felix that the hour of his death was at hand. When therefore he had exhorted his children to be tender to the poor and to slaves, he gave up his soul to God [upon the 4th day of November] in the year of Christ 1212, in the time of the same Pope Innocent III., being four-score-and-five years old, and full of good works.

THIRD NOCTURN.

*Lessons from* Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 866.)

*Vespers are of the following.*

NOVEMBER 21.

## Presentation of the Blessed Virgin Mary.

*Greater Double.*

*All from the Common Office for Feasts of the Blessed Virgin*, (*p.* 894,) *except the following.*

FIRST VESPERS.

*Antiphon at the Song of the Blessed Virgin.* O Blessed Mary, Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ. Alleluia.

*Prayer throughout the Office.*

O GOD, Who wast pleased that the blessed Mary always a Virgin, being herself the dwelling-place of the Holy Ghost, should, as on this day, be presented in Thine earthly Temple, grant, we beseech Thee, that by her prayers we may worthily be presented in the heavenly Temple of Thy glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Felix. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Prov. viii. 12, *as in the Common.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Book "upon the Orthodox Faith," written



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by St. John of Damascus. (*Bk.* iv. *chap.* 15.)

JOACHIM took to wife that most eminent and praiseworthy woman, Anne. And even as the antient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.[1]) And indeed she became the Lady of every creature, since she hath been mother of the Creator. She first saw the light in Joachim's house, hard by the Pool of Bethesda, at Jerusalem, and was carried to the Temple. There planted in the Lord, the dew of His Spirit made her to flourish in the courts of her God, and like a green olive she became a tree, so that all the doves of grace came and lodged in her branches. And so she raised her mind utterly above the lust of life and the lust of the flesh, and kept her soul virgin in her virgin body, as became her that was to receive God into her womb.

*Fifth Lesson.*

The Lesson is taken from the Book "Upon Virgins," written by St. Ambrose, Bishop [of Milan.] (ii.)

SUCH was Mary that her single life offereth an ensample to all. If then the doer displease us not, let us applaud the deed; if any other woman seek like reward, let her follow after like works. In the one Virgin how many glorious examples do shine forth. Her's was the hidden treasure of modesty, her's the high standard of faith, her's the self-sacrifice of earnestness, her's to be the pattern of maidenhood at home, of kinswomanhood in ministry, of motherhood in the Temple. O to how many virgins hath she been helpful, how many hath she taken in her arms and presented unto the Lord, saying: Here is one who, [like me,] hath kept stainlessly clean the wedding-chamber, the marriage-bed of my Son!

*Sixth Lesson.*

WHY should I go on to speak of the scantiness of her eating, or of the multiplicity of her work? how her labour seemed above human capacity, and her refreshment insufficient for human strength, her toil never missing a moment, her fasting taking two days together. And when she was fain to eat, she took not dainties, but whatsoever food came first to hand that would keep body and soul together. She would not sleep till need was, and even then, while her body rested, her soul watched, for she often talked in her sleep, either repeating things that she had read, or going on with what she was doing before sleep interrupted her, or rehearsing things executed, or talking of things projected.

THIRD NOCTURN.

*Lessons from* Luke xi. 27, *with the Homily of the Venerable Bede,* (*p.* 899.)

*In the Verse of the Seventh Responsory is said,* "Keeping this Feast of thine holy Presentation."

SECOND VESPERS.

*Antiphon at the Song of the Blessed Virgin as at First Vespers.*

*A Commemoration is made of the following.*

*Antiphon.* Valerian! there is a secret which I wish to tell thee. I have an Angel of God for a lover, and he is very jealous to keep my body.

*Prayer from Lauds.*

NOVEMBER 22.

## St. Cecily, Virgin and Martyr.

*Double.*

*All from the Common Office for a Virgin and Martyr,* (*p.* 878), *except the following.*

MATTINS.

FIRST NOCTURN.

*First Antiphon.* The Maiden Cecily overcame Almachius, and called Tiburtius and Valerian to crowns.

[1] This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

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Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* She spread forth her hands and prayed unto the Lord, that He would deliver her from her enemies.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Third Antiphon.* Cecily brought under her body with hair-cloth, and besought God with loud crying.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Lessons from* 1 Cor. vii. 25, *as in the Common.*

*First Responsory.*

The musicians played, and the maiden Cecily sang in her heart unto the Lord alone, saying: Lord, let my heart and my body be undefiled, that I be not ashamed.

*Verse.* She fasted and prayed for two days and three days together, committing the cause of her fear unto the Lord.

*Answer.* Lord, let my heart and my body be undefiled, that I be not ashamed.

*Second Responsory.*

O Blessed Cecily, thou didst convert the two brethren, but thou didst overcome Almachius the judge; thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.

*Verse.* Busy like a bee, thou didst serve the Lord.

*Answer.* Thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.

*Third Responsory.*

The glorious maiden carried the Gospel of Christ always in her breast, and meditated therein day and night, talking with God and praying.

*Verse.* She spread forth her hands and prayed unto the Lord, and her heart was enkindled with fire from heaven.

*Answer.* Talking with God and praying.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Talking with God and praying.

SECOND NOCTURN.

*First Antiphon.* O Lord JESUS Christ, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily.

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Second Antiphon.* Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* Lord, let my heart and my body be undefiled, that I be not ashamed.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

*Fourth Lesson.*

CECILY was a Roman maiden of noble birth, trained up from her earliest years in the teaching of the Christian faith, and who by vow consecrated her virginity to God. She was afterwards given in marriage, against her will, to Valerian. On the first night she said to him: Valerian! I am under the wardship of an Angel, who keepeth me always a maiden. Therefore do nothing unto me, lest the anger of God should be aroused against thee. Valerian was moved at her words, and dared not to touch her. Also he added even this, that he would believe in Christ, if he could see the Angel. Cecily answered him that that could not be unless he were first baptized, and for the sake of seeing the Angel he was willing. So she bade him go unto Pope Urban, who was hiding in the sepulchre of the Martyrs on the Appian Way on account of the persecution. And he went unto him and was baptized.

*Fourth Responsory.*

Cecily brought her body under with haircloth, and besought God with loud crying, and called Tiburtius and Valerian to crowns.

*Verse.* This is one of the wise virgins, one chosen out of the number of the prudent.

*Answer.* And called Tiburtius and Valerian to crowns.

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*Fifth Lesson.*

THENCE he came back to Cecily, and found her praying, and the Angel with her, shining from the glory of God. As soon as he had recovered from the shock of wonder and fear, he brought his brother Tiburtius, and Cecily taught him Christ, and he was baptized by the same Pope Urban, and he also was vouchsafed to see the Angel whom his brother had seen. A little while after, both of them bravely suffered martyrdom under the Præfect Almachius, who then caused Cecily to be taken, and asked of her, first of all, where was the property of Tiburtius and Valerian?

*Fifth Responsory.*

He found Cecily praying in her chamber, and standing by her the Angel of the Lord. And when Valerian saw him, he feared with a great fear.

*Verse.* The Angel of the Lord descended from heaven, and a light shone in all the house.

*Answer.* And when Valerian saw him, he feared with a great fear.

*Sixth Lesson.*

TO him the Virgin answered that all their goods had been given to the poor. Thereupon he was filled with fury, and commanded her to be taken home, and burnt in the bath. She was in that place a day and a night, but the fire had not harmed her. Then was sent the executioner, who gave her three strokes of the axe, and, as he could not cut off her head, left her half-dead. Three days thereafter, upon the 22nd day of November, in the reign of the Emperor Alexander Severus, she winged her flight for heaven, glorified with the two palms of virginity and martyrdom. Her body was buried in the cœmetery of Kallistus by the aforenamed Pope Urban, who also consecrated a Church in her name in her own house. Her reliques were brought into the city by Pope Paschal I., along with those of Tiburtius, Valerian, and Maximus, and all laid together in the said Church of St. Cecily.

*Sixth Responsory.*

O Lord JESUS Christ, the Good Shepherd, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily. Busy like a bee, Thine handmaiden Cecily served Thee.

*Verse.* For her husband, who was like a raging lion when she took him, she sent unto Thee meek as the meekest of lambs.

*Answer.* Busy like a bee, Thine handmaiden Cecily served Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Busy like a bee, Thine handmaiden Cecily served Thee.

THIRD NOCTURN.

*First Antiphon.* Christ, the Son of God, Who hath chosen unto Himself such an handmaiden, Him we believe to be the true God.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* We that have known His Holy Name can by no means deny Him.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Then Valerian went his way, and found the holy Urban, by the sign which had been given him.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom and the Bride. And so on.

Homily by St. John Chrysostom, Patriarch [of Constantinople.] (*Hom. 79 on Matth.*)

Wherefore doth the Lord set forth this parable under the figure of virgins, and not make it of acceptation for all men? He had spoken great things touching virginity, saying: "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let

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him receive it." (Matth. xix. 12.) He knew also that virginity is a thing which is held in great honour among men, being indeed a thing higher than nature, as is plain from this, that under the Old Testament even the Patriarchs and Saints did not practise it, and that under the New Testament it is not enjoined by any commandment of necessity; for the Lord did not make it binding, but left it open to the free choice of the faithful. Whence also Paul saith: "Concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, that it is good for a man so to be. But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned." (1 Cor. vii. 25, 26, 28.)

*Seventh Responsory.*

Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

*Verse.* For even as the love of God hath made thy brother to be my husband, so the same hath made thee to be my brother, [and]

*Answer.* To cast away idols.

*Eighth Lesson.*

VIRGINITY then, being a thing in itself so great and so much esteemed among many, lest any man having attained unto it, and kept it undefiled, should think that he hath done all, and so leave the rest undone, the Lord putteth forth this parable, in order to show that if virginity, though it have all else, lack mercy, its owner will but have his portion without among the fornicators, among whom Christ doth justly place the heartless and pitiless celibate. The fornicator is entangled in lust after bodies, the other in lust after money. The lust for bodies and the lust for money are two very different things, whereof the fleshly is by far the keener and the stubborner appetite. They that strive with the weaker enemy are therefore much less excusable if they fall. Wherefore the Lord hath called such virgins "foolish," for having first won the stern battle, and then been destroyed in the light one.

*Eighth Responsory.*

Cecily hath sent me unto you, that ye may show me the holy Bishop, for unto him I have a secret message to deliver.

*Verse.* Then Valerian went his way, and found the holy Urban by the sign which had been given him.

*Answer.* For unto him I have a secret message to deliver.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For unto him I have a secret message to deliver.

*Ninth Lesson.*

BY the "lamps" spoken of in this parable, the Lord signifieth the actual gift of virginity and holy continency, and by the "oil" gentleness, almsgiving, and helpfulness toward the needy.

"While the Bridegroom tarried, they all slumbered and slept."

His disciples hoped that His kingdom was to come forthwith. To call them away from this hope, to lead them away from this thought, He showeth them the time of waiting for the Bridegroom to be no very short one.

"They all slumbered and slept."

He calleth death a sleep.

"And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him."

This "at midnight" is either a continuation of the parable [and so signifieth the awaking of the dead,] or else meaneth that the again-rising to come will actually take place in the night. Of the "cry" Paul also maketh mention, where he saith: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." (1 Thess. iv. 16.)

LAUDS.

*First Antiphon.* The musicians played and Cecily sang unto the Lord, * saying: Let my heart be undefiled, that I be not ashamed.

*Second Antiphon.* Valerian found Cecily praying in her chamber, * and with her the Angel.

*Third Antiphon.* Busy like a bee, * O Lord, did Thine handmaiden Cecily serve Thee.

*Fourth Antiphon.* I bless Thee, O

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Father of my Lord Jesus Christ, * that through Thy Son the fire is gone out round about me.

*Fifth Antiphon.* I have asked the Lord for three days, * that I may consecrate my house as a Church.

*Antiphon at the Song of Zacharias.* As dawn was fading into day, Cecily cried and said: Arise, O soldiers of Christ, cast away the works of darkness, and put on the armour of light.

*Prayer throughout the Office.*

O GOD, Who year by year dost gladden Thy people by the solemn feast of Thy blessed Virgin and Martyr Cecily, grant unto us, we beseech Thee, not only devoutly to observe the same, but also to follow after the pattern of her godly conversation. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.*

VESPERS.

*The Office is of St. Cecily till the Chapter, with Antiphons from Lauds; from the Chapter, inclusive, of the following.*

NOVEMBER 23.

## St. Clement, Pope and Martyr.

*Double.*

*All from the Common Office for One Martyr, (p. 817), except the following.*

FIRST VESPERS.

*As regards St. Clement, these usually begin with the Chapter, but if from the beginning, the Antiphons are taken from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* Let us all pray our Lord Jesus Christ to open a spring for those that own His Name.

*Prayer throughout the Office.* "O God, Who year by year, &c." (*p.* 824,) *but ending,* "may copy that manly strength which he showed under his sufferings. Through our Lord, &c."

*A Commemoration is made of St. Cecily.*

*Antiphon.* The glorious maiden carried the Gospel of Christ always in her breast, and rested neither day nor night from talking with God and praying.

*Verse.* Grace is poured into thy lips.
*Answer.* Therefore God hath blessed thee for ever.

*Prayer from her Office.*

*Then of the Holy Martyr Felicity.*[1]

*Antiphon.* The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, gave all that he had and bought it.

*Verse.* In thy comeliness and thy beauty.
*Answer.* Go forward, fare prosperously, and reign.

*Prayer.*

GRANT, we beseech Thee, O Almighty God, that in calling to mind the awful victory of Thy blessed Martyr Felicity, we may find shelter both for her sake and in her prayers. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Acts xx. 17, (*p.* 818.)

*First Responsory.*

While holy Clement was at prayer, there appeared unto him the Lamb of God, with the river of the water of life proceeding from under His Feet, even that river, the streams whereof make glad the city of God.

*Verse.* And I looked, and, lo, a Lamb stood on the mount—
*Answer.* With the river of the water of life proceeding from under His Feet, even that river, the streams whereof make glad the city of God.

[1] See July 10.

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*Second Responsory.*

They all said with one voice: Holy Clement, pray for us, that we may be made worthy of the promises of Christ.

*Verse.* For no worthiness of mine own hath the Lord sent me unto you, to become a partaker in your crowns.

*Answer.* That we may be made worthy of the promises of Christ.

*Third Responsory.*

Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

*Verse.* Lord, Thou didst give unto Thy Saints a way in the sea, and a path through the mighty waters.

*Answer.* And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

SECOND NOCTURN.

*Fourth Lesson.*

CLEMENT, the son of Faustinus, was a Roman, from the quarter of the Cœlian Mount. He was a disciple of the blessed Peter, and is the same concerning whom Paul saith, writing to the Philippians: "And I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are written in the book of life." (iv. 3.) [He succeeded Cletus as Bishop of Rome.] He it was who divided the seven quarters of the city among seven scribes, one to each, whose duty it was to search out most carefully, and record in writing the sufferings and acts of the Martyrs. He himself also wrote much, and that most orthodox and healthy, whereby he clearly explained the Christian Religion.

*Fifth Lesson.*

HIS teaching and the holiness of his life brought many to believe in Christ, and he was therefore exiled by the Emperor Trajan to Kherson, in the Crimea, where he found two thousand Christians, who had been condemned by the same Trajan. There they all worked in the marble quarries. During their labour they suffered for want of water, and Clement prayed, and then went up an hill hard by, on the top whereof he saw a Lamb standing, touching with its right foot a flowing spring of sweet waters. Therewith they all quenched their thirst, and by this miracle many unbelievers were brought to believe in Christ, and began to honour the holiness of Clement.

*Sixth Lesson.*

THESE things moved Trajan to send a messenger to the Crimea, who tied an anchor about Clement's neck, and cast him into the deep of the sea. After it had been done, while the Christians were praying on the shore, the sea went back three miles, and when they followed it, they found a grotto of marble, in form like a temple, and therein a stone coffin wherein was laid the body of the Martyr, and, hard by, the anchor wherewith he had been sunk. Then were the country people moved to receive the faith of Christ. The body of Clement was afterwards brought to Rome, in the time of Pope Nicolas I., and buried in his own Church. A Church was also built in the Crimea, in the place where God had made the water to break forth. Clement lived as Pope nine years, six months, and six days. He held two Ordinations in the month of December, wherein he made ten Priests, two Deacons, and fifteen Bishops for divers places.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary,* (*p.* 852.) *The last is omitted, or read as one with the Eighth, in order to make room for*

*Ninth Lesson.* (*For the holy Martyr Felicity.*)

The Lesson is taken from the Sermons of Pope St. Gregory [the Great.] (*3rd Hom. on the Gospels.*)

THAT blessed woman Felicity, whose Birth-feast we are keeping to-

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day, had as much dread of leaving her seven sons living after her in the flesh, as have carnal-minded mothers of seeing them go dead before them. When she was taken in the strong pains of persecution, she braced up the hearts of her children by bidding them cleave to the Fatherland above, and became their mother for the spiritual, as she had aforetime been for the fleshly life, bringing them forth for God by her exhortation, as she had brought them forth for the world by her body. And shall I not call this woman a Martyr? Nay, more than Martyr. The seven whom she trusted to God were seven children sent before her to death. She suffered first and triumphed last.

LAUDS.

*First Antiphon.* While holy Clement was at prayer, * there appeared unto him the Lamb of God.

*Second Antiphon.* For no worthiness of mine own hath the Lord sent me unto you, * to become a partaker in your crowns.

*Third Antiphon.* And I looked, and, lo, a Lamb stood on the mount, * with the river of the water of life proceeding from under His Feet.

*Fourth Antiphon.* With the river of the water of life proceeding from under His Feet, * even that river, the streams whereof make glad the city of God.

*Fifth Antiphon.* All the Gentiles that were round about believed * in the Lord Christ.

*Antiphon at the Song of Zacharias.* As he began to move toward the sea, the people cried out with a loud voice: O Lord JESUS Christ, deliver him! And Clement wept, and said: Father, receive my spirit!

*A Commemoration is made of St. Felicity.*

*Antiphon.* Give her of the fruit of her hands, and let her own works praise her in the gates.

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

*Prayer as at First Vespers.*

*The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively.*

SECOND VESPERS.

*Antiphons from Lauds.*

*At the Chapter begins the Office of St. John of the Cross.*

NOVEMBER 24.

## St. John of the Cross, Confessor.

*Double.*

*All from the Common Office for a Confessor not a Bishop, (p. 855,) except the following.*

FIRST VESPERS.

*As regards St. John, these begin with the Chapter.*

*The first verse of the Hymn is altered.*

*Prayer throughout the Office.*

O GOD, Who didst work in Thine holy Confessor John that he utterly denied himself, and in great love took up his Cross and excellently followed Thee, grant that we may so take ensample by him as finally to attain as he hath, unto Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Clement.*

*Antiphon.* Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou givest a way thither unto the people on the land, that they may tell of Thy marvellous works.

*Verse.* The righteous shall flourish like a palm-tree.

*Answer.* He shall grow like a cedar in Lebanon.

*Prayer from his Office.*

*Then of the holy Martyr Chrysogonus. Antiphon and Verse and Answer from the Common Office for one Martyr.*

*Prayer.*

GIVE ear, O Lord, unto our prayers, and grant that we who acknow-

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ledge ourselves guilty through our own iniquity, may be delivered at the petition of Thy blessed Martyr Chrysogonus. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JOHN of the Cross was born of godly parents at Fontibere, [near Avila,] in Spain, [in the year of our Lord 1542.] It began soon to appear that he was foreordained to be an acceptable servant unto the Virgin Mother of God. At five years of age he fell into a well, but the hand of the Mother of God took him up, and saved him from all hurt. So burning was his desire to suffer that when he was nine years old he gave up any softer bed, and used to lie on potsherds. In his youth he devoted himself as a servant in the hospital for the sick poor at Medina del Campo, and embraced with eager charity the meanest offices there, his readiness likewise exciting others to imitate him. [In 1563] he obeyed the call to higher things, and entered the Order of the Blessed Virgin Mary of Mount Carmel, wherein, by command of his Superiors, he received Priest's Orders. By their leave and his own strong desire for the sternest discipline and the strictest life, he adopted the primitive Rule. Full of the memory of what our Lord suffered, he declared war against himself as his own worst enemy, and carried it on by depriving himself of sleep and food, by iron chains, by whips, and by every kind of self-torture. And in a little while he had crucified the flesh, with the affections and lusts thereof. He was indeed worthy that holy Theresa should say of him that he was one of the purest and holiest souls by whom God was then enlightening His Church.

*Fifth Lesson.*

THE strange hardness of his life, and the might of his graces, joined to the unceasing concentration of his mind on God, had the effect of oftentimes subjecting him to daily and extraordinary trances. So burning was his love of God that the fire sometimes could not be kept bound within, and brake forth, so that his face shone. The salvation of his neighbours was one of his dearest longings, and he was unwearied in preaching the Word of God, and in administering the Sacraments. As strong in so many good works, and glowing with zeal to make discipline harder, he was given by God to be an helpmeet to holy Theresa, and he aided her to set up again the primitive observance among the brethren of the Order of Mount Carmel, as she had already done among the sisters. In doing God's work, he and God's handmaid together went through toils that cannot be numbered. No discomforts or dangers held him back from going throughout all Spain to visit all and each of the convents which the care of that holy Virgin had founded, and in them, and in very many others erected by her means for spreading the renewed observance, he strengthened it by his word and ensample. He is indeed worthy to be reckoned second only to the holy Theresa as a professor and founder of the Order of bare-footed Carmelites.

*Sixth Lesson.*

HE remained throughout all his life a clean maid, and when some shameless women tried to beguile his modesty, he not only foiled them, but gained them for Christ. In the judgment of the Apostolic See he was as much taught of God as was holy Theresa, for explaining God's hidden mysteries, and he wrote books of mystical theology filled with heavenly wisdom. Christ once asked him what reward he would have for so much work; whereto he answered: "Lord, that I may suffer, and be disesteemed for Thy sake." He was very famous for his power over devils, whom he oftentimes scared out of men's bodies, for discerning of spirits, for the gift of prophecy, and for eminent miracles. He was extraordinarily lowly, and oftentimes entreated of the Lord that

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he might die in some place where he was unknown. In accordance with his prayer, [he was sent] to Ubeda, [where for three months the Prior imprisoned and cruelly ill-used him during his last sickness.] To crown his love of suffering, he bore uncomplainingly five open sores in his leg, running with matter. [At last, upon the 14th day of December,] in the year 1591, being the day, and at the hour foretold by himself, after having in godly and holy wise received the Sacraments of the Church, hugging [the image of] that crucified Saviour of Whom his heart and his mouth had been used to be full, he uttered the words: "Into Thy hands I commend my spirit," and fell asleep in the Lord. As his soul passed away it was received into a glorious cloud of fire. His body yielded a right sweet savour, and is still uncorrupt where it lieth, held in great honour, at Segovia. He was famous for very many miracles both before and since his death, and Pope Benedict XIII. numbered his name among those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory,* (*p.* 859.) *The last is omitted or read as one with the Eighth, to leave room for the*

*Ninth Lesson.* (*For the Holy Martyr Chrysogonus.*)

CHRYSOGONUS was imprisoned at Rome in the reign of the Emperor Diocletian. There he lived for the space of two years upon the alms of the holy Anastasia. She was suffering much persecution from her husband Publius for Christ's Name's sake, and was used to write to Chrysogonus to ask for the help of his prayers, and he in return comforted her by his epistles. Presently the Emperor wrote to Rome commanding the rest of the Christians who were in prison there to be put to death, and Chrysogonus to be sent to himself at Aquileia. When he was brought thither, he said unto him: I have sent for thee, O Chrysogonus, that I may increase thine honours, if only thou wilt bring thy mind to worship the gods. Thereto Chrysogonus answered: With my mind and with my prayers I worship Him Who is God indeed, but such gods as are nothing but images of devils, them I hate and curse. Then was the Emperor kindled to fury at this answer, and commanded Chrysogonus to be beheaded at Aquæ Gradatæ upon the 24th day of November. His body was cast into the sea, but found a little while afterwards washed up upon the shore, and the Priest Zoïlus took it and buried it in his own house.

*At Lauds a Commemoration is made of the Holy Martyr. Prayer as before.*

*Vespers are of the following, from the Chapter inclusive.*

NOVEMBER 25.

## St. Katharine, Virgin and Martyr.

*Double.*

*All from the Common Office for a Virgin and Martyr,* (*p.* 873,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who didst give the Law unto Moses upon the top of Mount Sinai, and there didst cause the body of Thy blessed Virgin and Martyr Katharine to be marvellously laid by Thine holy Angels,[1] grant unto us, we beseech Thee, for her sake and at her prayers, that we may finally attain unto that mountain which is Christ. Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts

[1] Alban Butler says that by this are to be understood monks, as wearers of the "angelic" habit.

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with fervent faith, and in a short while came to such an height of holiness and learning, that when she was eighteen years of age she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation.

*Fifth Lesson.*

MAXIMIN marvelled at her wisdom, and bade keep her, while he gathered together the most learned men from all quarters and offered them great rewards if they would confute Katharine and bring her from believing in Christ to worship idols. But the event fell contrariwise, for many of the philosophers who had come to dispute with her were overcome by the force and skill of her reasoning, so that the love of Christ JESUS was kindled in them, and they were content even to die for His sake. Then did Maximin strive to beguile Katharine with fair words and promises, and when he found it was lost pains, he caused her to be hided, and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for the space of eleven days.

*Sixth Lesson.*

AT that time Maximin's wife and Porphyry the Captain of his host, went to the prison to see the damsel, and at her preaching believed in JESUS Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might thereby be most direfully cut and torn in pieces, but in a little while, as Katharine prayed, this machine was broken in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke and passed away hence to receive the twain crowns of maidenhood and martyrdom, upon the 25th day of November. Her body was marvellously laid by Angels upon Mount Sinai in Arabia.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 1, *with the Homily of St. Gregory,* (*p.* 878.)

*At Second Vespers a Commemoration is made of the following.*

NOVEMBER 26.

## The Holy Martyr Peter, Pope of Alexandria.

*Simple.*

*All from the Simple Office for One Martyr,* (*p.* 828,) *except the following.*

*Prayer throughout.* "Mercifully consider, &c.," (*p.* 823.)

*Third Lesson.*

THIS Peter succeeded that eminent Saint, Theonas, as Pope of Alexandria, [in the year of our Lord 300,] and the glory of his holiness and teaching hath enlightened not Egypt only, but the whole Church of God. The wondrous patience wherewith he bore the roughness of the times in the persecution under Maximian Galerius caused many greatly to increase in Christian graces. He was the first who cut off Arius, then a Deacon of Alexandria, from the Communion of the faithful, on account of his leaning to the Meletian schism. He was condemned to death by Maximian, and was in prison when there came to him the two Priests Achilles and Alexander to plead for Arius, but Peter told them that JESUS had appeared to him in the night clad in a rent garment, and when he asked what was thereby signified, had said unto him: "Arius hath torn My vesture, which is the Church." Also, he foretold to them that they should be Popes of Alexandria after him, and strictly commanded them never to receive Arius into Communion, because he knew him to be dead in the sight of God. That this was a true prophecy the event did shortly prove. At length, in the twelfth year of his Popedom, upon the 26th day of November, [in

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the year of salvation 311,] his head was cut off, and he went hence to receive the crown of his testimony.

### November 29.

*At First Vespers, i.e., the evening of Nov.* 28, *and at Lauds, a Commemoration is made of Saturninus, Martyr.*[1]

*All from the Common Office for one Martyr,* (*p.* 828,) *except the*

*Prayer.*

O GOD, by Whose mercy we keep the Birth-day of Thy blessed Martyr Saturninus, grant us also succour for his sake. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

### Eve of St. Andrew.

*This Office is not said in Advent.*

*If Nov.* 30 *be a Monday, the Eve is kept on Saturday.*

*The Office begins with Mattins and ends with None, and is all of the Week-day except the following.*

*First Blessing.*

May the Gospel's, &c., (*p.* 19.)

*First Lesson.*

The Lesson is taken from the Holy Gospel according to John (i. 35.)

AT that time: John stood, and two of his disciples; and looking on Jesus as He walked, he saith: Behold the Lamb of God! And so on.

Homily by St. Austin, Bishop [of Hippo.] (*7th Tract on John.*)

Since John was the friend of the Bridegroom, (iii. 29,) he sought not his own glory, but bare witness to the truth. Would he that his disciples should remain with him rather than that they should follow the Lord? Nay, he showed his disciples Whom they should follow. They thought that he himself was the Lamb; but he saith: "Why wait ye on me? I am not the Lamb. Behold the Lamb of God!" This was He of Whom he had already said above (29): "Behold the Lamb of God!" And what use to us is the Lamb of God? "Behold the Lamb of God," saith John, "Which taketh away the sin of the world."

"And the two disciples heard him speak, and they followed Jesus."

*Second Blessing.*

God's most mighty, &c., (*p.* 19.)

*Second Lesson.*

LET us see what followed. "John stood, and two of his disciples; and looking on Jesus as He walked, he saith: Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." They followed Him, not yet to cleave unto Him, for it is manifest that they clave unto Him only after that He had called them out of the ship. (Matth. iv. 18.) "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother." And we know how it is written in the Gospel of Matthew: "Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them: Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." From that time therefore, was it that they clave unto Him continuously.

*Third Blessing.*

May He that is the Angels' King, &c., (*p.* 19.)

*Third Lesson.*

"THEN Jesus turned, and saw them following, and saith unto them: What seek ye? They said unto Him: Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?" So they follow Him now, not as to cleave unto Him for ever, but as to know where He dwelt, and to obey that which is written: "If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors." (Ecclus. vi. 36.)

[1] See p. 927.

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"He saith unto them: Come and see. They came and saw where He dwelt, and abode with Him that day." O what a blessed day! O what a blessed night! "for it was about the tenth hour." Who shall tell what they heard from the Lord? O let us also build an house in our hearts, where He may come, and teach us, and talk with us!

*At Lauds Long Preces are said kneeling.*

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that Thy blessed Apostle Andrew, on the eve of whose Feast we now are, may entreat for us the helpful succour of Thy mercy, that we being delivered from all guiltiness, may likewise be delivered from all dangers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of St. Saturninus. Prayer as before.*

NOVEMBER 30.

## St. Andrew, Apostle.

*Double of the Second Class.*

*See p.* 927.

*Note. If this, or any other Feast after it, fall out of Advent, the Office is as given in their places at the beginning of the Proper Offices of Saints, only omitting the Commemorations of the Week-day.*

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## The Votive Offices.

*The Votive Office in honour of the Blessed Sacrament, for Thursdays, will be found at p.* 564, *with the directions for its use at p.* 572.

*The Votive Office in honour of the Immaculate Conception, for Saturdays, will be found at p.* 939, *with the directions for its use at p.* 969.

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# The Additional Services.

NOTE.—*None of these Services are ever binding upon persons bound to recite the Office, except that for the Dead on All Souls' Day, and the Litany (without the Penitential Psalms) on St. Mark's Day, and the three Rogation Days.*[1]

## The Little Office of the Blessed Virgin Mary.

*This Office is added to the Church Office every day, except* (1) *those on which Nine Lessons are read,* (2) *those in the Holy Week,* (3) *those within the Octaves of Easter and Pentecost, and* (4) *Saturdays upon which her Office is said as a Simple; upon all which days it is omitted from the First Vespers inclusive. Upon Christmas Eve it is omitted from Mattins inclusive. When it is said in Choir, Mattins and Lauds are said before the Mattins and Lauds of the Day, and the Vespers before Vespers. Prime is said just before the Martyrology is read. Terce, Sext, None, and Compline are said after the Terce, Sext, None, and Compline of the day, respectively. Out of Choir it is said whenever the reciter chooses.*

*If it is said apart from the Church Office, the Angelic Salutation is said inaudibly before each Office, except Lauds. None of the Antiphons are ever doubled.*

*The Office varies according as it be* (1) *Ordinary,* (2) *In Advent,* (3) *Between Christmas and Candlemas, and* (4) *In Paschal-time.*

### 1. ORDINARY.

#### VESPERS.

Make haste, &c., *as usual, continuing the same as on a Semi-double Feast of the Blessed Virgin, till the end of the Hymn.*

*Verse.* Grace is poured into thy lips.
*Answer.* Therefore God hath blessed thee for ever.

*Antiphon at the Song of the Blessed Virgin.* Blessed Mother and inviolate Maiden! * glorious Queen of the world! Plead for us with the Lord!

*Then:*

Kyrie eleison.
*Answer.* Christe eleison.
Kyrie eleison.
*Verse.* O Lord, hear my prayer.
*Answer.* And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p.* 901, *with the short ending,* Through Christ our Lord.)

*Then the following Commemoration of the Saints.*

*Antiphon.* O all ye holy children of God, be pleased to pray for our salvation and the salvation of all men.

[1] Nevertheless, in some Churches the custom exists, and in some there are foundations for saying the Little Office of the Blessed Virgin, or the Office of the Dead every day or on certain days, irrespective of what the Church Office may be, and such has also been the practice of some Saints.



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*Verse.* Be glad in the LORD, and rejoice, ye righteous,

*Answer.* And shout for joy, all ye that are upright in heart.

Let us pray.

BE Thou, O Lord, the Shield of Thy people, and cover with Thine everlasting Arm those who trust in the help of Thine Apostles Peter and Paul, and the others Thine Apostles.

We pray Thee, O Lord, that all Thine holy children may in all places succour us, and that as we call to mind their worthy acts, so we may feel the comfort of their friendship.

Grant Thou also peace in our days, and keep Thy Church ever clean purged of all iniquity.

Order Thou also our footsteps, our deeds, and our wills, and the footsteps, the deeds, and the wills of all Thy servants, in the straight path that leadeth unto salvation in Thee.

Reward with life eternal all them who do us good.

And grant eternal rest unto all the faithful departed.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

COMPLINE.

Turn us, &c., *as in the Church Office, but the Psalms, (which are said without any Antiphon,) are*

Ps. cxxviii. Many a time have they afflicted, &c., (*p.* 169.)

Ps. cxxix. Out of the depths, &c., (*p.* 99.)

Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 160.)

*Hymn.*[1]

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest!
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O JESU, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

*Chapter.* (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope.

*Answer.* Thanks be to God.

*Verse.* Pray for us, O holy Mother of God.

*Answer.* That we may be made worthy of the promises of Christ.

*Antiphon.* We take refuge under Thy protection.

*Song of Simeon.* Lord, now lettest Thou Thy servant, &c., (*p.* 175.)

*Antiphon.* We take refuge under Thy protection, O holy Mother of God! Despise not our supplications in our need, but deliver us alway from all dangers, O Virgin, glorious and blessed!

Kyrie eleison.

*Answer.* Christe eleison.

Kyrie eleison.

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

LORD, we pray Thee, that the glorious intercession of Mary, blessed, and glorious, and everlastingly Virgin, may shield us and bring us on toward eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

O LORD, open Thou my lips, &c., *as in the full Office, only with this*

*Invitatory.* Hail, Mary, full of grace. * The Lord is with thee!

*Only one Nocturn is said. On Mondays and Thursdays, it is the First from the full Office: on Tuesdays and Fridays, the Second; and, on Wednesdays and Saturdays, the Third. Then:*

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

[1] Translation by the late Rev. E. Caswall.

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Our Father, &c. And lead us not into temptation.

*Answer.* But deliver us from evil.

*Absolution.*

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His Saints, and for her sake and for their sakes, may the Lord lead us unto the kingdom of heaven.

*Answer.* Amen.

*First Blessing.*

Bless us, Mary, Maiden mild,
Bless us, JESUS, Mary's Child.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me, even He that made me rested in my tabernacle, and said unto me, Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots amid My chosen people.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*First Responsory.*

O how holy and how spotless, &c., (*p.* 896.)

*Second Blessing.*

With the Lord Who sprang of thee,
Maid of maidens, plead for me.

*Second Lesson.*

AND so was I established in Zion, and likewise in the Holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Second Responsory.*

Blessed art thou, O Virgin, &c., (*p.* 896,) *omitting the last Verse and Answer.*

*Third Blessing.*

He to Whom His mother prays,
Grant us blessing all our days.

*Third Lesson.*

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Third Responsory.*

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Pray for the people, plead for the clergy, make intercession for all women vowed to God. Let all that are making this holy memorial of thee feel the might of thine assistance.

*Answer.* For out of thee rose the Sun of righteousness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Even Christ our God.

LAUDS.

*First Antiphon.* Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

*Second Antiphon.* The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

*Third Antiphon.* We run after thee, on the scent of thy perfumes— * the virgins love thee heartily.

*Fourth Antiphon.* Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.



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*Fifth Antiphon.* Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

*Chapter.* (Cant. vi. 8.)

THE daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

*Hymn.* O glorious Virgin, &c., (*p.* 900.)

*Verse.* Blessed art thou among women.

*Answer.* And blessed is the Fruit of thy womb.

*Antiphon at the Song of Zacharias.* O Blessed Mary, &c., (*p.* 904.)

*Then:*

Kyrie eleison.
*Answer.* Christe eleison.
Kyrie eleison.
*Verse.* Hear my prayer, O LORD.
*Answer.* And let my cry come unto Thee.

Let us pray.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same Christ our Lord.

*Then the Commemoration of the Saints, as at Vespers.*

PRIME.

Make haste, &c., *as in the Church Office.*

*Hymn as at Compline.*

*Antiphon.* Mary is taken, &c., (*First Antiphon at Lauds.*)

Ps. liii. Save me, O GOD, &c., (*p.* 115.)
Ps. lxxxiv. LORD, Thou hast been favourable, &c., (*p.* 67.)
Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*After the repetition of the Antiphon the Office proceeds thus:*

*Chapter.* (Cant. vi. 9.)

WHO is she that cometh forth like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?
*Answer.* Thanks be to God.
*Verse.* Holy Virgin, my praise by thee accepted be.
*Answer.* Give me strength against thine enemies.
Kyrie eleison.

*And so on, as at Compline, but with the*

*Prayer.*

O GOD, Who wast pleased to choose for Thy dwelling-place the maiden palace of Blessed Mary, grant, we beseech Thee, that her protection may shield us, and make us glad in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

TERCE.

Make haste, &c., *as in the Church Office.*

*Hymn as at Compline.*

*Antiphon.* The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Ps. cxix. In my distress, &c., (*p.* 154.)
Ps. cxx. I will lift up mine eyes, &c., (*p.* 154.)
Ps. cxxi. I was glad, &c., (*p.* 156.)

*Chapter.* (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power.
*Answer.* Thanks be to God.
*Verse.* Grace is poured into thy lips.
*Answer.* Therefore God hath blessed thee for ever.
Kyrie eleison.

*And so on, as at the other Hours, but with the Prayer,* "O God, Who, by the fruitful virginity, &c.," (*p.* 94,) *with the longer ending,* "Who liveth and reigneth with Thee, &c."

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SEXT.

Make haste, &c., *as in the Church Office.*

*Hymn as at Compline.*

*Antiphon.* We run after thee, &c., (*Third Antiphon at Lauds.*)

Ps. cxxii. Unto Thee lift I up, &c., (*p.* 157.)

Ps. cxxiii. If it had not been, &c., (*p.* 157.)

Ps. cxxiv. They that trust, &c., (*p.* 157.)

*Chapter.* (Ecclus. xxiv. 16.)

AND I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

*Answer.* Thanks be to God.

*Verse.* Blessed art thou among women.

*Answer.* And blessed is the Fruit of thy womb.

Kyrie eleison.

*And so on as at the other Hours, but with the Prayer,* "Most merciful God, &c.," (*p.* 94,) *with the long ending,* "Through the Same our Lord, &c."

NONE.

Make haste, &c., *as in the Church Office.*

*Hymn as at Compline.*

*Antiphon.* Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Ps. cxxv. When the LORD turned, &c., (*p.* 158.)

Ps. cxxvi. Except the LORD, &c., (*p.* 158.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 159.)

*Chapter.* (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

*Answer.* Thanks be to God.

*Verse.* After thy delivery thou still remainest a Virgin undefiled.

*Answer.* Mother of God, pray for us.

Kyrie eleison.

*And so on, as at the other Hours, but with this*

*Prayer.*

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. IN ADVENT.

*The Office is the same as the Ordinary one, except the following.*

*The Prayer at every Hour is,* "O God, Who didst will, &c.," (*as at Lauds in the Ordinary Office, and save at Vespers, with the longer ending.*)

*At Vespers the Antiphons and Chapter are taken from Lauds.*

*Antiphon at the Song of the Blessed Virgin as at that of Zacharias.*

*Commemoration of the Saints as at Lauds.*

*At Compline:*

*Chapter.* (Isa. vii. 14.)

BEHOLD, the Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

*Verse.* The Angel of the Lord announced unto Mary.

*Answer.* And she conceived of the Holy Ghost.

*Antiphon at the Song of Simeon as at that of Zacharias.*

*At Mattins note the difference in the Third Antiphon on Wednesdays and Saturdays.*

*First Lesson.* (Luke i. 26.)

THE Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the Angel came in unto her, and said: Hail, thou that art full of grace: the Lord is with thee: blessed art thou among women.

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But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*First Responsory.*

The Angel Gabriel was sent, &c., (*p.* 181,) *omitting the last Verse and Answer.*

*Second Lesson.*

AND when she heard it, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her: Fear not, Mary; for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Second Responsory.*

Hail, Mary, full of grace, &c., (*p.* 181.)

*Third Lesson.*

THEN said Mary unto the Angel: How shall this be, seeing I know not a man? And the Angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren; for with God nothing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word.

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Third Responsory.*

Receive, O Virgin Mary, &c., (*p.* 184,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And thou shalt be called blessed among all women.

*At Lauds the Antiphons are the same as on Lady Day,* (*p.* 1033,) *with the* Alleluia *at the end of the Second and Third. These same Antiphons are likewise used at Vespers, and the First, Second, Third, and Fifth, at Prime, Terce, Sext, and None, respectively.*

*Chapter.* (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And the Spirit of the LORD shall rest upon Him.

*Answer.* Thanks be to God.

*Antiphon at the Song of Zacharias (used also at those of the Blessed Virgin and of Simeon.)* The Holy Ghost shall come upon thee, O Mary, * fear not; thou shalt bear in thy womb the Son of God. Alleluia.

*Commemoration of the Saints.*

*Antiphon.* Behold, the Lord shall come, and all His Saints with Him; and it shall come to pass in that day that the light shall be great. Alleluia.

*Verse.* Behold, the Lord shall appear upon a white cloud.

*Answer.* And ten thousand of His Saints with Him.

Let us pray.

PURIFY our minds, O Lord, we beseech Thee, by the grace of Thy visitation, that when Thy Son our Lord JESUS Christ shall come with all His Saints with Him, He may find in us a people made ready that He may dwell amongst us. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At Prime, Chapter from Compline.*

*At Terce, Chapter from Lauds.*

*At Sext:*

*Chapter.* (Luke i. 32.)

THE Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

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*At None, Chapter from Compline.*

*Verse.* The Angel of the Lord announced unto Mary.

*Answer.* And she conceived of the Holy Ghost.

3. BETWEEN CHRISTMAS AND CANDLEMAS.

*The Office is the same as the Ordinary one, except the following.*

*The Prayer at every Hour is,* "O God, Who by the fruitful virginity, &c.," (*p.* 255,) *save at Vespers with the longer ending.*

*The Antiphons at Vespers and Lauds are as on New Year's Day,* (*p.* 255,) *and the First, Second, Third and Fifth, are used at Prime, Terce, Sext, and None, respectively.*

*Antiphon at the Songs of the Blessed Virgin and of Simeon.* "Herein is a great mystery, &c.," (*p.* 256.)

*Antiphon at the Song of Zacharias.* "This day is set forth, &c.," (*p.* 255.)

4. IN PASCHAL-TIME.

*The Office is the same as the Ordinary one, except that the Antiphon, at the Songs of the Blessed Virgin, of Simeon, and of Zacharias, is* "Rejoice, rejoice, &c.," (*p.* 95.) *And take notice particularly that the word* Alleluia *is not added elsewhere, as it is in the Church Offices.*

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# The Office for the Dead.

*Except in Holy Week and Paschal-time, this Office is said upon the first day of the Month upon which Nine Lessons are not read, and, in Advent and Lent, upon the first day of every Week not so occupied. When it is said in Choir, Vespers are said after the Vespers of the day, and the Dirge after Lauds the next morning, unless the custom of the particular Church be otherwise. Out of Choir it is said whenever the reciter chooses.*

VESPERS.

*The Antiphons are doubled if three Nocturns are to be said in the Dirge.*

*The Service begins absolutely with the First Antiphon, as follows.*

*First Antiphon.* I will walk before the Lord * in the land of the living.

Ps. cxiv. I am well pleased, &c., (*p.* 153.)

*At the end of this and all the other Psalms and Canticles throughout the whole Office of the Dead,* "Glory be to the Father, &c.," *is not said, but instead,*

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

*Second Antiphon.* Woe is me! O Lord, * that my sojourn is long.

Ps. cxix. In my distress, &c., (*p.* 154.)

*Third Antiphon.* The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Ps. cxx. I will lift up mine eyes, &c., (*p.* 154.)

*Fourth Antiphon.* If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

Ps. cxxix. Out of the depths, &c., (*p.* 99.)

*Fifth Antiphon.* O Lord, forsake not * the works of Thine own hands.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 164.)

*After the Fifth Antiphon, the Service proceeds directly, thus:*

*Verse.* [1] I heard a voice from heaven, saying unto me:

[1] Apoc. xiv. 13.

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*Answer*. Blessed are the dead which die in the Lord.

*Antiphon*. All that the Father giveth Me shall come to Me; * and him that cometh to Me I will in no wise cast out.[1]

*The Song of the Blessed Virgin.*

*After the Antiphon, all kneel down, and the Lord's Prayer is said silently, except the words* "Our Father," *and the termination,*

And lead us not into temptation.
*Answer*. But deliver us from evil.

*Then, except on All Souls' Day, and the day of death or burial of the person or persons for whom the Office is being said, is said,*

Ps. cxlv. Praise the LORD, O my soul, &c., (*p*. 169.)

*At the end is said,* "O Lord, grant them, &c.," *and then:*

*Verse*. From the gates of the grave
*Answer*. Deliver their souls, O Lord!
*Verse*. May they rest in peace.
*Answer*. Amen.
*Verse*. Hear my prayer, O LORD.
*Answer*. And let my cry come unto Thee.

Let us pray.

*Then follow one or more of the Prayers hereafter immediately given, and then:*

*Verse*. O Lord, grant them eternal rest.
*Answer*. And let the everlasting light shine upon them.
*Verse*. May they rest in peace.
*Answer*. Amen.

*Thus absolutely ends the Office.*

DIFFERENT PRAYERS FOR THE DEAD.

1. *On All Souls' Day, for all the Faithful Departed.*

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father[2] a mean whereby they may have that forgiveness which they have ever longed for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *For all the Faithful Departed, at other times than All Souls' Day.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused some of Thy servants to stand in high places, some as Bishops, and some as Priests, grant, we beseech Thee, that they may be joined unto such company in everlasting blessedness.

O GOD, Who forgivest iniquity, and wouldest that all men should be saved, we beseech Thee to grant in the tenderness of Thy mercy that all the members of our congregation, all our kinsfolk, and all who have done us good, who have departed from this world, and for whom the Blessed Mary and all Thine holy ones do plead with Thee, may be joined unto the company of the same in everlasting blessedness.

O GOD, Who art Thyself at once the Maker and the Redeemer, &c., (*Prayer* 1,) *but ending*, Who livest and reignest for ever and ever. *Amen.*

3. *On the Day of Burial.*

LORD, we pray Thee to absolve the soul of Thy servant (*or*, Thine handmaid) *N.* (*here express the name*) who hath died unto the world, that he (*or*, she) may live unto Thee. And whereinsoever while he (*or*, she) walked among men he (*or*, she) hath transgressed through the weakness of the flesh, do Thou in the exceeding tenderness of Thy mercy forgive and put away. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *At the Year's-Mind.*

O LORD God, Who art the Great Pardoner, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy menservants and Thy maid-servants, (*or*, the soul of Thy servant, *or*, of Thine handmaid,) whose Year's-Mind we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with

[1] John vi. 37.

[2] Pius.

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Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*5. For a deceased Pope.*

O GOD, by Whose inscrutable appointment Thy servant *N.* (*here express his name*) was called to a place in the line of the Chief Bishops; O God, Who didst thereby lay upon him the duty of being Lieutenant on earth for Thine Only-begotten Son; O God, grant unto him now, we beseech Thee, a place among Thine holy Bishops, who are entered into everlasting blessedness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*6. For a deceased Priest or Bishop.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused Thy servant *N.* (*here express his name*) to stand before Thee in the high place of a Bishop (*or* Priest), grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If the deceased were a Cardinal, his dignity is expressed in the Prayer, thus:* "the high place of a Cardinal Bishop," *or* "of a Cardinal Priest."

*7. For deceased Parents.*

O GOD, Who hast commanded us to honour our father and mother, look in the pitifulness of Thy mercy upon the souls of my father and mother, (*or*, the soul of my father, *or*, the soul of my mother,) and forgive them their trespasses, (*or*, him his trespasses, *or*, her her trespasses,) and grant unto me the joy of seeing them (*or*, him, *or*, her) again in the glorious light of everlasting life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*The above Prayer is altered to suit circumstances, as where several children join in prayer for a parent, or a company of persons for the parents of all,* "our" *and* "us," *instead of* "my" *and* "me."

*8. For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer,* "O God, Who forgivest iniquity, &c.," (*under* 2,) *with the necessary alterations.*

*9. For a Man.*

O LORD, incline Thine ear unto the prayers whereby we humbly call upon Thee to show mercy unto the soul of Thy servant *N.* (*here express the name*) which it hath pleased Thee to call out of this world, that it may please Thee also to set him in a place of peace and light, and give him a part with Thy Saints. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If the deceased were a Cardinal Deacon, is said* "Thy servant the Cardinal Deacon *N.*"

*10. For a Woman.*

LORD, we beseech Thee in the tenderness of Thy great mercy, to have pity upon the soul of Thine handmaid *N.* (*here express her name*), purge her from all defilements whereby in this dying body she hath been befouled, and give her inheritance in everlasting salvation. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE DIRGE.

*When three Nocturns are said (as is always the case on All Souls' Day) the Antiphons throughout the Office are doubled, and the Office commences with* Ps. xciv., *and an Invitatory. Otherwise it begins with the First Antiphon. If one Nocturn be said, the First is said on Mondays and Thursdays, the Second on Tuesdays and Fridays, and the Third on Wednesdays and Saturdays.*

*Invitatory.* Unto the [Eternal] King all live.[1] * O come, let us worship Him!

*Instead of the clause beginning* "Glory, &c.," *is said,* "O Lord, grant, &c."

[1] Luke xx. 38.

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FIRST NOCTURN.

*First Antiphon.* Make my way straight before Thy face, * O Lord my God.

Ps. v. Give ear, &c., (*p.* 97.)

*Second Antiphon.* Return, O LORD, deliver my soul : * O save me for Thy mercy's sake!

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)

*Third Antiphon.* Lest he tear my soul like a lion, * while there is none to deliver, or to save.

Ps. vii. O LORD my God, &c., (*p.* 6.)

*Verse.* From the gates of the grave
*Answer.* Deliver their souls, O Lord.

*The Lord's Prayer is then said silently, and then is begun immediately the*

*First Lesson.*[1]

LORD! let me alone; for my days are vanity. What is man, that Thou shouldest magnify him? or that Thou shouldest set Thine heart upon him? Thou visitest him very early, and triest him suddenly. How long wilt Thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? Why dost Thou not pardon my transgression, and take away mine iniquity? Behold! now shall I sleep in the dust, and if Thou shalt seek me in the morning, I shall not be.

*The Responsory is begun directly.*

*First Responsory.*

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God my Saviour.

*Verse.* Whom I shall see for myself, and mine eyes shall behold, and not another.

*Answer.* And in my flesh shall I see God my Saviour.

[1] Job vii. 16.

*Second Lesson.*[2]

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; show me wherefore Thou judgest me thus. Doth it seem good unto Thee that Thou shouldest maltreat me, that Thou shouldest oppress the work of Thine hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? Are Thy years as the times of men, that Thou inquirest after mine iniquity, and searchest after my sin? Yet Thou knowest that I have done no wrong, but that there is none that can deliver out of Thine hand.

*Second Responsory.*

Thou Who didst call up Lazarus from the grave after that he had begun to stink!—do Thou, O Lord, grant them rest and a place of forgiveness.

*Verse.* Thou Who shalt come to judge the quick and dead, and the world by fire—

*Answer.* Do Thou, O Lord, grant them rest and a place of forgiveness.

*Third Lesson.*

THINE hands have made me and fashioned me together round about; and dost Thou so suddenly destroy me? Remember, I beseech Thee, that Thou hast made me as the clay, and that Thou wilt bring me into the dust again. Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

*Third Responsory.*

Lord, when Thou comest to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned greatly in my life.

[2] Job x. 1.

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*Verse.* I dread my sins, I blush before Thee—
I see the Great Tribunal set!
In fear and terror I implore Thee,
Forgive when soul and Judge are met!
*Answer.* For I have sinned greatly in my life.
*Verse.* O Lord, grant them etenral rest, and let the everlasting light shine upon them.
*Answer.* For I have sinned greatly in my life.

SECOND NOCTURN.

*First Antiphon.* He maketh me to lie down * in green pastures.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 125.)

*Second Antiphon.* Lord, remember not the sins of my youth, * nor my transgressions.

Ps. xxiv. Unto Thee, O LORD, &c., (*p.* 124.)

*Third Antiphon.* I believe that I shall yet see the goodness of the LORD * in the land of the living.

Ps. xxvi. The LORD is my light, &c., (*p.* 21.)

*Verse.* May the LORD set them with princes.
*Answer.* Even with the princes of His people.

*Fourth Lesson.*[1]

ANSWER Thou me: how many are mine iniquities and sins? Make me to know my transgressions and offences. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Dost Thou show forth Thy power against a leaf driven to and fro by the wind? And wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and art fain to consume me with the iniquities of my youth. Thou puttest my feet in the stocks, and lookest narrowly unto all my paths, and observest my footsteps, and as a rotten thing I am to be consumed, and as a garment that is moth-eaten.

*Fourth Responsory.*

Remember, O God, that my life is wind. The eye of him that hath seen me shall see me no more.
*Verse.* Out of the depths have I cried unto Thee, O LORD! Lord, hear my voice.
*Answer.* The eye of him that hath seen me shall see me no more.

*Fifth Lesson.*[2]

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou think it worthy to open Thine eyes upon such an one, and to bring him into judgment with Thee? Who can bring a clean thing out of unclean seed? Is it not Thou Who alone art? The days of man are short, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him for a little while, that he may rest, till he shall accomplish, as an hireling, his day.

*Fifth Responsory.*

Woe is me, O Lord! for I have sinned greatly in my life. I am smitten: what shall I do? Whither shall I flee but unto Thee, O my God? Have mercy upon me, when Thou comest at the latter day.
*Verse.* My soul is sore vexed, but Thou, O LORD, help me.
*Answer.* Have mercy upon me, when Thou comest at the latter day.

*Sixth Lesson.*

O THAT Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days wherein I now toil, I am waiting till my change come. Thou shalt call, and I will answer Thee. Thou wilt stretch forth Thy right hand unto the work of Thine hands. Thou dost indeed number my steps, but be Thou merciful unto my sins.

*Sixth Responsory.*

Hold not my sins in remembrance, O

[1] Job xiii. 22.

[2] Job xiv. 1.

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Lord, when Thou comest to judge the world by fire.

*Verse.* Make my way straight before Thy face, O Lord my God.

*Answer.* When Thou comest to judge the world by fire.

*Verse.* O Lord, grant them eternal rest, and let the everlasting light shine upon them.

*Answer.* When Thou comest to judge the world by fire.

THIRD NOCTURN.

*First Antiphon.* Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Ps. xxxix. I waited patiently, &c., (*p.* 33.)

*Second Antiphon.* LORD, heal my soul; * for I have sinned against Thee.

Ps. xl. Blessed is he, &c., (*p.* 34.)

*Third Antiphon.* My soul thirsteth for the living God; * when shall I come and appear before God?

Ps. xli. As the hart panteth, &c., (*p.* 34.)

*Verse.* O deliver not unto beasts the souls of them that praise Thee!

*Answer.* And forget not the souls of Thy poor for ever.

*Seventh Lesson.*[1]

MY breath will wax feebler, and my days fewer, and there is nothing before me but the grave. I have not sinned; yet mine eye remaineth in affliction. Deliver me, O Lord, and set me beside Thee; and let any man's hand fight against me. My days are past, my purposes are broken off, and are but vexation to my spirit. They change the night into day, and again, after the darkness I hope for light. If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption: Thou art my father —to the worm: Thou art my mother, and my sister. Where therefore is now my hope? As for my patience, who shall consider it?

*Seventh Responsory.*

Forasmuch as I sin daily, and repent not, the fear of death troubleth me. O God, have mercy upon me, and save me, for in hell there is no redemption.

*Verse.* Save me, O God, by Thy Name, and judge me in Thy strength.

*Answer.* O God, have mercy upon me, and save me, for in hell there is no redemption.

*Eighth Lesson.*[2]

MY flesh is consumed, my bone cleaveth unto my skin, and there remaineth not round my teeth save the skin of my lips. Have pity upon me, have pity upon me, at least ye that are my friends, for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves upon my flesh? O that my words were now written! O that they were inscribed in a book with an iron pen, or cut in lead, or graven with a chisel upon the flinty rock! For I know that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another. This is mine hope that is laid up in my bosom.

*Eighth Responsory.*

O Lord, judge me not according to my works; for I have done nothing that can be counted in respect of Thee. I beseech Thy Majesty therefore, that Thou wouldest blot out my transgressions, O God:

*Verse.* Lord, wash me thoroughly from mine iniquity and cleanse me from my sin.

*Answer.* Blot out my transgressions, O God.

*Ninth Lesson.*[3]

WHEREFORE hast Thou brought me forth out of the womb? O that I had perished, and no eye had seen me! I should have been as though I had not been—I should have been carried from the womb to the grave. Are not my days few? Let me alone then, that I may comfort myself a little in my sorrow, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of cheerlessness and darkness, where the night of death dwelleth, without any order,

[1] Job xvii. 1. [2] Job xix. 20. [3] Job x. 18.

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but shapelessness and dreadfulness of darkness for ever.

*Ninth Responsory when three Nocturns have been said.*

Deliver me, O Lord, from eternal death in that awful day when the heavens and the earth shall be shaken,[1] and Thou shalt come to judge the world by fire.

*Verse.* Quaking and dread take hold upon me, when I look for the coming of the trial and the wrath to come.

*Answer.* When the heavens and the earth shall be shaken.

*Verse.* That day is a day of wrath, of wasteness and desolation, a great day and exceeding bitter.[2]

*Answer.* When Thou shalt come to judge the world by fire.

*Verse.* O Lord, grant them eternal rest, and let the everlasting light shine upon them!

*Answer.* Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, and Thou shalt come to judge the world by fire.

*Ninth Responsory when only one Nocturn has been said.*

Deliver me from the ways of hell, O Lord, Who didst break the gates of brass in sunder, and didst descend into hell, and give them light, that they that sat in affliction and darkness might behold Thee.

*Verse.* Crying and saying, Thou hast come, O our Redeemer—

*Answer.* That they that sat in affliction and darkness might behold Thee.

*Verse.* O Lord, grant them eternal rest, and let the everlasting light shine upon them!

*Answer.* That they that sat in affliction and darkness might behold Thee.

*Lauds begin at once with the*

*First Antiphon.* The bones which Thou hast broken * may rejoice.

Ps. l. Have mercy upon me, &c., (*p.* 96.)

*Second Antiphon.* Lord, hear * my prayer; unto Thee shall all flesh come.

Ps. lxiv. Praise becometh Thee, &c., (*p.* 102.)

*Third Antiphon.* Thy right hand * upholdeth me.

Pss. lxii. lxvi. O God, Thou art my God, &c., (*p.* 86.)

*Fourth Antiphon.* From the gates of the grave * deliver my soul, O Lord.

Song of Hezekiah. I said, &c., (*p.* 101.)

*Fifth Antiphon.* Let everything that hath breath * praise the LORD.

Pss. cxlviii. cxlix. cl. Praise ye the LORD, &c., (*p.* 88.)

*After the Fifth Antiphon the service proceeds directly thus:*

*Answer.* I heard a voice from heaven saying unto me:

*Verse.* Blessed are the dead which die in the Lord.

*Antiphon.* [3]I am the resurrection and the life: * he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

*The Song of Zacharias.*

*After the repetition of the Antiphon, all kneel down, and the service ends as at Vespers, except that, if* Ps. cxlv. *have been said at Vespers, now is said instead* Ps. cxxix. "Out of the depths, &c.," (*p.* 99.)

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# The Gradual Psalms.

*The Gradual Psalms are said every Wednesday in Lent, except the Wednesday in Holy Week. In Choir they are said before the Mattins of the day; out of Choir, whenever convenient.*

*No Antiphon is said with these Psalms.*

*At the end of the first five, the Hymn* "Glory be to the Father, &c.," *is not said.*

[1] Haggai ii. 6. [2] Zeph. i. 15. [3] John xi. 25, 26.

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Ps. cxix. In my distress, &c., (*p.* 154.)
Ps. cxx. I will lift up mine eyes, &c., (*p.* 154.)
Ps. cxxi. I was glad, &c., (*p.* 156.)
Ps. cxxii. Unto Thee lift I up, &c., (*p.* 157.)
Ps. cxxiii. If it had not been the LORD, &c., (*p.* 157.)

O Lord, grant them eternal rest, and let the everlasting light shine upon them.

*Then all kneel, and the Lord's Prayer is said inaudibly, except the words* "Our Father" *and the termination—*

And lead us not into temptation.
*Answer.* But deliver us from evil.
*Verse.* From the gates of the grave,
*Answer.* Deliver their souls, O Lord!
*Verse.* May they rest in peace.
*Answer.* Amen.
*Verse.* Hear my prayer, O LORD.
*Answer.* And let my cry come unto Thee.

Let us pray.

LORD, we beseech Thee to loosen the souls of Thy men-servants and of Thy maid-servants, even the souls of all Thy faithful children from all bonds soever wherewith their transgressions have bound them, and grant unto them to live and breathe again among all Thy Saints and elect, in a glorious resurrection. Through Christ our Lord.
*Answer.* Amen.

*Then are said the next five, and at the end of each the Hymn,* "Glory be to the Father, &c."

Ps. cxxiv. They that trust in the LORD, &c., (*p.* 157.)
Ps. cxxv. When the LORD turned, &c., (*p.* 158.)
Ps. cxxvi. Except the LORD build, &c., (*p.* 158.)
Ps. cxxvii. Blessed is every one, &c., (*p.* 159.)
Ps. cxxviii. Many a time, &c., (*p.* 159.)

*Then all kneel.*

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father (*the Lord's Prayer is continued inaudibly till the termination*)
And lead us not into temptation.
*Answer.* But deliver us from evil.
*Verse.* Remember Thy congregation.
*Answer.* Which Thou hast purchased of old.
*Verse.* Hear my prayer, O LORD.
*Answer.* And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved. Through Christ our Lord.
*Answer.* Amen.

*Then are said the next five, and at the end of each the Hymn,* "Glory be to the Father, &c."

Ps. cxxix. Out of the depths, &c., (*p.* 99.)
Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 160.)
Ps. cxxxi. LORD, remember David, &c., (*p.* 160.)
Ps. cxxxii. Behold, how good, &c., (*p.* 161.)
Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 173.)

*Then all kneel.*

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father (*the Lord's Prayer is continued inaudibly till the termination*)
And lead us not into temptation.
*Answer.* But deliver us from evil.
*Verse.* O Thou my God, save Thy servants.
*Answer.* That trust in Thee.
*Verse.* Hear my prayer, O LORD.
*Answer.* And let my cry come unto Thee.

Let us pray.

STRETCH forth, O Lord, over all Thy men-servants and Thy maid-servants the right arm of Thy help from heaven, that they may seek Thee with all their heart, and what they ask worthily may obtain effectually. Through Christ our Lord. *Amen.*

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# The Seven Penitential Psalms and the Litany.

*These are said kneeling every Friday in Lent except Good Friday, and the Litany alone (without the Seven Psalms) on St. Mark's Day, April 25—and on the three Rogation Days. In Lent they are said in Choir after Lauds (immediately after* V. Bless we the Lord. R. Thanks be to God.) *Out of Choir, when convenient.*

Glory be to the Father, &c., *is said after each Psalm.*

*Antiphon.* Remember not.

Ps. vi. O LORD, rebuke me not, &c., (*p.* 5.)

Ps. xxxi. Blessed are they, &c., (*p.* 24.)

Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 30.)

Ps. l. Have mercy upon me, &c., (*p.* 96.)

Ps. ci. Hear my prayer, &c., (*p.* 75.)

Ps. cxxix. Out of the depths, &c., (*p.* 99.)

Ps. cxlii. Hear my prayer, &c., (*p.* 107.)

*Antiphon.* [1]Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

## THE LITANY.

Kyrie eleison.
*Christe eleison.*
Kyrie eleison.
O Christ, hear us.
*Graciously hear us, O Christ.*

*Have mercy upon us.*
- O God the Father, of heaven,
- O God the Son, Redeemer of the world,
- O God the Holy Ghost,
- O Holy Trinity, One God,

*Pray for us.*
- Holy Mary,
- Holy Mother of God,
- Holy Virgin of virgins,
- Holy Michael,
- Holy Gabriel,
- Holy Raphael,
- O all ye holy Angels and Archangels,
- O all ye holy Orders of blessed spirits,
- Holy John the Baptist,
- Holy Joseph,
- O all ye holy Patriarchs and Prophets,
- Holy Peter,
- Holy Paul,
- Holy Andrew,
- Holy James,
- Holy John,
- Holy Thomas,
- Holy James,
- Holy Philip,
- Holy Bartholomew,
- Holy Matthew,
- Holy Simon,
- Holy Thaddeus,
- Holy Matthias,
- Holy Barnabas,
- Holy Luke,
- Holy Mark,
- O all ye holy Apostles and Evangelists,
- O all ye holy Disciples of the Lord,
- O all ye holy Innocents,
- Holy Stephen,
- Holy Lawrence,
- Holy Vincent,
- Holy Fabian and Sebastian,
- Holy John and Paul,
- Holy Cosmas and Damian,
- Holy Gervase and Protase,
- O all ye holy Martyrs,
- Holy Silvester,
- Holy Gregory,
- Holy Ambrose,
- Holy Austin,
- Holy Jerome,
- Holy Martin,
- Holy Nicolas,
- O all ye holy Bishops and Confessors,
- O all ye holy Teachers,
- Holy Anthony,
- Holy Benedict,
- Holy Bernard,
- Holy Dominick,

*Pray for us.*

[1] Tobias iii. 3.

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Holy Francis,
O all ye holy Priests and Levites,
O all ye holy Monks and Hermits,
Holy Mary Magdalen,
Holy Agatha,
Holy Lucy,
Holy Agnes,
Holy Cecily,
Holy Katharine,
Holy Anastasia,
O all ye holy Virgins and Widows,
*Pray for us.*

O all ye holy men and women, children of God,
*Make intercession for us.*

Be merciful,
*Spare us, O Lord.*
Be merciful,
*Graciously hear us, O Lord.*

From all evil,
From all sin,
From Thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From the spirit of uncleanness,
From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death,
Through the mystery of Thine holy Incarnation,
Through Thy coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Suffering,
Through Thy Death and Burial,
Through Thine holy Rising again,
Through Thy wonderful Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
We sinners,
*O Lord, deliver us.*

*Do beseech Thee to hear us.*

That Thou wouldest spare us,
That Thou wouldest pardon us,
That it may please Thee to bring us unto true repentance,
That it may please Thee to rule and preserve Thy holy Church,
That it may please Thee to preserve our Apostolic Lord, and all orders of the Church in holy religion,
That it may please Thee to bring down the enemies of Thy holy Church,
That it may please Thee to give peace and true concord unto all Christian Kings and Princes,
That it may please Thee to give peace and unity to all Christian nations,
That it may please Thee to strengthen and preserve us in Thy holy Service,
That Thou wouldest raise up our minds to heavenly desires,
That Thou wouldest reward with eternal good all them who do good to us,
That Thou wouldest deliver our souls, and the souls of our brethren, kinsfolk and benefactors, from eternal damnation,
That it may please Thee to give and preserve to our use the fruits of the earth,
That it may please Thee to grant eternal rest unto all the faithful departed,
That it may please Thee graciously to hear us,
*We beseech Thee to hear us.*

Son of God,
O Lamb of God, That takest away the sins of the world,
*Spare us, O Lord.*
O Lamb of God, That takest away the sins of the world,
*Graciously hear us, O Lord.*
O Lamb of God, That takest away the sins of the world,
*Have mercy upon us.*
O Christ, hear us.
*Graciously hear us, O Christ.*
Kyrie eleison.
*Christe eleison.*
Kyrie eleison.

Our Father, (*the Lord's Prayer is continued inaudibly till the termination.*)
And lead us not into temptation.
But deliver us from evil.

## Psalm LXIX.

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.
Let them be ashamed and confounded, * that seek after my soul.
Let them be turned backward and put to confusion, * that desire my hurt.
Let them be turned back with shame, * that say unto me: Aha, aha.

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Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and deliverer: * O LORD, make no tarrying.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Verse.* [1]O Thou, my God, save Thy servants,

*Answer.* That trust in Thee.

*Verse.* [2]Lord, be Thou unto us a strong tower

*Answer.* From the enemy.

*Verse.* [3]Let the enemy prevail nothing against us.

*Answer.* Nor the son of wickedness afflict us.

*Verse.* [4]Deal not Thou with us after our sins.

*Answer.* Nor reward us according to our iniquities.

*Verse.* Let us pray for our Bishop.[5]

*Answer.* [6]The Lord preserve him, and quicken him, and make him to be blessed upon the earth, and deliver him not unto the will of his enemies.

*Verse.* Let us pray for them who have done good to us.

*Answer.* May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake. Amen.

*Verse.* Let us pray for the faithful departed.

*Answer.* O Lord, grant them eternal rest, and let the everlasting light shine upon them.

*Verse.* May they rest in peace.

*Answer.* Amen.

*Verse.* Let us pray for our absent brethren.

*Answer.* O Thou my God, save Thy servants that trust in Thee.

*Verse.* [7]O Lord, send them help from the sanctuary.

*Answer.* And strengthen them out of Zion.

*Verse.* Hear my prayer, O Lord.

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

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved.

O LORD, we beseech Thee graciously to hear our humble petitions, and spare all those who confess their sins unto Thee, granting us in Thy goodness pardon and peace.

BE graciously pleased, O Lord, to show forth upon us Thine unspeakable mercy, ridding us from all sin, and therewithal delivering us from all pains which for the same we do justly deserve.

O GOD, Whom sin doth justly move to anger, and repentance turn again, mercifully to forgive the same, look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins, we do most rightfully deserve.

O ALMIGHTY and everlasting God, have pity upon Thy servant our Bishop N., (*here name the Pope,*) and order his goings according to Thy mercy in the paths of eternal salvation, that by the gift of Thy grace, he may ever seek such things as please Thee, and with all his strength fulfil the same.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.

LORD, burn our reins and our hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of

[1] Ps. lxxxv. 2. [2] Ps. lx. 4. [3] Ps. lxxxviii. 23. [4] Ps. cii. 10.
[5] Pontifex. This being the *Roman* Breviary, the Pope is understood to be meant.
[6] Ps. xl. 3. [7] Ps. xix. 3.



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Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever longed for.

PREVENT us, O Lord, we beseech Thee, in all our doings, with Thy gracious inspiration, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and by Thee be duly ended.

O ALMIGHTY and everlasting God, Who art Lord both of the living and of the dead, and hast mercy upon all whom Thou fore-knowest shall by faith and work be Thine, we most humbly beseech on behalf of all for whom we have a mind to pray, whether they be yet entangled in the flesh in this present world, or whether they be already rid of the body, and entered into that world which for us is still to come, that all Thy holy children may pray for them, and that the pitifulness of Thy mercy may grant unto them the forgiveness of all their trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

*Answer.* Amen.

*Verse.* May the almighty and merciful Lord graciously hear us.

*Answer.* Amen.

*Verse.* And may the souls of the faithful, through the mercy of God, rest in peace.

*Answer.* Amen.

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# Grace before and after Meat.

*Before dinner, he who blesses the meal says:*

*Verse.* Bless ye—

*Answer.* Bless ye.

*Then he says:*

[1]The eyes of all—

*And the rest continue:*

Wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.

*Verse.* Glory be to the Father, &c.

*Answer.* As it was, &c.

Kyrie eleison.

*Christe eleison.*

Kyrie eleison.

Our Father, (*inaudibly till the last words,*)

And lead us not into temptation.

*Answer.* But deliver us from evil.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord.

*Answer.* Amen.

*Reader.* Sir, be pleased to give the blessing.

*The Blessing.*

May the King of eternal glory make us to be partakers at His table in heaven.

*Answer.* Amen.

*At the end of dinner, the Reader concludes, saying:*

But Thou, O Lord, have mercy upon us.

*Answer.* Thanks be to God.

*Verse.* [2]May all Thy works praise Thee, O LORD!

*Answer.* And let Thy Saints bless Thee!

*Verse.* Glory be to the Father, &c.

*Answer.* As it was, &c.

We give Thee thanks, O Almighty God, for all Thy mercies. Who livest and reignest for ever and ever.

*Answer.* Amen.

*Then is said alternately either* Ps. l.,

[1] Ps. cxliv. 15, 16.

[2] Ps. cxliv. 10.

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"Have mercy upon me, &c.," (*p.* 96,) *or* Ps. cxvi. "O praise the LORD, &c.," (*p.* 154.) *Then:*

*Verse.* Glory be to the Father, &c.
*Answer.* As it was, &c.

Kyrie eleison.
*Christe eleison.*
Kyrie eleison.

Our Father, (*inaudibly till the last words,*)
And lead us not into temptation.
*Answer.* But deliver us from evil.
*Verse.* [1]He hath dispersed, he hath given to the poor—
*Answer.* His righteousness endureth for ever.
*Verse.* [2]I will bless the LORD at all times—
*Answer.* His praise shall continually be in my mouth.
*Verse.* My soul shall make her boast in the LORD—
*Answer.* The humble shall hear thereof and be glad.
*Verse.* O magnify the LORD with me—
*Answer.* And let us exalt His Name together.
*Verse.* [3]Blessed be the Name of the LORD!—
*Answer.* From this time forth and for evermore!
May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake.
*Answer.* Amen.
*Verse.* Bless we the Lord.
*Answer.* Thanks be to God.
*Verse.* May the souls of the faithful, through the mercy of God, rest in peace.
*Answer.* Amen.

*The Lord's Prayer is again said, inaudibly throughout, and then:*

God grant us His peace.
*Answer.* Amen.

*At supper the form is the same, except the following:*

*Text at the beginning* (Ps. xxi. 27.)

The poor shall eat—
And be satisfied, and they shall praise the LORD that seek Him: their heart shall live for ever.

*Blessing.*

May the King of eternal glory bring us to sup with Him in eternal life.

*At the end:*

*Verse.* [4]He hath made a memorial of His wonderful works.
*Answer.* The LORD is gracious and full of compassion: He hath given meat unto them that fear Him.
*Verse.* Glory be to the Father, &c.
*Answer.* As it was, &c.
[5]God is blessed in all His gifts, and holy in all His works.
*Answer.* Amen.

*And* Ps. cxvi. *is always said.*

*On some days the form is special, as follows:*

*Note* 1. *These special passages are used both at dinner and supper.*
*Note* 2. *On a Fast-day, the single meal allowed is supper.*
*Note* 3. *It is always allowed to substitute Psalm* cxvi. *for the special Psalm appointed, except on Maundy Thursday and Good Friday.*

1. *From supper on Christmas Eve to dinner on Jan.* 5, *both inclusive.*

*Text at the beginning* (John i. 14.)

The Word was made Flesh, Alleluia,—
And dwelt among us. Alleluia.

*At the end:*

*Verse.* The LORD hath made known. Alleluia,—
*Answer.* His salvation. Alleluia.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

2. *From supper on Jan.* 5 *to supper on Jan.* 13, *both inclusive:*

*Text at the beginning* (Ps. lxxi. 10.)

The kings of Tarshish and of the isles shall bring presents. Alleluia—
The kings of Arabia and Saba shall offer gifts. Alleluia.

[1] Ps. cxi. 9.
[2] Ps. xxxiii. 2—4.
[3] Ps. cxii. 2.
[4] Ps. cx. 4.
[5] Cf. Ps. cxliv. 17.



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*At the end:*

*Verse.* [1]All they from Saba shall come. Alleluia—

*Answer.* They shall bring gold and incense. Alleluia.

Ps. lxxi. Give the King, &c., (*p.* 55.)

3. *At supper on Maundy Thursday, nothing is said except the following:*

*At the beginning* (*without any* "Bless ye, &c.")

Christ, for our sakes, became obedient unto death.

*Then the Lord's Prayer is said inaudibly throughout, and afterwards the sign of the Cross is made silently.*

*If there be reading, nothing is said by the Reader before or after, and no blessing, &c.*

*At the end:*

Christ for our sakes, &c.

*Then* Ps. l., (*p.* 96,) *without* "Glory, &c."

*Then the Lord's Prayer is said inaudibly throughout.*

*Then the Prayer,* "Lord, we beseech Thee, &c.," (*p.* 440,) *the last clause,* "Who liveth, &c.," *being said inaudibly.*

*Then the Lord's Prayer again inaudibly throughout.*

4. *At supper on Good Friday, the same, except that the words,* "even the death of the Cross" *are added to the* "Christ, for our sakes, &c."

5. *Supper on Holy Saturday is as usual, with the following:*

*Text at the beginning.* (Matth. xxviii. 1.)

But in the end of the Sabbath,

As it began to dawn toward the first day of the week, Alleluia—Came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

*At the end the same is repeated as* V. *and* R.

6. *From dinner on Easter Day to dinner on the next Saturday, both inclusive.*

*Text at the beginning.* (Ps. cxvii. 24.)

This is the day which the LORD hath made, Alleluia—

Let us rejoice and be glad in it. Alleluia.

*At the end, the same is repeated as* V. *and* R.

Ps. cxvii. O give thanks, &c., (*p.* 115.)

7. *From supper on Rogation Wednesday to supper on Friday before Whitsun Day, both inclusive.*

*Text at the beginning.* (Ps. xlvi. 6.)

God is gone up with a shout, Alleluia—

And the LORD with the sound of a trumpet. Alleluia.

*At the end:*

*Verse.* [2]When Christ ascended up on high—Alleluia.

*Answer.* He led captivity captive—Alleluia.

Ps. xlvi. O clap your hands, &c., (*p.* 37.)

8. *From supper on Whitsun Eve to supper on the Friday following, both inclusive.*

*Text at the beginning.* (Wisd. i. 7.)

The Spirit of the Lord filleth the world, Alleluia—

And That Which containeth all things hath knowledge of the voice. Alleluia.

*At the end:*

*Verse.* [3]They were all filled with the Holy Ghost. Alleluia.

*Answer.* And began to speak. Alleluia.

Ps. xlvii. Great is the LORD, &c., (*p.* 38.)

[1] Isa. lx. 6. [2] Eph. iv. 8. [3] Acts ii. 4.

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# Prayers for a Journey.

*These Prayers are said immediately after starting. If one person say them by himself, the Singular Number is used.*

*Antiphon.* May the Lord, the Almighty and Merciful, lead *us*—

*Song of Zacharias.* Blessed be the Lord, &c., (*p.* 91.)

*Antiphon.* May the Lord, the Almighty and Merciful, lead *us* into the way of peace and prosperity, and may the angel Raphael be with *us* in the way, that *we* may come to *our* home again in peace, and health, and gladness.

Kyrie eleison.

*Christe eleison.*

Kyrie eleison.

Our Father (*inaudibly till the last words*)

And lead us not into temptation.

*Answer.* But deliver us from evil.

*Verse.* [1]O Thou my God, save Thy servants,

*Answer.* That trust in Thee.

*Verse.* [2]O Lord, send *us* help from the sanctuary.

*Answer.* And strengthen *us* out of Zion.

*Verse.* [3]Lord, be Thou unto *us* a strong tower,

*Answer.* From the enemy.

*Verse.* [4]Let the enemy prevail nothing against *us*,

*Answer.* Nor the son of wickedness afflict *us*.

*Verse.* [5]Blessed be the Lord daily.

*Answer.* The God of our salvation maketh *our* way prosperous.

*Verse.* [6]Show *us* Thy ways, O LORD.

*Answer.* And teach *us* Thy paths.

*Verse.* [7]O that *our* ways were directed,

*Answer.* To keep Thy statutes.

*Verse.* [8]The crooked shall be made straight.

*Answer.* And the rough places plain.

*Verse.* [9]God hath given His Angels charge over thee.

*Answer.* To keep thee in all thy ways.

*Verse.* Hear my prayer, O LORD.

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

Let us pray.

O GOD, Who madest the children of Israël to walk with dry feet through the midst of the sea, and Who didst open unto the three wise men, by the guiding of a star, the way that led unto Thee, grant *us* good speed, and quietness, that Thine holy Angel may be with *us*, and that *we* may happily come thither whither *we* would, now, and, in the end, unto the haven of eternal salvation.

O GOD, Who didst call Thy servant Abraham out of Ur of the Chaldees, and didst keep him from evil through all the ways of his pilgrimage, *we* beseech Thee, that it may please Thee to keep *us* Thy servants. Be Thou unto *us*, O Lord, an help when *we* go forward, a comfort by the way, a shadow from the heat, a covering from the rain and the cold, a chariot in weariness, a refuge in trouble, a staff in slippery paths, an haven in shipwreck. Do Thou lead *us*, that *we* may happily come thither where *we* would be, and thereafter come again safe unto *our* own home.

GRACIOUSLY hear our supplications, O Lord, we beseech Thee, and order the goings of Thy servants in the safe path that leadeth unto salvation in Thee, that amidst all the manifold changes of this life's pilgrimage, Thy shield may never cease from us.

GRANT, we beseech Thee, O Almighty God, that Thy family may fare onward in the path of salvation, and by giving heed to the preaching of the blessed Fore-runner John, may safely attain unto Him Whom John preached, even our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*Verse.* Let us go on in peace.

*Answer.* In the name of the Lord. Amen.

[1] Ps. lxxxv. 2.
[2] Ps. xix. 3.
[3] Ps. lx. 4.
[4] Ps. lxxxviii. 23.
[5] Ps. lxvii. 20.
[6] Ps. xxiv. 4.
[7] Ps. cxviii. 5.
[8] Isa. xl. 4.
[9] Ps. xc. 7.

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# General Appendix.

DECEMBER 1.

## Second Day within the Octave of St. Andrew.

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Peter Chrysologus, [Archbishop of Ravenna.] (*Sermon* 133.)

THIS day is well called the day of blessed Andrew's birth, whereon indeed he came not forth out of his mother's womb into this life that now is, but whereon, having been conceived in faith, he was born through martyrdom into glory; whereon he lay not down wailing in his mother's cradle, but entered with unspeakable joy into the unseen mansions above; whereon he sucked not from his mother's breast a feeble nourishment of milk, but like a loyal soldier, shed his brave blood for his King. And he is alive; for the fighters in the heavenly warfare are the slayers of death.

*Fifth Lesson.*

HERE in death he followeth the Lord passionately and hungrily; he straineth every nerve to follow in the Lord's Foot-prints, lest in the race he should fall behind his brother [Peter,] who had been his like by nature, his comrade by calling, and his peer by grace. Together had the brothers, at one word from the Lord, left their father, their home, and their goods. Together had they unwearyingly devoted themselves to Christ, in toil, in shame, in journeying, in insult, in watching. Once only, when the Lord was suffering, had Andrew forsaken Him and fled, and then he fell not alone, for Peter denied. But upon this let us be silent. The brethren committed divers faults, but received alike the same forgiveness.

*Sixth Lesson.*

THAT Cross which had once scared them, was afterward the object whereunto both hasted with all their strength, that as it had once led them into guilt, it might now be made a stepping-stone to heaven, the mean of a reward and a crown. Peter goeth up upon the cross, Andrew upon the tree, that they who leapt for joy to suffer with Christ, might in their own persons show forth the likeness of His Passion, the redeemed of His tree be perfected for the palm. And thus doth our Andrew, though he yield to Peter in place of honour, come behind him neither in his reward nor in his works.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (iv. 18.)

AT that time: JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his

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brother, casting a net into the sea. And so on.

Homily by Pope St. Gregory [the Great.] (*6th on the Gospels.*)

He gave up much who, with all that he had, gave up also all desire to have aught. They that follow [the Lord] give up as much as they that follow Him not are able to desire. Let no one, then, when he seeth another give up much, say within himself: I would fain follow the despisers of the world, but I have nothing to give up. My brethren, ye give up much if ye give up earthly desires.

*Eighth Lesson.*

LITTLE though our outward sacrifice may be, it is enough for the Lord, "for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the LORD looketh on the heart," (1 Kings xvi. 7,) and He considereth, not the intrinsic worth of the offering, but the intention of the offerer. If we look to the outward aspect only, behold, these holy purchasers acquired unto themselves to live everlastingly among Angels at the price of a ship and some nets. The Lord regardeth not the worth of what thou payest, but only what love thou hast for the kingdom of God.

*Ninth Lesson.*

OF great worth for Zacchæus was the half of his goods, for he kept the other half wherefrom to restore fourfold to any man from whom he had taken anything by false accusation. (Luke xix. 8.) Of great worth for Peter and Andrew were the nets and the ship which they left. Of great worth for the poor widow were the two mites (Luke xxi. 1—4.) Of great worth is the cup of cold water. (Matth. x. 42.) Whatsoever thou hast, be it little or be it much, is worth the kingdom of God.

*Vespers are of St. Bibiana, from the Chapter inclusive.*

DECEMBER 5.

## Sixth Day within the Octave of St. Andrew.

*All as the Feast except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.]

WAS it a man, my brethren, that so spake?[1] or was it an Angel? or was it some new kind of creature? It was a man subject to like passions as we are. (James v. 17.) That he could suffer is shown by those actual sufferings whose approach made him so to leap for joy. Whence came in man this strange delight, this unheard of merriment? Whence came into our weakness such strength? Whence came into man a mind so spiritual, love so burning, a soul so great? God forbid that we should attribute his strength to himself. "Every good gift and every perfect is from above, and cometh down from the Father of lights," (James i. 17,) even from Him "Who only doeth wondrous things." (Ps. lxxi. 18.)

*Fifth Lesson.*

SURELY and certainly, dearly beloved brethren, Andrew's strength was from that Spirit Who "helpeth our infirmities," (Rom. viii. 26,) and by Whom "the love of God is shed abroad in our hearts," (v. 5,) a long strong as death, (Cant. viii. 6,) yea, stronger than death. O would to God that we also might be found partakers in that Spirit! Were He with us, without doubt He would help our infirmities, and, as He made the Cross and even death itself welcome to blessed Andrew, so would He make for us toil and penance to be not only not irksome, but even most sweet, yea, and altogether lovely. (Cant. v. 16.) "For My Spirit," saith the Lord, "is

[1] I.e. the address of St. Andrew to the Cross.

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sweet above honey," (Ecclus. xxiv. 27,) so sweet that it can take the bitterness out of that exceeding bitter thing, death.

*Sixth Lesson.*

HAPPY is that soul which maketh her boast and her triumph in the Cross, only so as she continue to cleave thereto, and can be cast down by no trials. If any man be on the Cross, let him pray, let him pray with blessed Andrew to his Lord and Teacher, not to suffer him to be taken down therefrom. For what will not the evil one dare? what will not the wicked one be bold enough to attempt? That which he did to the disciple by the hands of Ægeas, that had he imagined to do to the Master by the tongues of the Jews. And in both cases he repented when it was too late, and fled overcome and confounded. And so may he fly from us, conquered by Him Who triumphed both in His Own Person and in that of His disciple.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (iv. 18.)

AT that time: JESUS, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. And so on.

Homily by the Venerable Bede, Priest [at Jarrow]. (*Comment. on Mark* i. 6.)

These were the first who were called to follow the Lord. Unlettered fishers were sent to preach, to the end that the faith of believers "should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 5.) But a question may arise, as to a discrepancy between the narrative of Matthew and Mark, and that of Luke. For Matthew and Mark (i. 16—20) say that the Lord first called Peter and Andrew, "and when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, . . . and straightway He called them." Whereas Luke saith (v. 4—11) that Peter and Andrew "enclosed a great multitude of fishes, and their net brake; and they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships . . . When Simon Peter saw it . . . he was astonished . . . and so were also James and John, the sons of Zebedee, which were partners with Simon. . . . And when they had brought their ships to land, they forsook all, and followed Him."

*Eighth Lesson.*

HENCE we must understand that these two narratives relate to two different occasions, whereof that recorded in Luke was the earlier, and that the Lord did not upon that occasion call them, but merely foretold to Peter that he should from thenceforth catch men. This is not said in that place so as to imply that he was thenceforth to cease to catch fish; nay, even after the Resurrection of the Lord we read that Peter went a-fishing. (John xxi. 13.) Therefore was it said that thenceforth he should catch men, not that thenceforth he should not catch fish.

*Ninth Lesson.*

WE are therefore given to understand from Luke that after the event recorded by him they went back again to catch fish as usual, before that took place which is told by Matthew and Mark, namely, the Lord's calling, first Peter and Andrew, and then the two sons of Zebedee, and bidding them follow Him. For on the first occasion they drew their ships to the land, as though to have them ready on their return, but on the second they followed Him as One Who called and commanded them to come after Him.

DECEMBER 7.

## Octave Day of St. Andrew.

*All as on the Feast, except the following.*

FIRST VESPERS.

*These, as regards St. Andrew, begin with the Chapter.*

*All as the First Vespers of the Feast.*

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MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*For St. Andrew's Eve.*)

O WITH what joy of the whole earth should be proclaimed so fresh a marvel, so astounding a work of God's power! Andrew was a man subject to like passions as we are, (James v. 17,) and yet when he saw the cross which had been made ready for him at hand, he was seized with such a yearning for it, he bounded with such an unearthly joy, unknown for ages, that he cried out and said, "O precious Cross, of a long time have I desired thee, and, now that thou art made ready for me, my soul is drawn to thee, and I come to thee in peace and gladness; thou also oughtest to welcome me with joy." See ye how that his gladness made him beside himself, to cry out, "Thou also oughtest to welcome me with joy."

*Fifth Lesson.*

WAS there then such an outburst of gladness that it could infect the very cross itself, take away all its deadliness and make it all happy? But indeed can any say that it is more contrary to experience, reason, and nature to find happiness felt by the cross, than to find it felt by the crucified? To the cross nature hath denied the power to feel glad, in the crucified whatever power she hath is to destroy all gladness and inspire grief. Brethren, what spake from Andrew's mouth was not a tongue but a quivering flame of fire, or if indeed it were a tongue, a tongue of fire. From above had Christ sent fire into his bones, (Lam. i. 13,) and these words are coals kindled at it. And would that to us they might be hot burning coals (Ps. cxix. 4) to devour and burn away whatever carnal feeling there is still left in us.

*Sixth Lesson.*

O BLESSED Andrew! thy faith was indeed as a grain of mustard seed, which suddenly developed such unhoped for heat when it began to be ground in the mill of persecution. What would it have been if it had been ground a little more? What imagination can picture what its hotness would have become? What ears could have borne to hear his words? When Ægeas threatened him with the death of the Cross, he thought to crush him; but he was mistaken. The word roused him, and he cried out: "If I had been afraid of the torture of the Cross, I should not have preached the glory of the Cross." They who are the servants of the Cross do well to honour the lover of the Cross, and this honour he hath right to expect more especially from such as have made particular profession to take up their cross.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (iv. 18.)

AT that time: JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.]

Meetly did the Lord will to make His fishers of men out of fishers of fish. It is the business of a fisher to go into a boat, to take nets in his hands, and therewith to drag fishes to the shore out of the depths of the sea. Even so did the fishers of men by entering the bosom of the Church, go up into the ship of faith, and with the nets of their preaching both by word and work, draw many men unto the true day out of the bitter and dark depths of this world's ocean. Behold how in Achaia, blessed Andrew had his nets in his hands, and caught a great multitude of spiritual fishes. We read that not only the whole city, but also all the country round about, believed, so that he himself said: "Christ hath sent me into this province, where I have gained people not a few."

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*Eighth Lesson.*

BUT we may consider that it was not a meaningless fact that the Lord at His first calling chose four disciples; four is a perfect number, and when quartered, signifieth perfection. Or at least, there is a reference to the four principal virtues, namely, Prudence, Temperance, Fortitude, and Justice. These virtues the four Apostles set forth, not only in their number, but also in their names—Peter, which is by some interpreted "Knowing," signifieth Prudence. Andrew, which is interpreted "Manly," signifieth Fortitude, a virtue which was his, not in name only, but also in deed, for he persevered manfully in the right faith, even unto suffering, so that even when he was being led out to be crucified, and come in sight of the Cross, he joyfully hailed it with the words, "Hail, precious Cross!"

*Ninth Lesson.*

BY James, which is interpreted "Supplantor," is signified Justice, whose task is to supplant iniquity and love uprightness. By John, which is interpreted "Grace of God," or "In him is grace," is signified Temperance, otherwise called Discretion, which is the mother of all virtues. When therefore the Lord, at the first calling, chose four Disciples, He gave us to know by their very number, that, if we will be His followers, we must have these four virtues.

DECEMBER 18.

## Office in honour of the Blessed Virgin Mary looking shortly to be delivered.

*Greater Double.*

*Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 894,) except that the last verse of the Hymn is not altered in honour of the Incarnation.*

*Prayer throughout as on March 25, (p. 1033.)*

FIRST VESPERS.

*Antiphons as on March 25, (p. 1033,) with "Alleluia" added to the Second and Third.*

*Hymn.* Creator of the starry pole, &c., (*p.* 179.)

*Verse.* Hail, Mary, full of grace.
*Answer.* The Lord is with thee.

*Antiphon at the Song of the Blessed Virgin.* The Holy Ghost shall come upon thee, O Mary,—fear not; thou shalt bear in thy womb the Son of God. Alleluia.

*A Commemoration is made of the Week-day. Antiphon,* "O, &c."[1]

MATTINS.

*Invitatory.* Hail, Mary, full of grace, * the Lord is with thee.

*Hymn.* Supernal Word, &c., (*p.* 179.)

FIRST NOCTURN.

*First Antiphon.* Behold, our Lord cometh with power, and He shall lighten the eyes of His servants. Alleluia.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* [2]Drop down, ye heavens, from above, and let the skies pour down the Righteous One: let the earth open, and let her bring forth the Saviour.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Third Antiphon.* [3]Behold, the Name of the LORD cometh from far, and His brightness filleth the world.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* Out of Zion, the Perfection of beauty,
*Answer.* Our God shall come manifestly.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Isaiah (vii. 10.)

Moreover the LORD spake again, &c., (*p.* 189.)

[1] It is always "O Wisdom, &c.," unless the Feast be transferred.
[2] Isa. xlv. 8.
[3] Isa. xxx. 27.

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*First Responsory.*

The sceptre shall not depart, &c., (*p.* 214.)

*Second Lesson.*

And there shall come forth a rod, &c., (*p.* 190,) *down to* "faithfulness the girdle of His reins," *in the next Lesson.*

*Second Responsory.*

[1]There shall come a Star out of Jacob, and a Man shall rise out of Israël, and shall smite through all the princes of the aliens; and all the earth shall be His possession.

*Verse.* Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.

*Answer.* And all the earth shall be His possession.

*Third Lesson.*

The wilderness and the solitary place, &c., (*p.* 213.)

*Third Responsory.*

The Lord shall come down like rain, &c., (*p.* 201.)

SECOND NOCTURN.

*First Antiphon.* [2]Out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Ps. xliv. My heart is overflowing, &c., (*p.* 36.)

*Second Antiphon.* [3]Lo, this is our God, we have waited for Him, and He will save us. Alleluia.

Ps. xlv. God is our refuge, &c., (*p.* 37.)

*Third Antiphon.* The Lord cometh! go ye out to meet Him, and say: How great is His dominion, and of His kingdom there shall be no end! He is the Mighty God, the Ruler, the Prince of Peace! Alleluia.

Ps. lxxxvi. Her foundation, &c., (*p.* 68.)

*Verse.* [4]There shall come forth a rod out of the stem of Jesse.

*Answer.* And a flower shall grow out of his roots.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Alonzo, Archbishop [of Toledo.] (*Book on the Maidenhood of Blessed Mary.*)

O MY Suzeraine and my Lady, who bearest rule over me, Mother of my Lord, handmaid of thy Son, who gavest birth to Him Who made the world, I beseech thee, I pray thee, I ask thee, that I may have the spirit of thy Lord, and the spirit of thy Son, yea, and the spirit of my Redeemer, to enable me to think what is true and worthy concerning thee, to speak what is true and worthy concerning thee, and to love whatsoever is true and worthy concerning thee. Thou hast been chosen of God, taken of God, called of God; thou art very nigh unto God, thou cleavest unto God, thou art bound unto God; thou wast visited by an Angel, saluted by an Angel, blessed by an Angel, called happy by an Angel; troubled at his saying, perplexed in thought, confounded at the salutation, wonderstruck at the words of the message.

*Fourth Responsory.*

Behold, the Virgin shall conceive, &c., (*p.* 183.)

*Fifth Lesson.*

THOU hearest that thou hast found grace with God, and thou art bidden not to fear; thence thou art strengthened with confidence, and art taught to know wonders, and carried forward to new tidings of unheard-of glory. The Angel doth thee to wit that thou shalt be a mother, and, with offspring in thy womb, thou remainest untouched and virgin. Then the assurance of thy maidenhood is set forth before us, and the Angel preacheth unto thee the glad tidings that that Holy Thing Which shall be born of thee shall be called the Son of God, and anon, the wondrous message of the power of the King that is to come. Thou askest how this shall be, thou wouldest know whence it cometh, thou enquirest as to the rea-

[1] Num. xxiv. 17, 19. [2] Isa. ii. 3. [3] Isa. xxv. 9. [4] Isa. xi. 1.

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son, thou seekest to understand the anomaly, thou art fain to learn the order of things. Hear then a mystery unheard hitherto, behold an operation hitherto unknown, turn thine eyes upon a thing secret, hitherto unsuspected, learn of a work hitherto unwrought. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

*Fifth Responsory.*

Drop down, ye heavens, &c., (*p.* 211.)

*Sixth Lesson.*

ALL the Trinity is at work in thee to make thee conceive, but it is the Son of God alone Whose Person taketh Flesh in thee as thy Child. And "therefore also that Holy Thing Which shall be" conceived in thee, brought forth of thee, produced of thee, sprung of thee, "born of thee, shall be called the Son of God." For "He shall be great," He shall be the God of powers, the King of all ages, the Maker of all things. Behold, "blessed art thou among women," Virgin among mothers, Lady among damsels, Queen among sisters. Behold, for this "all generations shall call thee blessed," all the powers of heaven know thee to be blessed, all the Prophets tell that thou art blessed, all nations proclaim thee blessed. And, for us, blessed our faith calleth thee, blessed do our souls call thee, blessed doth our love call thee, blessed do our hymns call thee, and blessed shall my words call thee.

*Sixth Responsory.*

The Lord will teach us, &c., (*p.* 202.)

THIRD NOCTURN.

*First Antiphon.* The LORD shall give that which is good, and our land shall yield her increase.

Ps. lxxxiv. LORD, Thou hast been favourable, &c., (*p.* 67.)

*Second Antiphon.* He that is both God and Man shall come of the house of David, and sit in David's seat. Alleluia.

Ps. lxxxvi. Her foundation, &c., (*p.* 68.)

*Third Antiphon.* Tell it out among the people, and say: Behold, God our Saviour cometh.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Verse.* The Lord goeth forth from His holy place.

*Answer.* He cometh to save His people.

*If this day be Ember-Wednesday, the following Lessons are not read, but, instead, those on p.* 208, (*but the Responsories are unaltered.*)

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*On Luke* i., *and in the Homilies for the Winter Season. Ember-Wednesday in December.*)

There is sent from God unto the Virgin Mary the Angel Gabriel, which name, being interpreted, signifieth "Strong-man-of-God." For he came as the messenger of Him Who was pleased to appear weak in order that He might prevail against the prince of the power of the air, (Eph. ii. 2,) of Him of Whom it is said by the Psalmist, "The LORD strong and mighty, the LORD mighty in battle," (xxiii. 8,) and again, "The LORD of hosts, He is the King of glory," (10.) Therefore it was assigned to the Strong-man-of-God to announce that the Lord of hosts, mighty in battle, was coming to wage war against the powers of the air.

"And the Angel came in unto her, and said: Hail, thou that art full of grace; the Lord is with thee; blessed art thou among women."

Meetly is she styled "full of grace" who hath attained a grace gained by no other, that, namely, of conceiving and bringing forth the actual Author of grace.

*Seventh Responsory.*

Hail, Mary, full of grace, &c., (*p.* 181.)

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*Eighth Lesson.*

"AND behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS."

The name JESUS is interpreted "Saviour," or "Saving," to which meaning the Angel pointed when he said to Joseph: "Thou shalt call His name JESUS, for He shall *save* His people from their sins." (Matth. i. 21.) He saith not that "He shall save the people of Israël," but that "He shall save *His* people," that is to say, a people gathered into one faith from among both the circumcised and the uncircumcised, who being thus gathered in, there should be one fold and one Shepherd. (John x. 16.)

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David."

He, then, that was conceived in that virginal womb, and brought forth therefrom, was the Son of the Highest. He that in time was made of His mother (Gal. iv. 4) is God, begotten of the Father before all worlds. But if the same Person Who is Man is God, let Nestorius cease from saying that it was the Man only Who was born of the Virgin.

*Eighth Responsory.*

Receive, O Virgin Mary, &c., (*p.* 184,) *with the following addition,*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And thou shalt be called blessed among all women.

*Ninth Lesson.*

"THEREFORE also that Holy Thing Which shall be born of thee shall be called the Son of God."

JESUS alone is said to be born an Holy Thing, to distinguish such holiness from any holiness of ours. We may indeed be made holy, but we are not born holy, for we are hampered by the corrupt condition of our nature, so that every one of us may well groan and say with the Prophet, "For, behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. l. 6.) He alone is absolutely and essentially Holy, Who to counteract the corruptible condition in nature, was conceived without fleshly coition.

"That Holy Thing Which shall be born of thee shall be called the Son of God." What can be said to this by a Nestorian, who, by denying that the Blessed Mary was Mother of God, flieth directly in the face of this truth? Here is a distinct statement that God is to come upon her, and therefore that the Thing to be born is the Son of God. What escape therefore is there from one of two conclusions, viz., either (1) that the Son of God is not God, or (2) that she who brought forth God is rightly called *Theotokos*, that is, *Mother-of-God*?

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*Antiphons as on March 25*, (*p.* 1033,) *without* Alleluia.

*Chapter.* (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And the Spirit of the Lord shall rest upon Him.

*Hymn.* Hark a joyful voice, &c., (*p.* 183.)

*Verse.* The Holy Ghost shall come upon thee.

*Answer.* And the power of the Highest shall overshadow thee.

*Antiphon at the Song of Zacharias.* He shall sit upon the throne of David, and of his kingdom, for ever.

*A Commemoration is made of the Week-day.*

PRIME.

*Antiphon.* The Angel Gabriel, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory is said,*

*Verse.* Thou that art come into the world.

*Chapter at the end.* (Isa. xlv. 8.)

DROP down, ye heavens, from above, and let the skies pour down the Righteous One: let the earth open, and let her bring forth the Saviour.

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TERCE.

*Antiphon.* Hail, Mary, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

[1]Thou, O Lord, shalt arise and have mercy upon Zion.

*Answer.* Thou, O Lord, shalt arise and have mercy upon Zion.

*Verse.* For the time to favour her, yea, the set time, is come.

*Answer.* Have mercy upon Zion.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou, O Lord, shalt arise and have mercy upon Zion.

*Verse.* Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

*Answer.* Let the earth open, and let her bring forth the Saviour.

SEXT.

*Antiphon.* Fear not, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Isa. vii. 14.)

BEHOLD, the virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

*Short Responsory.*

Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

*Answer.* Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

*Verse.* Let the earth open, and let her bring forth the Saviour.

*Answer.* Let the skies pour down the Righteous One.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

*Verse.* [2]Send forth the Lamb, O Lord, the Ruler of the land.

*Answer.* From the Rock in the wilderness unto the mount of the daughter of Zion.

NONE.

*Antiphon.* Behold the handmaid, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Send forth the Lamb, O Lord, the Ruler of the land.

*Answer.* Send forth the Lamb, O Lord, the Ruler of the land.

*Verse.* From the rock in the wilderness unto the mount of the daughter of Zion.

*Answer.* The Ruler of the land.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Send forth the Lamb, O Lord, the Ruler of the land.

*Verse.* The Holy Ghost shall come upon thee.

*Answer.* And the power of the Highest shall overshadow thee.

SECOND VESPERS.

*Same as the First, except the following:*

*Fifth Antiphon.* Of the fruit of thy body will I set upon thy throne.

Ps. cxxxi. LORD, remember David, &c., (*p.* 160.)

*Antiphon at the Song of the Blessed Virgin.* O maiden of maidens, how shall this be, since neither before nor henceforth hath there been, nor shall be such another? Daughters of Jerusalem, why look ye curiously upon me? What ye see is a mystery of God.

*Commemoration of the Week-day. Antiphon,* "O, &c."

JANUARY 23.

## Espousal of the Blessed Virgin Mary to St. Joseph.

*Greater Double.*

*Whatever is not specially given here*

[1] Ps. ci. 14.

[2] Isa. xvi. 1.

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*is taken from the Common Office for Feasts of the Blessed Virgin, (p. 894.)*

FIRST VESPERS.

*Antiphons, Verse and Answer, and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* Let us tell again of the right worthy espousal of the glorious Virgin Mary, who gained the honour of Motherhood without losing the guilelessness of a Maid.

*Where it is permitted, the following Commemoration of St. Joseph is made, before any other Commemoration whatever.*

*Antiphon.* Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

*Verse.* He made him lord of his house.

*Answer.* And ruler of all his substance.

Let us pray.

Help us, we beseech Thee, &c., (p. 1026.)

*Then are made Commemorations of [the Second Vespers of] SS. Vincent and Anastasius, and of [the First Vespers of] St. Emerentiana.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

MATTINS.

*Invitatory.* Let us keep the Bridal-Feast of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

*First Lesson.*

Here beginneth the Song of Songs, (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

*First Responsory.*

This day was the Blessed Virgin Mary betrothed of the lineage of David. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

*Verse.* Let us keep with rejoicing the Bridal-Feast of the Blessed Virgin Mary.

*Answer.* The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

*Second Lesson.*

[*THE Bride.*] Look not upon me because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my company of horses in Pharaoh's chariot. Thy cheeks are comely like a dove's, thy neck like strings of jewels.[1]

*Second Responsory.*

Let us keep right heartily the Bridal-Feast of the Most Blessed Virgin Mary, that she may pray for us to our Lord JESUS Christ.

[1] Or "Thy cheeks are comely with strings, and thy neck with rows of jewels."

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*Verse.* Let us keep with right hearty rejoicing the betrothal of the Blessed Virgin Mary.

*Answer.* That she may pray for us to our Lord JESUS Christ.

*Third Lesson.*

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

*Third Responsory.*

Let us tell again of the right worthy espousal of the Blessed Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

*Verse.* Let us keep right earnestly the Bridal-Feast of the most Blessed Virgin Mary.

*Answer.* The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*2nd on Luke* i. 26.)

THE secret course of the counsel of God was for awhile to be hidden from the prince of this world. Not that God had any need to fear hindrance from him, if He had chosen to work openly, but because He Who doth all things wisely as well as mightily, is wont to observe in all His works certain meetnesses both of things and of times: and so in this, the glorious work of our redemption, He was pleased to show His wisdom as well as His power.

*Fourth Responsory.*

This day was betrothed the glorious Virgin Mary, a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David. This is she whose famous life still sheddeth lustre upon all the Churches.

*Verse.* This day was the Blessed Virgin Mary betrothed of the lineage of David.

*Answer.* This is she whose famous life still sheddeth lustre upon all the Churches.

*Fifth Lesson.*

IT was meet therefore, that He Who was about to cast down the troubler, should sweetly order all things in heaven and in earth, to establish the reign of peace; and that He Who was about to prevail against the envier, should first give us the sorely-needed example of His Own lowliness and meekness; that so, by the marvellous disposition of His wisdom He might appear at once gentle to His own, and awful to His foe.

*Fifth Responsory.*

Let us keep with rejoicing the Bridal-Feast of the Blessed Mary, that she may pray for us to our Lord JESUS Christ.

*Verse.* With all our heart and with all our soul let us sing praise to Christ on this the solemn Feast-day of Mary the mighty Mother of God.

*Answer.* That she may pray for us to our Lord JESUS Christ.

*Sixth Lesson.*

FOR what would it have profited for God to crush the devil, if we were to remain proud? For this end therefore did it behove that Mary should be espoused to Joseph, namely, that the holy thing might be kept from the dogs, that an husband might attest her maidenhood, that the modesty of the virgin might be spared, and her good fame



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saved. Than this, what could be wiser, what more worthy of God's counsels? By this device the heavenly secret was at the same time provided with its witness and protected from its foeman; and the good name of the Maiden Mother preserved.

*Sixth Responsory.*

Thy betrothal, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

*Verse.* Blessed art thou among women, and blessed is the Fruit of thy womb.

*Answer.* For out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

THIRD NOCTURN.

*Lessons the same as on Christmas-Eve,* (*p.* 221.) *The Third is omitted, or read as one with the Second, to leave room for the Ninth Lesson, which is of St. Emerentiana.*

*Seventh Responsory.*

All generations shall call me blessed, for the Lord That is Mighty hath done to me great things, and holy is His name.

*Verse.* And His mercy is on them that fear Him from generation to generation.

*Answer.* For the Lord That is Mighty hath done to me great things, and holy is His name.

*Eighth Responsory.*

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

*Verse.* Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy Bridal-Feast feel the might of thine assistance.

*Answer.* For out of thee rose the Sun of righteousness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Even Christ our God.

LAUDS.

*First Antiphon.* This day was betrothed the glorious Virgin Mary, * a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David.

*Second Antiphon.* This day is the Bridal-Feast of the holy Virgin Mary, * whose famous life still sheddeth lustre upon all the Churches.

*Third Antiphon.* Mary was a maiden of illustrious birth, * the daughter of a Kingly race. We earnestly intreat her to help our minds and souls by her prayers.

*Fourth Antiphon.* With all our heart and with all our soul let us sing praise to Christ * on this the solemn Feast-day of Mary, the mighty Mother of God.

*Fifth Antiphon.* Let us keep with rejoicing the Bridal-Feast of the Blessed Virgin Mary, * that she may pray for us to our Lord JESUS Christ.

*Verse.* This day is the Bridal-Feast of the holy Virgin Mary.

*Answer.* Whose famous life still sheddeth lustre upon all the Churches.

*Antiphon at the Song of Zacharias.* Let us this day keep solemnly the Bridal-Feast of Mary, Mother but still Maiden, her Bridal, a step toward the loftiness of her throne. Alleluia.

*Prayer throughout the Office.*

GRANT unto us Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, unto whom Thou didst give the first sight of a Saviour as the offspring of a Blessed Virgin, and grant that this Feast, which they keep in honour of the same Virgin, may avail them unto the increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*If permitted, Commemoration of St.*

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*Joseph, from his Office,* (*p.* 1029.) *Then of St. Emerentiana.*

*The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively.*

*The last verses of all the Hymns are altered in honour of the Incarnation.*

*Verse at Prime,* "Thou that wast born of the Virgin Mary."

SECOND VESPERS.

*All as the First, except the following.*

*Antiphon at the Song of the Blessed Virgin.* Thy betrothal, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

*Where permitted, Commemoration of St. Joseph, from his Office,* (*p.* 1030.) *Then of* [*the First Vespers of*] *St. Timothy.*

*At Compline the last verse of the Hymn is altered in honour of the Incarnation.*

## Tuesday or Friday after Septuagesima Sunday.

*Office in Memory of the Prayer of our Lord JESUS Christ in the Garden of Gethsemane.*

*Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[1]

SEE the Eternal Word descending
From the throne of bliss supreme,
Love-constrained, His way now wending
Adam's children to redeem.

Pitying the world's disaster,
Yearning to repair its fall,
Prone upon the earth, our Master
Prays for pardon for us all.

O what anguish, what affliction
Hemmed Him round on every side.
Who shall tell His dereliction!
While His suppliant accents cried—

"O My Father! O My Father!
Let this Chalice pass away—
Yet not My will, Thy will rather
Be accomplished this day—"

'Neath that load of anguish sinking
Drops of Blood stood on His Brow—
Wondering earth in silence drinking
One by one the Drops that flow.

But an Angel swiftly gliding
Comes from heaven to His aid;
And that Form the Godhead hiding
Comfort seeks from those He made.

To the Father praise be given—
Praise the Son, Whose Name is greater
Than all names beneath the heaven,—
Praise the Spirit, every creature. Amen.

*Verse.* [2]My soul is exceeding sorrowful,

*Answer.* Even unto death.

*Antiphon at the Song of the Blessed Virgin.* [3]He kneeled down, and prayed, saying: Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done.

MATTINS.

*Invitatory.* Christ JESUS Who prayed at the foot of the Mount of Olives, * Him, O come, let us worship!

*Hymn from Vespers.*

FIRST NOCTURN.

*First Antiphon.* [4]Before thou prayest, prepare thy soul, and be not as one that tempteth God.

Ps. xvi. Hear my right, O LORD, &c., (*p.* 12.)

*Second Antiphon.* [5]Let nothing hinder thee to pray always, and defer not until death to be justified.

Ps. xxiv. Unto Thee, O LORD, &c., (*p.* 124.)

*Third Antiphon.* [6]All things whatsoever ye shall ask in prayer, believing, ye shall receive.

[1] Translation by the Rev. Dr. Wallace.
[2] Matth. xxvi. 38.
[3] Luke xxii. 41—2.
[4] Ecclus. xviii. 23.
[5] Ibid. 22.
[6] Matth. xxi. 22.



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Ps. cxli. I cried unto the LORD, &c., (*p.* 167.)

*Verse.* My soul is exceeding sorrowful,

*Answer.* Even unto death.

*First Lesson.*

The Lesson is taken from the Book of Tobias (xii. 8—13.)

PRAYER is good with fasting, and to lay up alms rather than to lay up stores of gold. For alms doth deliver from death, and the same it is which purgeth away sin, and causeth to find mercy and everlasting life. But they that work sin and iniquity are enemies of their own soul. Therefore I show you the truth, and will not keep an hidden matter back from you. When thou didst pray with tears, and bury the dead, and leave thy dinner, and hide the dead in thine house by day, and bury them by night, I did bring up thy prayer before the Lord. And because thou wast accepted with God, it was needs that temptation should try thee.

*First Responsory.*

[1]In everything give thanks. Pray without ceasing.

*Verse.* For this is the will of God in Christ JESUS concerning you all.

*Answer.* Pray without ceasing.

*Second Lesson.*

The Lesson is taken from the Epistle of the Blessed Apostle James (v. 16.)

PRAY one for another, that ye may be healed, for the fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain upon the earth, and it rained not by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins.

*Second Responsory.*

[2]When ye stand praying, forgive, if ye have aught against any.

*Verse.* That your Father also Who is in heaven may forgive you your trespasses.

*Answer.* Forgive, if ye have aught against any.

*Third Lesson.*

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (v. 5.)

Christ glorified not Himself, &c., (*as the Ninth Lesson on Good Friday, p. 452, to the end of that Lesson.*)

*Third Responsory.*

[3]The LORD hath heard my supplication; the LORD hath received my prayer.

*Verse.* [4]I cried with my whole heart; hear me, O LORD!

*Answer.* The LORD hath received my prayer.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The LORD hath received my prayer.

SECOND NOCTURN.

*First Antiphon.* [5]When ye pray ye shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

Ps. xlii. Judge me, O God, &c., (*p.* 100.)

*Second Antiphon.* [6]But thou, when thou prayest, enter into thy closet, and, when thou hast shut the door, pray to thy Father Who is in secret.

Ps. liv. Give ear to my prayer, &c., (*p.* 42.)

*Third Antiphon.* [7]And it came to pass in those days, that JESUS went out into a mountain to pray, and continued all night in prayer to God.

Ps. cxx. I will lift up mine eyes, &c., (*p.* 154.)

[1] 1 Thess. v. 17, 18. [2] Mark xi. 25. [3] Ps. vi. 10. [4] Ps. cxviii. 145.
[5] Matth. vi. 5. [6] Ibid. 6. [7] Luke vi. 12.

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*Verse.* [1]O My Father, if it be possible,—

*Answer.* Let this cup pass from Me!

*Fourth Lesson.*

The Lesson is taken from the Treatise upon the Lord's Prayer written by the Holy Martyr Cyprian Bishop [of Carthage.] (*On the Lord's Prayer.*)

THE Lord hath indeed taught us to pray, not by words only, but also by deeds. He Himself prayed oftentimes, and right earnestly, and showed us by the witness of His Own example what we are behoven to do; as it is written: "And He withdrew Himself into the wilderness, and prayed." (Luke v. 16.) And again: "And it came to pass in those days that JESUS went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) If He prayed Who was without sin, how much more are sinners beholden to pray? And if He remained sleepless all night in unceasing prayer, how much more ought we to watch by night in common prayer? The Lord prayed and besought, but not for Himself—for what had the Innocent One to ask for for Himself? But it was for us sinners that He prayed, as Himself declareth when He saith unto Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) And a little while after, He prayed to the Father for all, saying: "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in Us." (John xvii. 20, 21.)

*Fourth Responsory.*

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.

*Verse.* And when thou art converted, strengthen thy brethren.

*Answer.* I have prayed for thee, that thy faith fail not.

[1] Matth. xxvi. 39.

*Fifth Lesson.*

The Lesson is taken from the Commentary upon the Epistle to the Hebrews, written by St. Anselm, Archbishop [of Canterbury.] (v.)

HE offered up prayers like a true High Priest. That He prayed we read oftentimes in the Gospel, especially in that according to Luke, who draweth Him in His Priestly character. But even as all things which He did in the Flesh, His prayers and supplications were for men. Through all His life He prayed to the Father touching the Resurrection of His Own Flesh, and our salvation, and at the last moment before He suffered, He offered up supplications, that is, prayers most beseeching and most vehement, with the utmost passion and tenderness of His Heart, when, "being in an agony He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground." [2] (Luke xxii. 44.) These prayers and supplications He offered up unto the Father, Who met Him halfway by hearing Him. He offered them up unto Him That was able to save Him from death, that is, to raise Him up again—unto Him of Whom He knew that He was able to save Him, that is, to make Him so that He could die no more and suffer no more, by delivering Him from death, so that His Soul was not left in hell, neither did His Flesh see corruption in the grave. (Ps. xv. 10.)

*Fifth Responsory.*

[2]The prayer of the humble pierceth the clouds, and till it come nigh, he will not be comforted.

*Verse.* And will not depart till the Most High shall behold.

*Answer.* And till it come nigh, he will not be comforted.

*Sixth Lesson.*

AND these prayers and supplications He offered up with strong crying, that is, with the keenest and liveliest yearning of godly desire, as when, being in an agony, He prayed more earnestly, and even with tears, for in that lengthened prayer we must believe that He shed Tears as well as those drops of Blood which trickled down His Body in the

[2] Ecclus. xxxv. 21.

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place of sweat. And He was heard, for in rising again, He received that for which He had asked. He was heard, that is, He in especial was heard in a sense of thoroughness in which no other hath ever been heard, since, after the throes of the struggle were over, the Father exalted Him above everything created. Moreover, He was heard on account of reverent submission,[1] which meaneth either that He was heard because as the Son of God reverent submission was due to His wishes, or else that He was heard because of His reverent submission to the Will of God, in that He feared and honoured the Father above all. Or again, we may understand that He was heard, because His reverent submission merited that He should be heard. The out-pouring of His Blood may in itself be called a strong cry, wherein He was heard on account of His reverent submission to such suffering. His reverent submission in that case lay in this, that having never done any evil, He was willing to suffer, simply out of love.

*Sixth Responsory.*

[2]Let now Thine ears be attentive and Thine eyes open, to hearken unto the prayer of Thy servant,

*Verse.* Which I pray before Thee this day, night and day.

*Answer.* To hearken unto the prayer of Thy servant.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* To hearken unto the prayer of Thy servant.

THIRD NOCTURN.

*First Antiphon.* [3]Trouble and anguish have taken hold on me: Thy commandments are my delight.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Second Antiphon.* [4]I looked for some to take pity on me, and there was none; and for comforters, but I found none.

Ps. xii. How long wilt Thou forget, &c., (*p.* 9.)

*Third Antiphon.* [5]My soul cleaveth unto the dust; quicken Thou me according to Thy word.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 68.)

*Verse.* [6]Watch and pray,

*Answer.* That ye enter not into temptation.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xxii. 39.)

AT that time: JESUS came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* x. *Comm. on Luke* xxii.)

"Remove this cup from Me"—the Man shrank from death, the God remained unshaken in the counsel of His Own Will. We must needs die to this world that we may rise again to God, that in accordance with God's sentence, the law of the curse may work itself out by our return to the dust of the earth from whence we are taken.

"Not My will, but Thine be done." In these words our Lord signifieth by "My will" His human will, and by the Father's will, His Own Divine Will. The wills of men are temporal, but the Will of God is eternal. There is not one Will of the Father, and another Will of the Son. There is but one Will, where there is but one God. Learn, nevertheless, from the ensample of Christ, to be resigned to God's Will, and not to choose that which best pleaseth thyself, but that which thou knowest will best please God.

*Seventh Responsory.*

[4]I am come into the depth of the sea, and the flood overfloweth me.

*Verse.* Save me, O God, for the waters are come in unto my soul.

*Answer.* And the flood overfloweth me.

*Eighth Lesson.*

THEN, let us consider the special meaning of His different expressions. "My Soul is exceeding sorrow-

[1] *Apo tes eulabeias.* [2] 2 Ezra (Nehem.) i. 6. [3] Ps. cxviii. 143, 28.
[4] Ps. lxviii. 21, 3, 1. [5] Matth. xxvi. 41.

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ful, even unto death." (Matth. xxvi. 38.) So also elsewhere He saith: "Now is My Soul troubled." (John xii. 27.) It was not He Who had taken the Manhood into God Who was troubled, but the Manhood Which He had so taken. The soul of man is able to be moved by divers feelings, but not so God. "The Spirit indeed is willing, but the Flesh is weak."[1] (Matth. xxvi. 41.) That which was exceeding sorrowful was not Himself but His Soul. The Eternal Wisdom was not sorrowful, the Divine Being was not sorrowful, but the human Soul of JESUS was sorrowful. He had taken into the Godhead a Soul, but a Soul of the same nature as mine.[2] I am not deceived into thinking that it was one thing, when it seemed another. Sorrowful He seemed to be, and sorrowful He was—not at the thought of His Own sufferings, but of our sins.

*Eighth Responsory.*

[3]Let my prayer come before Thee: incline Thine ear unto my cry.

*Verse.* For my soul is full of troubles, and my life draweth nigh unto the grave.

*Answer.* Incline Thine ear unto my cry.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Incline Thine ear unto my cry.

*Ninth Lesson.*

THEN He saith: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matth. xxvi. 31.) He was sorrowful because He was leaving us orphans. But how resolutely He was giving Himself up to die is sufficiently clear by what followed, when He went to meet those that sought Him, when He calmed the agitated, when He nerved the timid, when He received the traitor himself with the condescension of a kiss. Neither is it other than the truth to say that He was sorrowful for their sakes who were hunting Him down, since He knew what a punishment they were to undergo for that unutterable crime. And because of all these things He said: "Let this cup pass from Me!" It was not that the Divine Son of the Divine Being was afraid to die, but He would not that even wicked men should perish on His account.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.[4]

*First Antiphon.* JESUS cometh with His disciples unto a place called Gethsemane, and saith unto them: Sit ye here while I go and pray yonder.

*Second Antiphon.* And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

*Third Antiphon.* Then saith He unto them: My Soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me.

*Fourth Antiphon.* And He went a little farther, and fell on His Face, and prayed, saying: O My Father! if it be possible, let this cup pass from Me!

*Fifth Antiphon.* O My Father! if this cup may not pass away from Me, except I drink it, Thy Will be done!

*Chapter.* (Matth. xxvi. 40.)

JESUS cometh unto the disciples, and findeth them asleep, and saith unto Peter: What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation.

*Hymn.*[5]

FROM high heaven the Mediator,
Whom the Prophets sang of yore,
Comes to heal our fallen nature,
Zion's daughters! weep no more.

For the ill which Eden wrought us,
When our parents went astray,
Olivet to life hath brought us,
Where our Lord doth watch and pray.

The Redeemer of His nation,
Such the love which filled His Breast,
Hastens to make expiation
For the world by sin oppressed.

[1] St. Ambrose seems to understand these words as spoken by our Lord concerning Himself.
[2] Suscepit animam suam, suscepit corpus meum.
[3] Ps. lxxxvii. 3, 4. [4] Antiphons from Matth. xxvi. 36—9, 42.
[5] Translation by the Rev. Dr. Wallace.

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Now the Father's anger ceases,
And the Hand up-raised to smite,
All those threatening shafts releases,
Destined on our souls to light.

Thus the snares of hell are broken;
Heaven's gates are open wide,
Where eternal joys unspoken
Welcome those for whom He died.

To the Father praise be given!
Praise the Son, Whose Name is greater
Than all names beneath the heaven,
Praise the Spirit, every creature. Amen.

*Verse.* [1]Lord, teach us to pray.
*Answer.* After this manner therefore pray ye.

*Antiphon at the Song of Zacharias.* Being in an agony He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

*Prayer throughout the Office.*

O LORD JESUS Christ, Who in the garden didst both by Thy word and by Thine ensample teach us to pray that we enter not into temptation, mercifully grant that we may ever be so instant in prayer, that we may worthily gain the comfortable fruits thereof. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* JESUS cometh, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* cxviii. *The Creed of St. Athanasius is not said.*

*Chapter at the end.* (Matth. v. 44.)

PRAY for them which despitefully use you and persecute you, that ye may be the children of your Father, Who is in heaven.

TERCE.

*Antiphon.* And He took with Him, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

My Soul is exceeding sorrowful.
*Answer.* My Soul is exceeding sorrowful,
*Verse.* Even unto death.
*Answer.* Exceeding sorrowful.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* My Soul is exceeding sorrowful.
*Verse.* O my Father, if it be possible—
*Answer.* Let this cup pass from Me!

SEXT.

*Antiphon.* Then saith He unto them, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Luke xxi. 36.)

WATCH ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

*Short Responsory.*

O My Father! if it be possible.
*Answer.* O My Father! if it be possible—
*Verse.* Let this cup pass from Me!
*Answer.* If it be possible.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* O my Father! if it be possible.
*Verse.* Watch and pray,
*Answer.* That ye enter not into temptation.

NONE.

*Antiphon.* O My Father! &c., (*Fifth Antiphon at Lauds.*)

*Chapter from the end of Prime.*

*Short Responsory.*

Watch and pray.
*Answer.* Watch and pray,
*Verse.* That ye enter not into temptation.
*Answer.* And pray.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* Watch and pray.
*Verse.* His Sweat
*Answer.* Was as it were great drops of Blood.

[1] Luke xi. 1; Matth. vi. 9.

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SECOND VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxv. I believed, &c., (*p.* 153.)

*Hymn from First Vespers.*

*Verse.* His Sweat

*Answer.* Was as it were great drops of Blood.

*Antiphon at the Song of the Blessed Virgin.* [1]Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

## Tuesday or Friday after Sexagesima Sunday.

*Office in Memory of the Sufferings of our Lord JESUS Christ.*

*Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*First Antiphon.* I will take the cup of salvation, and call upon the Name of the LORD.

Ps. cxv. I believed, &c., (*p.* 153.)

*Second Antiphon.* With them that hate peace I was peaceable. When I spoke unto them they fought against me without a cause.

Ps. cxix. In my distress, &c., (*p.* 154.)

*Third Antiphon.* O LORD, preserve me from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 166.)

*Fourth Antiphon.* Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 166.)

*Fifth Antiphon.* I looked on my right hand and beheld, but there was no man that would know me.

Ps. cxli. I cried unto the LORD, &c., (*p.* 167.)

*Chapter from Lauds.*

*Hymn.*[2]

BLOOD is the price of heaven;
All sin that price exceeds;
O come to be forgiven,
He bleeds,
My Saviour bleeds!
Bleeds!

Under the olive boughs,
Falling like ruby beads,
The Blood drops from His Brows,
He bleeds,
My Saviour bleeds!
Bleeds!

While the fierce scourges fall,
The Precious Blood still pleads;
In front of Pilate's hall
He bleeds,
My Saviour bleeds!
Bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down,
He bleeds,
My Saviour bleeds!
Bleeds!

Bearing the fatal wood
His band of Saints He leads,
Marking the way with Blood
He bleeds,
My Saviour bleeds!
Bleeds!

On Calvary His shame
With Blood still intercedes;
His open Wounds proclaim—
He bleeds!
My Saviour bleeds!
Bleeds!

He hangs upon the tree,
Hangs there for my misdeeds;
He sheds His Blood for me;
He bleeds,
My Saviour bleeds!
Bleeds!

[1] Matth. xxvi. 45.

[2] The two beautiful and popular Hymns by the late Dr. Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mœrentes oculi* and *Aspice, infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or Imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr. Wallace.

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Ah me! His Soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds,
My Saviour bleeds!
Bleeds!

His Blood is flowing still;
My thirsty soul it feeds;
He lets me drink my fill;
He bleeds,
My Saviour bleeds!
Bleeds!

O sweet! O precious Blood!
What love, what love it breeds!
Ransom, Reward, and Food,
He bleeds,
My Saviour bleeds!
Bleeds!

*Verse.* [1]He was offered up because He willed it.

*Answer.* And with His stripes we are healed.

*Antiphon at the Song of the Blessed Virgin.* [2]O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow.

*At Compline the last verse of the Hymn is said thus:*

Lord Jesu, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

*Invitatory.* Christ our King Who was crucified, * Him—O come!—let us worship.

*Hymn.*[3]

O COME and mourn with me awhile!
See, Mary calls us to her side;
O come, and let us mourn with her;
Jesus, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified!

How fast His Hands, His Feet are nailed;
His blessed Tongue with thirst is tied;
His falling Eyes are dim with Blood;
Jesus, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
Jesus, our Love, is crucified!

Seven times He spoke, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
Jesus, our Love, is crucified!

Death came, and Jesus meekly bowed;
His falling Eyes He strove to guide
With mindful love to Mary's face;
Jesus, our Love, is crucified!

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love, is crucified!

Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee, drop by drop:
Jesus, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and it will not be denied;
A broken heart love's cradle is;
Jesus, our Love, is crucified!

O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love, is crucified!

FIRST NOCTURN.

*First Antiphon.* The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Second Antiphon.* They be increased that trouble me; many are they that rise up against me.

Ps. iii. Lord, how are they increased, &c., (*p.* 5.)

*Third Antiphon.* They part my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, My God, &c., (*p.* 126.)

*Verse.* He was offered up because He willed it.

*Answer.* And with His stripes we are healed.

*First Lesson.*

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 8.)

GOD commendeth His love toward us, in that, while we were yet sinners,

[1] Isa. liii. 7, 5.
[2] Lam. i. 12.
[3] By Dr. Faber as before; two verses are omitted.

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Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord JESUS Christ, by Whom we have now received the atonement. (17.) For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and bounty, and righteousness, shall reign in life through JESUS Christ.

*First Responsory.*

[1]I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour.

*Verse.* [2]O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* For thou hast made ready a Cross for thy Saviour.

*Second Lesson.*

THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of One, [the gift] came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Then, the law entered that the offence might abound; but where sin abounded grace did much more abound, that, as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life, by JESUS Christ our Lord.

*Second Responsory.*

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

*Third Lesson.* (vi.)

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into JESUS Christ were baptized into His death? For we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him.

*Third Responsory.*

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] [Me, Who as a lamb before his shearer, was dumb, and opened not My Mouth.[3]

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou, when thou hadst scourged Me, didst deliver Me [to be crucified].

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Me, Who, as a lamb before his shearer, was dumb, and opened not My Mouth.

SECOND NOCTURN.

*First Antiphon.* Mine enemies speak evil of me: When shall he die, and his name perish?

Ps. xl. Blessed is he that considereth, &c., (*p.* 34.)

*Second Antiphon.* Strangers are risen up against me, and oppressors seek after my soul.

[1] Cf. Jer. ii. 21. [2] Micah vi. 3. [3] Isa. liii. 7.

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Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 115.)

*Third Antiphon.* Mine enemies tread me down all the day long; all their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (*p.* 43.)

*Verse.* [1]God spared not His Own Son.

*Answer.* But delivered Him up for us all.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Austin, Bishop [of Hippo.] (41*st on the Passion.*)

DEARLY beloved brethren, the awful solemnity of the Lord's Sufferings is proclaimed unto us even by the circumstances of the day itself whereon they took place, that day whereon the dumb elements were dumb no longer. Let the light of faith make the tongues of men tell of that agony, whereon the silence of darkness was eloquent. Our Lord was weighing out upon the transom of the Cross, as upon the transom of a balance, the price of our salvation, and by the payment of one death He Who had made all, bought all, and became the Restorer of all. For let us have no hesitation in believing that He bought the whole world, when He paid more than the whole world was worth, since the inestimable value of the price paid infinitely exceeded the value of the object redeemed. One scale was weighted against the other, but when it was done, they hung not evenly.[2] He Who had no sins of His Own, by His merits took away the sins of others. This victim of goodness alone fell, that He might lift up others, and since He alone owed nothing, He alone was able to spend His superabundance in charity for debtors.

*Fourth Responsory.*

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

*Fifth Lesson.*

AND now judge from this, if He hath paid for us so high a price, what interest He will have from us. On this day [on which He suffered] the words of the prophet were fulfilled: "I gave My Back to the smiters, and My Cheeks to them that plucked off the Hair, I hid not My Face from shame and spitting." (Isa. l. 6.) He took our evil, that He might give us His good. From the extent to which He loved man after his fall, we may understand how He was pleased to love him before he sinned. When thou seest what was the worth of thy ransom, let it make thee feel some shame for sin. Behold the Holy One scourged for the sake of a sinner, the Eternal Wisdom mocked for the sake of a fool, the Truth murdered for the sake of a liar, the Righteous One condemned for the sake of a criminal, the Merciful One tortured for the sake of the cruel, the Harmless One filled with bitterness for the sake of a wretch, the Gentle One given gall to drink, the Innocent One doomed for the sake of the guilty, Life dying for the sake of the dead.

*Fifth Responsory.*

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me.

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst buffet Me and scourge Me.

*Sixth Lesson.*

SENSELESS nature shuddered at the sin of man. The rebel work of His hands would not acknowledge Him, but the quaking earth bore witness that He was Lord of the world, and the shrinking sun confessed that He was the King of heaven. His [natural] Body was clad in a purple robe, for the blood of His martyrs is the stately robe of His [mystical body the] Church. The crown upon His Head was a crown of thorns,

[1] Rom. viii. 32.

[2] Inter redemptum et redimentem dispensatio fuit, compensatio non fuit.

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for the sharp prickles of our sins, by the remission whereof He claimeth the glorious title of Redeemer, are likened unto thorns and thistles. (Gen. iii. 18.) And now let us try to treat Him otherwise than He was treated then, to treat Him so that the lives of His members may form a crown for Him. Upon the Cross He saith: "I thirst," (John xix. 28,) that thirst was for unbelieving souls to believe in Him; but on the contrary they put to His mouth the astringent vinegar of deadly sin, whereinto they have turned by malice the wine of wisdom given unto them by God. The veil of the Temple was rent in twain, for the Synagogue lost her crown, the old rites were abolished, and the fact of one Church for all humanity stood revealed. The graves were opened, for death rightly lost her rights.

*Sixth Responsory.*

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.[1]

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst lift Me up upon the gibbet of the Cross.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And thereon I stretched forth My hands unto an unbelieving and gainsaying people.

THIRD NOCTURN.

*First Antiphon.* As for the sons of men, their teeth are spears and arrows, and their tongue a sharp sword.

Ps. lvi. Be merciful unto me, &c., (*p.* 44.)

*Second Antiphon.* They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Ps. liv. Give ear to my prayer, &c., (*p.* 42.)

*Third Antiphon.* I am as a man that hath no strength, lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 68.)

*Verse.* He became obedient unto death,

*Answer.* Even the death of the Cross.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. And so on.

Homily by St. John Chrysostom, Patriarch of Constantinople. (*On John*, 84.)

"JESUS, knowing that all things were now accomplished, said: I thirst"—even in this one word[2] making a fulfilment of Scripture. And now see here the spite of those that were there; we, although we had countless enemies, who had grievously assailed us, if we saw them at the point of death, would be touched with some feeling of compassion. But those beings were nowise touched, but rather excited; they cracked their jests upon Him, "and they filled a sponge with vinegar, and put it upon hyssop, and put it to His Mouth"—this was why the hyssop was added, because to give them a draught of hyssop is a way to put to death felons. Seest thou in what a calm of unruffled strength He went through all this? And then "When JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

*Seventh Responsory.*

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink.

*Verse.* O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst give Me gall and vinegar to drink.

*Eighth Lesson.*

IT commonly is after death the head falleth, but here the Head fell be-

[1] Rom. x. 21.

[2] Ipso.

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fore death, whereby the Evangelist showeth that He was [exalted as] Lord above [the nature] of all others. The Jews had now swallowed the camel, and proceeded to strain out the gnat; having accomplished the great murder, they discussed a point about the honouring of a day. "Because it was the Preparation (*paraskeue*,) that the bodies should not remain upon the Cross on the Sabbath-Day, the Jews besought Pilate that their legs might be broken, and that they might be taken away." Seest thou the force of the truth? What they did fulfilled a prophecy, for thereby was another made clear. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him, but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side." Willing, with a vile and iniquitous willingness to do the Jews a pleasure, that man outraged his Redeemer even in death.

*Eighth Responsory.*

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood.

*Verse.* O My people! what have I done unto thee? and wherein have I wearied thee? Testify against Me.

*Answer.* And thou didst open with a spear the Side of thy Saviour.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who redeemed the world by His Blood.

*Ninth Lesson.*

BUT rest Thou still, O Thou Whom my soul loveth! they thought to do it wickedly, but they did service to the truth. "For these things were done, that the Scripture should be fulfilled: 'Not a bone of him shall be broken,' and, again, another Scripture saith: 'They shall look on Him Whom they pierced.'" Nor was it done for this alone, but it was afterward a mean to faith for Thomas and them that were with him. And, yet again, another great mystery was here established, for "forthwith came thereout Blood and Water." Not idly nor perchance sprang forth that twofold Fountain, for the Church, like her great Head, "came by Water and Blood; not by Water only, but by Water and Blood." (1 John v. 6.) What this meaneth the baptized do know, for they have been born again of water, and fed on Flesh and Blood. Hence come the Sacraments, so that as often as thou drinkest of that wondrous Cup, thou dost as good as suck out of the opened Side.

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [1]All the day long have I been plagued, * and chastened every morning.

*Second Antiphon.* [2]I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth.

*Third Antiphon.* [3]They pierced my hands and my feet; * they have told all my bones.

*Fourth Antiphon.* [4]I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink.

*Fifth Antiphon.* When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost.

*Chapter.* (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross.

*Hymn.*[5]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

[1] Ps. lxxii. 14. [2] Cant. iv. 6; Isa. liii. 7. [3] Ps. xxi. 17, 18.
[4] Ps. lxviii. 21. [5] Translation by the late Rev. E. Caswall.

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See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes its flight,
That cry, it pierced His Mother's heart
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The vail is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest;
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

*Verse.* He was wounded for our transgressions.

*Answer.* He was bruised for our iniquities.

*Antiphon at the Song of Zacharias.* But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

*Prayer throughout the Office.*

ALMIGHTY and everlasting God, Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* All the day long, &c., (*First Antiphon at Lauds.*)

*The last verse of the Hymn is said thus:*

Lord JESUS, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

*Chapter at the end.* (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people did I smite Him.

*Instead of Verse,* "Thou That sittest, &c.," *is said:*

*Verse.* Thou That wast pleased to suffer for us.

TERCE.

*The last verse of the Hymn is said thus:*

JESU, our Sacrifice, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.

*Antiphon.* I gat me, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

He was offered up because He willed it.

*Answer.* He was offered up because He willed it.

*Verse.* And with His stripes we are healed.

*Answer.* Because He willed it.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He was offered up because He willed it.

*Verse.* God spared not His Own Son,

*Answer.* But delivered Him up for us all.

SEXT.

*The last verse of the Hymn is said thus:*

Lord JESU, Who for us didst die,
To Father, Thee, and Holy Ghost,
Be praise below, as praise on high,
On earth, as 'mid the Angelic host.

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*Antiphon.* They pierced, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

*Short Responsory.*

God spared not His Own Son.
*Answer.* God spared not His Own Son.
*Verse.* But delivered Him up for us all.
*Answer.* His Own Son.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* God spared not His Own Son.
*Verse.* He became obedient unto death,
*Answer.* Even the death of the Cross.

NONE.

*The last verse of the Hymn as at Compline.*

*Antiphon.* When JESUS, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

He became obedient unto death.
*Answer.* He became obedient unto death,
*Verse.* Even the death of the Cross.
*Answer.* Unto death.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* He became obedient unto death.
*Verse.* He was wounded for our transgressions.
*Answer.* He was bruised for our iniquities.

SECOND VESPERS.

*All as the First, except the following.*

*Verse.* He was wounded for our transgressions.
*Answer.* He was bruised for our iniquities.

*Antiphon at the Song of the Blessed Virgin.* [1]Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the first-born.

*Verse at Compline as before.*

## First Friday in Lent.

*Office in Memory of the Coronation of our Lord JESUS Christ with Thorns.*

*Greater Double.*

*All as on Sundays except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[2]

DAUGHTERS of Zion! Royal Maids!
Come forth to see the Crown
Which Zion's self, with cruel hands,
Hath woven for her Son.

See! how amid His gory Locks
The jagged thorns appear;
See! how His pallid Countenance
Foretells that death is near.

Oh, savage was the earth that bore
Those thorns so sharp and long!
Savage the hand that gathered them
To work this deadly wrong!

But now that Christ's redeeming Blood
Hath tinged them with Its dye,
Fairer than roses they appear,
Or palms of victory.

JESU! the thorns which pierced Thy Brow
Sprang from the seed of sin—
Pluck ours, we pray Thee, from our hearts,
And plant Thine own therein.

Praise, honour, to the Father be,
And sole begotten Son;
Praise to the Spirit Paraclete
While endless ages run. Amen.

[1] Cf. Luke xxiii. 53; Matth. xxvii. 61; Zech. xii. 10, 11.
[2] Translation by the late Rev. E. Caswall.

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*Verse.* When they had platted a crown of thorns,

*Answer.* They put it upon His Head.

*Antiphon at the Song of the Blessed Virgin.* [1]Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his mother crowned him whiles she was making ready a Cross for her Saviour.

*A Commemoration is made of the Week-day,* (*p.* 354.)

MATTINS.

*Invitatory.* Christ our King, Who was crowned with thorns, * Him, O come, let us worship!

*Hymn from Vespers.*

FIRST NOCTURN.

*Only three Psalms are said, as follows.*

*First Antiphon.* He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* They take counsel together against the LORD, and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* Thou hast enlarged me when I was in distress.

Ps. iv. When I called, &c., (*p.* 172.)

*Verse.* [2]Thou hast crowned Him with glory and honour, O Lord—

*Answer.* And madest Him to have dominion over the works of Thy hands.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

Who hath believed, &c., (*as on the Feast of Our Lady of Sorrow, p.* 422.)

*First Responsory.*

[3]Cursed is the ground by man's work. Thorns and thistles shall it bring forth for the Anointed.

*Verse.* Because Adam hath eaten of the tree of which God commanded him, saying: Thou shalt not eat of it.

*Answer.* Thorns and thistles shall it bring forth for the Anointed.

*Second Lesson.*

All we like sheep, &c., (*Second Lesson, p.* 422, *down to the words,* "have I stricken Him.")

*Second Responsory.*

The Lord[4] appeared unto Moses in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

*Verse.* And Moses said: I will now turn aside, and see this great sight.

*Answer.* And he looked, and, behold, the bush burned with fire, and the bush was not consumed.

*Third Lesson.*

And he made his grave, &c., (*in the Second Lesson to the end, and the Third, down to the words,* "He shall bear their iniquities.")

*Third Responsory.*

[5]Behold the fire and the wood. God will provide Himself a lamb for a burnt-offering.

*Verse.* And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns.

*Answer.* A lamb for a burnt-offering.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* A lamb for a burnt-offering.

SECOND NOCTURN.

*First Antiphon.* O LORD, Thou hast compassed me with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 97.)

*Second Antiphon.* Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour.

[1] Cant. iii. 11. [2] Ps. viii. 6. [3] Gen. iii. 17, 18, &c.
[4] Exod. iii. 2, 3, but the words are "the Angel of the Eternal appeared, &c."
[5] Gen. xxii. 7, 8, 13.



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Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Third Antiphon.* The wicked bend their bow, they make ready their arrows in the quiver, that they may shoot at the upright.

Ps. x. In the LORD, &c., (*p.* 8.)

*Verse.* [1]Thou hast set a crown, O Lord, of precious stones,

*Answer.* Upon his head.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*2nd for Twelfth Day.*)

"GO forth, O ye daughters of Zion." You we address as daughters of Zion, O worldly souls, frail, sickly children, daughters and not sons, beings in whom there is no muscle, and no manliness. Go forth from your dream of carnal sensuality to understand something with your mind. Go forth from your bondage to the lusts of the flesh, unto the freedom of spiritual intelligence. Go forth out of your country, and from your kindred, and from your father's house, and behold King Solomon with the crown wherewith his mother crowned him, that crown of want and woe. But albeit his stepmother crowned him with a crown of woeful thorns, he is yet to be crowned by his household with a crown of righteousness, when "the Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend," (Matth. xiii. 41,) when "the LORD will enter into judgment with the antients of His people," (Isa. iii. 14,) and "the world shall fight with Him against the unwise." (Wisd. v. 21.) The Father also crowneth Him with a crown of glory, as saith the Psalmist: "Thou hast crowned him with glory and honour, O Lord," (Ps. viii. 6.) Daughters of Zion! behold Him with the crown wherewith His mother crowned Him!

*Fourth Responsory.*

[2]When the chief Shepherd shall appear, (even the Shepherd That was smitten, and the sheep of the flock were scattered abroad,) when He shall appear, we shall receive a crown of glory that fadeth not away.

*Verse.* When He maketh a great feast to show the riches of His glorious kingdom.

*Answer.* We shall receive a crown of glory that fadeth not away.

*Fifth Lesson.* (*42nd Sermon on the Song of Songs.*)

BRETHREN, from the first moment of my conversion, I took care to gather a bundle of my Lord's troubles and griefs, and put the same to lie between my breasts, to make up for the sheaf of merits which I knew I had not. I will tell how abundantly sweet was the smell of this [bundle of myrrh.] As long as I live, even for ever and ever, I will never forget those mercies whereby I was called to life. I have kept this healthy bundle by me, and no one will ever take it away from me, but it shall lie between my breasts. I have decreed that to think of these troubles and griefs is real wisdom; in them I have determined to find perfect righteousness, full knowledge, plentiful salvation, and abundant merit. From these His troubles and griefs I drink sometimes a draught of healthy bitters, and from the same again I draw the sweet oil of comfort. It is the thought of these troubles and woes of His that cheereth me when I am afflicted, and maketh me grave when it is well with me. As the pilgrim walketh along the King's High-way of this present life, in joy and in sorrow, it is the memory of the woes of JESUS that keeps him moving straight and saveth him from the dangers that threaten him upon the one hand or upon the other. These griefs are what will gain my pardon from the Judge of all the earth; He Who is dreadful to the mighty is shown by these griefs to be meek and lowly, manifesting as the Forgiving One, yea, One That a man may take ensample by, Him Who is exalted above all Princes and dreadful among the kings of the earth.

*Fifth Responsory.*

[3]He hath received a glorious kingdom and a beautiful crown.

*Verse.* [4]God hath highly exalted Him,

[1] Ps. xx. 4.
[2] Wisd. v. 17.
[3] 1 Pet. v. 4; Matth. xxvi. 31; Esther i. 3, 4.
[4] Phil. ii. 9.

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and given Him a Name which is above every name.

*Answer.* And a beautiful crown.

*Sixth Lesson.*

THEREFORE are these His griefs oftentimes in my mouth, and God knoweth that they be alway in my heart. My pen useth to write of them, as is manifest. The highest flight of my philosophy is this, to know JESUS, and Him Crucified. I do not ask, like the Bride, where He lieth to rest at noon, (Cant. i. 6,) since I have the joy to embrace Him as He lieth between my breasts. I ask not where He feedeth at noon, since I see Him on the Cross a Saviour. On the Cross He is glorious, at my breast He is sweet; on the Cross, my Bread; at my breast, my milk, milk which filleth the bellies of sucklings, and the paps of mothers, and therefore He shall lie betwixt my breasts. Do ye also, dearly beloved brethren, do ye also gather you a bundle of this beloved myrrh, [even the woe of JESUS,] put it in the core of your heart, put it to guard the door of your breast, that it may lie betwixt your breasts also. If ye have before your eyes Him Whom ye bear about, the sight of the Lord's afflictions will make your own lighter to carry, through the help of Him Who is the Bridegroom of the Church, and Who is above all God, blessed for ever. Amen.

*Sixth Responsory.*

[1]They shall make an ark of shittim-wood; and thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

*Verse.* And thou shalt put into the ark the testimony which I shall give thee.

*Answer.* And shalt make upon it a crown of gold round about.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And shalt make upon it a crown of gold round about.

THIRD NOCTURN.

*First Antiphon.* He that walked uprightly and worked righteousness was crowned upon Thy holy hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Second Antiphon.* Thou hast set a crown of precious stones upon his head, O Lord.

Ps. xx. The king shall joy, &c., (*p.* 17.)

*Third Antiphon.* In the presence of mine enemies Thou anointest mine head with oil.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 125.)

*Verse.* [2]A crown of gold upon his head.

*Answer.* Wherein was engraved "HOLINESS."

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 1.)

AT that time: Pilate took JESUS and scourged Him. And the soldiers platted a crown of thorns, and put it on His Head. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*50th on divers matters.*)

Daughters of Zion, behold King Solomon—not here called "the Preacher," or Y'dydyah.[3] By these three names was that King called, and therein is he a figure of our true Solomon, JESUS Christ, Who was Sh'lomoh, that is, "the Peaceful One" in His exile here, Who will be [Koheleth, that is,] "the Preacher" when He delivereth the last doom, and Who is Y'dydyah, that is, "the delight of the LORD" as the Universal King—gentle in His exile, righteous in His judgment, glorious in His kingdom; lovely in His exile, dreadful in His judgment, worshipful in His kingdom. Behold Him now "with the crown wherewith His Mother crowned Him." This was a crown of mercy, and therein He may be followed. But His step-mother also crowned Him with a crown of sorrow, and therein He was made a reproach. By His step-mother I mean the Synagogue which showed

[1] Exod. xxv. 10, 11, 16.

[2] Eccius. xlv. 14.

[3] "The-delight-of-the-LORD," a name given to Solomon, 2 Kings (Sam.) xii. 25. In the Vulgate it is translated "Amabilis-Domino."



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herself not as His mother, but as His step-mother.

*Seventh Responsory.*

[1]Thou shalt make an Altar to burn incense upon; of shittim-wood shalt thou make it. And thou shalt make unto it a crown of gold round about.

*Verse.* And thou shalt put the Altar before the veil that is before the mercy-seat.

*Answer.* And thou shalt make unto it a crown of gold round about.

*Eighth Lesson.*

HIS household will crown Him with a crown of righteousness, and therein He will be dreadful. His Father crowneth Him with a crown of glory, and therein He is lovely. Let sinners gaze upon Him in His crown of sorrow, the crown of thorns, and let the pricks thereof enter into themselves. Let the daughters of Zion, the souls that love Him, gaze upon Him in His crown of mercy, and follow in His steps. The wicked shall gaze upon Him in His crown of righteousness, and they shall perish. The Saints shall gaze upon Him in His crown of glory, and they shall be blessed for ever. Others also that have followed Him shall be crowned after Him, but that by earnest working by the help of His grace. He alone was crowned by His mother, Who alone, with every emotion duly ordered, came forth out of His mother's womb, like a Bridegroom out of his chamber.

*Eighth Responsory.*

[2]A man of sorrows and acquainted with grief, Christ was crowned with thorns. The Same is He Who crowneth us with mercy and loving-kindness.

*Verse.* He was wounded for our transgressions; He was bruised for our iniquities; and with His stripes we are healed.

*Answer.* The Same is He Who crowneth us with mercy and loving-kindness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The Same is He Who crowneth us with mercy and loving-kindness.

*Ninth Blessing.*

May the Gospel's glorious word,
Cleansing to our souls afford.

*Ninth Lesson, the Homily of the Week-day, (p. 367.)*

*The Hymn, "We praise Thee, O God, &c.," is said.*

LAUDS.

*First Antiphon.* [3]My beloved is white and ruddy; * the hair of his head is like kingly purple bound in tresses.

*Second Antiphon.* [4]The spirit of the fear of the Lord rested upon him; * a crown of wisdom and gladness adorned him.

*Third Antiphon.* [5]The Lord clothed him with the garments of salvation, * and with the robe of righteousness, as a bridegroom decked with his crown.

*Fourth Antiphon.* [6]A bundle of myrrh is my well-beloved unto me; * he shall lie betwixt my breasts.

*Fifth Antiphon.* [7]The King of Eternal Glory, * Who was crowned for our sakes, will bless the crown of the year with His goodness.

*Chapter.* (Cant. iii. 11.)

GO forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him.

*Hymn.*[8]

THE noble crown of Christ our Lord
Shines in the antient pact;
By thorn-entangled Victim shown,
And burning Bush intact.

The ark was circled by a crown;
The Table's mystic round,
And Altars breathing sweet perfume
Fair golden crowns surround.

Hail! Crown of glory! hail to thee!
Encircling JESUS' scars!
No gems, no gold can rival thee,
Nor crowns of shining stars.

Strength, honour, praise and glory be
To Father and to Son,
And to the Spirit Paraclete,
While endless ages run. Amen.

*Verse.* [9]Thou shalt be a crown of glory in the hand of the LORD.

[1] Exod. xxx. 1, 3, 6.
[2] Isa. liii. 3; Ps. cii. 4.
[3] Cant. v. 10; vii. 5.
[4] Isa. xi. 2; Ecclus. i. 22, 11.
[5] Isa. lxi. 10.
[6] Cant. i. 12.
[7] Ps. lxiv. 12.
[8] Translation by the Rev. Dr. Wallace.
[9] Isa. lxii. 3.

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*Answer.* And a royal diadem in the hand of thy God.

*Antiphon at the Song of Zacharias.* Then came JESUS forth, wearing the crown of thorns and the purple robe.

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that we who among the memories of the sufferings of our Lord JESUS Christ do make worshipful mention of His Coronation with thorns, may by Him be worthily crowned with glory and honour in heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Week-day,* (*p.* 368.)

PRIME.

*Antiphon.* My beloved, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* cxviii. "Whosoever, &c.," *is not said.*

*Chapter at the end.* (Isa. xxviii. 5.)

IN that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people.

TERCE.

*Antiphon.* The spirit of the fear, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Thou shalt be a crown of glory in the hand of the LORD.

*Answer.* Thou shalt be a crown of glory in the hand of the LORD.

*Verse.* And a royal diadem in the hand of thy God.

*Answer.* In the hand of the LORD.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou shalt be a crown of glory in the hand of the LORD.

*Verse.* Thou hast crowned him with glory and honour, O Lord.

*Answer.* And madest him to have dominion over the works of Thy hands.

SEXT.

*Antiphon.* The Lord clothed him, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Apoc. vi. 2.)

I SAW, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

*Short Responsory.*

Thou hast crowned him with glory and honour, O Lord.

*Answer.* Thou hast crowned him with glory and honour, O Lord.

*Verse.* And madest him to have dominion over the works of Thy hands.

*Answer.* With glory and honour, O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou hast crowned him with glory and honour, O Lord.

*Verse.* We worship Thy Crown, O Lord,—

*Answer.* We tell of Thy glorious sufferings.

NONE.

*Antiphon.* The King, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

We worship Thy Crown, O Lord.

*Answer.* We worship Thy Crown, O Lord.

*Verse.* We tell of Thy glorious sufferings.

*Answer.* Thy Crown, O Lord!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* We worship Thy Crown, O Lord.

*Verse.* When they had platted a crown of thorns,

*Answer.* They put it upon His Head.

SECOND VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

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*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 164.)

*Hymn, and Verse and Answer from First Vespers.*

*Antiphon at the Song of the Blessed Virgin.* [1]And they bowed the knee before Him, and mocked Him, saying: Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the Head.

*A Commemoration is made of the Week-day.*

## Second Friday in Lent.

*Office in Memory of the Piercing of our Lord JESUS Christ with the Spear and Nails.*

*Greater Double.*

*All as on Sunday, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 164.)

*Hymn.*

ON Calvary with what a mystery gleams
The spear that at the ninth hour of the day
Made for the Precious Blood toward the earth
Out of the pulseless Heart its last strange way.

As the first Adam by the tree of life
Lay still and silent in sleep's deep repose,
Mother of all that live, from his cleft side
Eve guileful bride to life and beauty rose.

So when upon the Cross's quickening tree
In death's deep sleep the Second Adam hung,
Mother of all that live by faith, the Church
From His cleft Side in Blood and Water sprung.

There too the nails that pierced Him—they they were
Wherewith the Saviour to the bitter wood
Whereto His Hands and Feet were nailed, nailed too
The dark handwriting that against us stood.

Praise to the Father, and the Holy Ghost,
And Him Who, where earth's feeble vision falls
Amid the glory of the Eternal Throne
Still bears the marking of the spear and nails.

*Verse.* [2]They pierced My Hands and My Feet.

*Answer.* They have told all My Bones.

*Antiphon at the Song of the Blessed Virgin.* [3]Blotting out the hand-writing of the ordinance that was against us, He took it out of the way, nailing it to His Cross.

*A Commemoration is made of the Week-day,* (*p.* 379.)

*At Compline, last verse of the Hymn,*

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

*Invitatory.* Christ, Who was pierced with the Spear and Nails, * Him, O come, let us worship!

*Hymn.*[4]

*If the Hymn at Vespers should not have been said, it is said instead of this one, and verses* 1, 2, *and* 3 *of this are prefixed to the Hymn at Lauds.*

HAIL, Spear and Nails, erewhile despised
As things of little worth;
Now crimson with the Blood of Christ
And famed through heaven and earth.

Chosen by Jewish perfidy
As instruments of sin,
God turned you into ministers
Of love and grace Divine:

For from each several wound ye made
In the Redeemer's Frame,
As from a fount, celestial gifts
And life eternal came.

Thee, JESU, pierced with Nails and Spear,
Let every knee adore;
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

FIRST NOCTURN.[5]

*Only three Psalms are said.*

[1] Matth. xxvii. 29. [2] Ps. xxi. 17. [3] Col. ii. 14.
[4] Translation by the late Rev. E. Caswall.
[5] Antiphons from John xix. 33—37.

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*First Antiphon.* But when they came to JESUS, they brake not His Legs, but one of the soldiers with a spear pierced His Side.

Ps. i. Blessed is the man, &c., (*p.* 4.)

*Second Antiphon.* And forthwith came thereout Blood and Water; and he that saw it bare record, and his record is true.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

*Third Antiphon.* Another Scripture saith: They shall look on Him Whom they pierced.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Verse.* [1]They persecute him whom Thou hast smitten.

*Answer.* And they embitter the pain of my wounds.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Zechariah (xii. 10.)

THUS saith the Lord: I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one useth to be that is in bitterness for the death of his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the field of Megiddon.[2] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain apart, and their women apart.

*First Responsory.*

But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side.

*Verse.* And he that saw it bare record, and his record is true.

*Answer.* One of the soldiers with a spear pierced His Side.

*Second Lesson.* (xiii.)

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.[3] And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; the false prophets and the unclean spirit will I cause to pass out of the land. And it shall come to pass that, when any shall yet prophesy, then his father and his mother that begat him, shall say unto him: Thou shalt not live, for thou speakest lies in the name of the LORD. And his father and his mother, that begat him, shall thrust him through, when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he had prophesied; neither shall they wear a rough garment to deceive; but he shall say: I am no prophet; I am an husbandman; for Adam hath been mine ensample from my youth.

*Second Responsory.*

One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

*Verse.* In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.

*Answer.* And forthwith came thereout Blood and Water.

*Third Lesson.*

AND one shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.[4]

[1] Ps. lxviii. 27.

[2] This was the national lamentation for the death of Josiah. 2 Par. (Chron.) xxxv. 24, 25.

[3] In ablutionem peccatoris et menstruatæ.

[4] Abp. Kenrick says: "The occasion of his wounds is not stated, although he received them in the house of his friends. They were probably inflicted by his parents, to punish him for uttering false prophecies"—as he also says before: "The general horror of idolatry is expressed by the readiness of parents to punish their own son for countenancing it by false predictions."

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Awake, O sword, against My shepherd, and against the man that is My fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones. And it shall come to pass that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. He shall call on My Name, and I will hear him. I will say: Thou art My people; and he shall say: The LORD is my God.

*Third Responsory.*

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

*Verse.* This is He That came by Water and Blood, even JESUS Christ.

*Answer.* For sin and for uncleanness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For sin and for uncleanness.

SECOND NOCTURN.

*First Antiphon.* They shall look upon Me Whom they have pierced; and they shall mourn for him as one mourneth for his only son.

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* What are these wounds in thine hands?

Ps. v. Give ear, &c., (*p.* 97.)

*Third Antiphon.* Those with which I was wounded in the house of my friends.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Verse.* He was wounded for our transgressions.

*Answer.* He was bruised for our iniquities.

*Fourth Lesson.*

The Lesson is taken from a Sermon by Pope Innocent VI. (*Decree concerning the Feast of the Spear and the Nails.*)

WE are behoven so to glory in the most holy sufferings of our Lord and Saviour JESUS Christ, as to count out one by one all the mysteries and merits of His Suffering, and even to glory in every one of their soul-saving instruments. Among such mysteries is notable the fact that the Saviour on the Cross, after that He had given up the Ghost, bore that His Side should be pierced with a spear, to the end that in the stream of Blood and Water which forthwith came thereout, there might spring forth, one, and stainless, and virgin, His Bride and our holy mother, the Church. O how blessed is that gap in the Sacred Side, whence have rushed for us so many and so great streams of mercy! Happy for us was the lance whose work was to do us such good, and to add such another glory to such a victory!

*Fourth Responsory.*

[1]This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

*Verse.* [2]There are Three that bear witness in earth, the Spirit, and the Water, and the Blood: and these Three are One.

*Answer.* Not by Water only, but by Water and Blood.

*Fifth Lesson.*

IN opening that Side, the lance opened for us the gates of the kingdom of heaven. In wounding Him Who was dead already, (John xix. 33, 34,) the lance closed our wounds, and gave us life and health. In piercing Him Who was harmless, (Heb. vii. 26,) the lance, by His Blood, purged our sins of their harmfulness; in trickling down with that most holy Water, it flooded away from our eye the beam which had made us blind, and washed us clean in the waves of God's mercy. For us are also sweet the nails wherewith the Saviour was fastened upon the Cross. We must clearly remember that theirs it was not only to be smeared with the sinless Blood, not only to bear up the weight of the Great [Victim of Atonement], but to open for us, in the salvation-bringing Wounds, sweet wells of the goodness of God; [by going through His Hands,] to free our hands from the manacles of

[1] 1 John v. 6.

[2] 1 John v. 8.

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sin, and, [by boring His Feet,] to draw our feet out of the snares of death.

*Fifth Responsory.*

[1]Many dogs have compassed me: the assembly of the wicked have inclosed me. They pierced my hands and my feet: they have told all my bones.

*Verse.* One shall say unto him, What are these wounds in thine hands?

*Answer.* They pierced my hands and my feet: they have told all my bones.

*Sixth Lesson.*

THAN the Cleft in that Side, and the Wounds in those Hands and Feet what is there holier? What is there more life-giving?—out of Them floweth salvation, and in Them the souls of believers may for ever find health. The Lance and Nails heretofore mentioned, and other instruments employed in the life-giving Sufferings of Christ, are everywhere to be held in reverence of all His faithful people, and solemn Offices concerning His Sufferings themselves are held and kept in the Church; but We, nevertheless, hold it meet and convenient that a special Festal Office should be held and kept concerning these things in particular, especially in those places where the instruments themselves are asserted to be still preserved; and We desire by these Offices and Indulgences more particularly to provoke the earnestness in godliness of such of the faithful as please themselves with the belief that they have any such Relique in their possession.

*Sixth Responsory.*

One shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

*Verse.* [2]Except I shall see in His Hands the print of the nails, I will not believe.

*Answer.* Those with which I was wounded in the house of my friends.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Those with which I was wounded in the house of my friends.

THIRD NOCTURN.

*First Antiphon.* They pierced my hands and my feet: they have told all my bones.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His Side, I will not believe.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* The chastisement of our peace was upon Him.

*Answer.* And with His stripes we are healed.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*120th Tract upon John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance into the life which is life indeed. That Blood, Which was shed there, was shed for the remission of sins, that Water is the Water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . . and of every living thing of all flesh shalt thou bring into the ark . . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

[1] Ps. xxi. 17.

[2] John xx. 25.

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*Seventh Responsory.*

These things were done that the Scripture should be fulfilled: A bone of Him shall not be broken. And again another Scripture saith: They shall look on Him Whom they pierced.

*Verse.* I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications.

*Answer.* They shall look on Him Whom they pierced.

*Eighth Lesson.*

THUS it was that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth that the Lord God may take a thing out of His Side, and make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding? "For these things were done, that the Scripture might be fulfilled: 'Not a Bone of Him shall be broken,'—and again, another Scripture saith: 'They shall look on Him Whom they pierced.'"

*Eighth Responsory.*

I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced.

*Verse.* And they shall mourn for him as one mourneth for his only son.

*Answer.* And they shall look upon Me Whom they have pierced.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And they shall look upon Me Whom they have pierced.

*Ninth Blessing.*

May the Gospel's glorious word,
Cleansing to our souls afford.

*Ninth Lesson, the Homily of the Week-day,* (*p.* 367.)

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* One of the soldiers with a spear pierced His Side, * and forthwith came thereout Blood and Water.

*Second Antiphon.* They pierced my hands and my feet, * they have told all my bones.

*Third Antiphon.* There are three that bear witness in earth, * the Spirit, and the Water, and the Blood.

*Fourth Antiphon.* [1]Why are ye troubled? * and why do thoughts arise in your hearts? Behold My Hands and My Feet, that it is I Myself.

*Fifth Antiphon.* Reach hither thy finger, and behold My Hands; * and reach hither Thy hand, and thrust it into My Side.

*Chapter.* (1 John v. 5.)

DEARLY beloved brethren, Who is he that overcometh the world, but he that believeth that JESUS is the Son of God? This is He that came by Water and Blood,—even JESUS Christ—not by Water only, but by Water and Blood.

*Hymn.*[2]

OH, turn those blessed points, all bathed
In JESU'S Blood, on me;
Mine were the sins that wrought His death—
Mine be the penalty.

Pierce through my feet, my hands, my heart—
So may some Drop distil
Of Blood Divine, into my soul,
And all its evils heal.

So may my feet be slow to sin,
Harmless my hands shall be;
So, from my wounded heart, shall each
Forbidden passion flee.

Thee, JESUS! pierced with nails and spear!
Let every knee adore!
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

*Verse.* They pierced my hands and my feet.

*Answer.* They have told all my bones.

[1] Luke xxiv. 38, 39.

[2] Translation by the late Rev. E. Caswall.

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*Antiphon at the Song of Zacharias.* [1]His Visage was so marred more than any man, and His Form more than the sons of men. So shall He sprinkle many nations.

*Prayer throughout the Office.*

O GOD, Who didst take our weak nature upon Thee, and, inasmuch as Thou didst will it, didst work salvation for the world by being crucified with Nails and pierced with a Spear, mercifully grant unto all of us who now on earth are making solemn memorial of the same Nails and Spear, that hereafter in heaven we may be made glad for ever by the fruits of that glorious victory whereof Thy piercing was the mean. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Week-day,* (*p.* 368.)

PRIME.

*Antiphon.* One of the soldiers, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* Ps. cxviii. "Whosoever, &c.," *is not said.*

*In the Short Responsory, instead of* "Thou That sittest, &c.," *is said,*

*Verse.* Thou That wast wounded for us.

*Chapter at the end.* (1 Pet. ii. 24.)

WHO His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

TERCE.

*Antiphon.* They pierced, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

They pierced my hands and my feet.

*Answer.* They pierced my hands and my feet.

*Verse.* They have told all my bones.

*Answer.* And my feet.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They pierced my hands and my feet.

*Verse.* They persecute him whom Thou hast smitten.

*Answer.* And they embitter the pain of my wounds.

SEXT.

*Antiphon.* There are three, &c. (*Third Antiphon at Lauds.*)

*Chapter.* (1 Pet. ii. 21.)

BRETHREN, Christ suffered for us, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His Mouth.

*Short Responsory.*

They persecute him whom Thou hast smitten.

*Answer.* They persecute him whom Thou hast smitten.

*Verse.* And they embitter the pain of my wounds.

*Answer.* Whom Thou hast smitten.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They persecute him whom Thou hast smitten.

*Verse.* He was wounded for our transgressions.

*Answer.* He was bruised for our iniquities.

NONE.

*Antiphon.* Reach hither, &c. (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

He was wounded for our transgressions.

*Answer.* He was wounded for our transgressions.

*Verse.* He was bruised for our iniquities.

*Answer.* For our transgressions.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He was wounded for our transgressions.

*Verse.* The chastisement of our peace was upon Him.

*Answer.* And with His stripes we are healed.

[1] Isa. lii. 14, 15.

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SECOND VESPERS.

*All as the First, except the following.*

*Last Psalm.*

Ps. cxv., I believed, &c., (*p.* 153.)

*Antiphon at the Song of the Blessed Virgin.* Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

*A Commemoration is made of the Week-day,* (*p.* 380.)

## Third Friday in Lent.

*Office in Memory of the Enshroudment of our Lord JESUS Christ in His Most Holy Winding-Sheet.*

*Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the Lord, &c., (*p.* 154.)

*Hymn.*

JESUS! when on Thy fatal day
Thy people turn their awe-struck eyes,
Thy latest vesture's history dread
Distinct before their memory lies.

Thy Suffering o'er, from Hands and Feet
They drew the nails who loved Thee well—
Into the linen's spotless folds
Thy Soul-less Body gently fell.

O Word of God! the conquest won,
Thy trophies still around Thee lay—
Clothed in a vesture dipped in Blood
Thou restedst Victor from the fray.

With our salvation's awful Price,
Still wet upon Thy gaping Side
And mangled Feet, and Hands, and Brow,
The virgin web was redly dyed.

If Blood from Thee, let tears from us
In spirit on Thy grave-clothes fall—
The price was Thine, the debt was ours;
For us, for us, was suffered all.

Thou Who Thine own blest life didst give
A sacrifice for ours to be,
Teach us, O God, in least return
Our Blood-bought lives to give to Thee!

Word of the Self-Existent One,
Word uttered with the Breath Divine,
Word clad in vesture dipped in Blood,
All praise eternally be Thine! Amen.

*Verse.* We honour Thy Winding-Sheet, O Lord.

*Answer.* We call to mind Thy glorious Sufferings.

*Antiphon to the Song of the Blessed Virgin.* A man named Joseph, a good man and a just, went to Pilate, and begged the Body of JESUS. [Then Pilate commanded the Body to be delivered.] And when [Joseph] had taken [the Body] he wrapped it in a clean linen cloth.

*A Commemoration is made of the Week-day,* (*p.* 379.)

MATTINS.

*Invitatory.* Christ our Lord, Who recalleth the memory of His Sufferings by the thought of the Holy Shroud, *—Him, O come, let us worship!

*Hymn.*[1]

A WONDROUS mystery this day
Reveals itself before our eyes:
The true Son of the living God
Upon the Cross in torment dies.

To advocate a servant's cause,
He takes that servant's guilty guise;
The Master suffers for the slave,
The just Man for the sinner dies.

The emblems of His cruel death
And triumph redly were impressed
Upon the robe, which with its folds
His mangled Body did invest.

These were the signs of victory won
O'er Death, o'er Hell, and o'er the World;
These were the trophies which our Chief
Displays triumphantly unfurled.

This gratitude at least we owe
To Him Who brought eternal life,
That 'neath this banner we should stand,
And fight and conquer in the strife.

Then let us die to all our sin,
And let us rise to life of grace;
That by the Cross we may deserve
To see the glory of His Face.

Grant this, O Father merciful!
And Thou, His own coequal Son!
Grant this, O Spirit! Who dost bear
The sceptre, while the ages run. Amen.

[1] Translation by the Rev. Dr. Wallace.

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FIRST NOCTURN.

*Only three Psalms are said.*

*First Antiphon.* [1]Thou art red in thine apparel, and thy garment like their's that tread in the wine-press.

Ps. iv. When I called, &c., (*p.* 172.)

*Second Antiphon.* [1]Blood hath been sprinkled upon my garments, and I have stained all my raiment.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Third Antiphon.* [2]They part my garments among them, and cast lots upon my vesture.

Ps. xv. Preserve me, &c., (*p.* 11.)

*Verse.* We honour Thy Winding-Sheet, O Lord.

*Answer.* We call to mind Thy sufferings.

*Lessons from* Isa. liii. (*p.* 422.)

*First Responsory.*

Behold, we saw Him as having no form nor comeliness. There is no beauty in Him. He hath borne our sins, and sorroweth for us. He was wounded for our transgressions, and with His stripes we are healed.

*Verse.* Surely He hath borne our sins, and carried our sorrows.

*Answer.* And with His stripes we are healed.

*Second Responsory.*

[3]What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

*Verse.* Awake, O sword, against My shepherd, and against the man that is My fellow.

*Answer.* Then he shall answer: Those with which I was wounded in the house of my friends.

*Third Responsory.*

We honour Thy Winding-Sheet, O Lord; we call to mind Thy glorious sufferings. Thou that didst suffer for us, have mercy upon us!

*Verse.* O that every one who is here gathered this day to praise Thee may find that Thou art indeed salvation for him!

*Answer.* Thou that didst suffer for us, have mercy upon us!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou that didst suffer for us, have mercy upon us!

SECOND NOCTURN.

*First Antiphon.* He hid as it were His Face from us; He was despised,—and we esteemed Him not.

Ps. xxiii. The earth is the LORD's, &c., (*p.* 124.)

*Second Antiphon.* All they that see Me, laugh Me to scorn; they shoot out the lip, and shake the head.

Ps. xxvi. The LORD is my light, &c., (*p.* 21.)

*Third Antiphon.* He hath poured out His soul unto death; [and He was numbered with the transgressors;] and He bare the sin of many.

Ps. cxliv. I will extol Thee, &c., (*p.* 168.)

*Verse.* We adore Thee, O Christ, and we bless Thee.

*Answer.* Because that through Thy Cross Thou hast redeemed the world.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Ambrose, Bishop [of Milan.] (*On Luke* xxiii.)

WHAT is the meaning of this, that, not His Apostles but Joseph, and as saith John, Nicodemus, performed the burial of Christ? The one was a just and bold man, the other a master in Israël. Such it beseemed Christ to have to lay Him in the grave, even He from whom all justice and all rule proceed. Hereby no ground is left for dispute, and the Jews are confuted by witnesses from their own midst.[4] The just man covereth the Body of Christ with linen, the guileless anointeth it with ointment. These distinctions we

[1] Isa. lxiii. 2, 3. [2] Ps. xxi. 19. [3] Zech. xiii. 6, 7.

[4] For had the Apostles buried Him, they might have said that He had been taken away, rather than buried.

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find not idle, for the clothing of the Church is the righteousness of her Saints (Apoc. xix. 8), and guilelessness bringeth her grace.

*Fourth Responsory.*

O wondrous Shroud, wherein was wrapped up our Treasure, the ransom-money of the captives.

*Verse.* The whole world rejoiceth, redeemed by the Blood of her Lord.

*Answer.* Our Treasure, the ransom-money of the captives.

*Fifth Lesson.*

DO thou, if thou also wilt be just, clothe [in thy mind's eye] the Body of the Lord, with that glory which is Its Own. Though thou believest It to have been dead, [in thy faith] cover It with the fulness of the Godhead Which belongeth unto It. Anoint It with myrrh and aloes, that thou mayest be a good savour of Christ. The linen which the just Joseph gave was fine, and perchance the same as the great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, figures of the Gentiles, which appeared unto Peter. (Acts x. 11, 12.) With Christ was mystically buried in that ointment of spikenard the Church, who bindeth together in her Communion all peoples, how divers soever they be.

*Fifth Responsory.*

[1]And his brethren took Joseph's coat, and dipped it in the blood of a kid of the goats, which they had slaughtered, and they sent one that brought the coat unto their father, and said: This have we found—see now whether it be thy son's coat, or no.

*Verse.* And he knew it, and said: It is my son's coat; an evil beast hath devoured him.

*Answer.* This have we found—see now whether it be thy son's coat, or no.

*Sixth Lesson.*

THIS Joseph is called by Luke just, and by Matthew rich. And well is he called rich which receiveth the Body of Christ. By receiving [the source of all] riches, he bade farewell to lack of faith. He that is just is rich. A just man therefore wrapped the Body in the linen, while an Israëlite "brought a mixture of myrrh and aloes, about an hundred pound weight,"—that is to say, the measure of perfect faith. "Then took they the Body of JESUS, and wound It in linen clothes with the spices, as the manner of the Jews is to bury"—(John xix. 38—42,) wound it, not in the nooses of treachery, but in the bands of loyalty. And they laid It in that garden, whereunto the Church is so oftentimes compared, because of the manifold and divers fruits of good works and flowers of grace which do grow in her.

*Sixth Responsory.*

[2]Christ suffered for us, leaving you an example, that ye should follow His steps, Who did no sin, neither was guile found in His Mouth.

*Verse.* Who, when He was reviled, reviled not again; when He suffered, He threatened not.

*Answer.* Who did no sin, neither was guile found in His Mouth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Who did no sin, neither was guile found in His Mouth.

THIRD NOCTURN.

*First Antiphon.* My flesh shall rest in hope, for Thou wilt not suffer Thine Holy One to see corruption.

Ps. liii. Save me, O God, &c., (*p.* 115.)

*Second Antiphon.* Thou hast turned for me my mourning into rejoicing: Thou hast put off my sackcloth, and girded me with gladness.

Ps. lxxv. In Judah is God known, &c., (*p.* 58.)

*Third Antiphon.* I am as a man that hath no strength, lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 68.)

*Verse.* Let all the earth worship Thee and sing unto Thee.

*Answer.* Let them sing praises to Thy Name, O Lord.

[1] Gen. xxxvii. 31—33.

[2] 1 Pet. ii. 21—23.

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*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (xv. 42.)

AT that time: When the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came,—And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For Tuesday in Holy Week.*)

The Greek word "Paraskeué," used by the Evangelist, signifieth "the Preparation," and was the name by which the Greek-speaking Jews were used to call Friday, as being the day whereon those things were got ready which would be needed during the rest of the Sabbath, even as it was antiently commanded concerning the manna: "On the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." (Exod. xvi. 5.) Even thus is it written that on Friday "God created man." (Gen. i. 27.) And "thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." (ii. 1—3.) And He was pleased to call the seventh day the Sabbath, that is to say, the Day of "Rest." (Exod. xx. 10.) In like manner also did the crucified Saviour complete upon Friday the work of the new creation, and "when . . . He had received the vinegar, He said: It is finished"—even as it were "The evening and the morning are about to be numbered as the sixth day, and My work whereby I have re-made the world, I have ended." And on the seventh day, the Sabbath Day, He rested from all His work which He had made, awaiting in the grave till the eighth day should come, for Him to rise again.

*Seventh Responsory.*

Joseph bought a clean linen cloth, to wrap therein the Body of the Lord. He came therefore, and took the Body.

*Verse.* Joseph of Arimathæa besought Pilate that he might take away the Body of JESUS.

*Answer.* He came therefore, and took the Body.

*Eighth Lesson.*

"JOSEPH of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the Body of JESUS." Very honourable was this Joseph in the eyes of the world, but his honour now is because of his good work toward God. It was meet that he who laid the Lord in the grave should by his good life have earned such a ministry, and by the power of his honourable position in the world should have been able to obtain it. A person unknown or obscure would not have been able to go unto the President and to obtain from him the Body of the Crucified.

*Eighth Responsory.*

This is that most honourable Winding-Sheet, wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

*Verse.* That we being stripped of the slough of the old Adam and buried together with [the new Adam] might be clothed on with the white linen of His sinlessness.

*Answer.* Wherein when the Author of salvation was taken down from the cross, He was pleased to be wrapped.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

*Ninth Lesson from* Matth. xxi. 33, *with the Homily of St. Ambrose* (*p.* 379.)

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* There was a man named Joseph, an honourable counsellor, a good man, and a just; * (the same also was rich;) who also himself waited for the kingdom of God.

*Second Antiphon.* This man went in boldly unto Pilate, * and craved the Body of JESUS.

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*Third Antiphon.* When Pilate knew of the Centurion that JESUS was already dead, * he gave the Body to Joseph.

*Fourth Antiphon.* And Joseph bought fine linen, * and took Him down, and wrapped Him in the linen.

*Fifth Antiphon.* And laid Him in a sepulchre, * wherein never man before was laid.

*Chapter.* (Isa. lxiii. 1.)

WHO is This That cometh from Edom, with dyed garments from Bozrah? This That is glorious in His apparel, travelling in the greatness of His strength? I, That speak in righteousness, mighty to save.

*Hymn.*[1]

JESUS, as though Thyself wert here,
I draw in trembling sorrow near;
And gazing on Thy Form Divine,
Kneel down to kiss those Wounds of Thine.

Ah me, how naked art Thou laid,
Blood-stained, distended, cold, and dead,—
Joy of my soul, my Saviour Sweet!—
Upon the sacred Winding-Sheet!

Hail, awful Brow! Hail, thorny wreath!
Hail, Countenance, now pale in death,
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to Thee, my Saviour's Side—
And hail to Thee, Thou Wound so wide,
Thou Wound more ruddy than the rose,
True Antidote of all our woes.

O by those Sacred Hands and Feet
For me so mangled, I entreat,
My JESUS, turn me not away,
But let me here for ever stay. Amen.

*Verse.* The LORD reigneth, He is clothed with majesty.

*Answer.* The LORD is clothed with strength, and hath girded Himself with power.

*Antiphon at the Song of Zacharias.* Joseph, an honourable Counsellor, which also waited for the kingdom of God, bought fine linen, and took down the Body of JESUS, and wrapped It in the linen.

*Prayer throughout the Office.*

O GOD, Who hast left unto us [in the] records of Thy Sufferings [how Thou wast enshrouded] in the holy linen wherein Joseph wrapped Thy most sacred Body what time he had taken It down from the Cross, mercifully grant that through Thy Death and Burial we may be brought unto the glory of Thy Resurrection. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Week-day,* (*p.* 380.)

*Verse.* God hath given His Angels charge over Thee.

*Answer.* To keep Thee in all Thy ways.

PRIME.

*Antiphon.* There was a man, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Isa. lxiii. 5.)

I LOOKED, and there was none to help; I searched, and there was none to uphold; therefore Mine Own arm brought salvation unto Me, and My fury, it upheld Me.

TERCE.

*Antiphon.* This man went in, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

We honour Thy Winding-Sheet, O Lord.

*Answer.* We honour Thy Winding-Sheet, O Lord.

*Verse.* We call to mind Thy Sufferings.

*Answer.* O Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* We honour Thy Winding-Sheet, O Lord.

*Verse.* We worship and bless Thee, O Christ!

*Answer.* For that by Thy death Thou hast redeemed the world.

SEXT.

*Antiphon.* When Pilate knew, &c., (*Third Antiphon at Lauds.*)

[1] Translation by the late Rev. E. Caswall.

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*Chapter.* (Isa. lxiii. 2.)

WHEREFORE art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat? I have trodden the wine-press alone, and of the people there was none with Me.

*Short Responsory.*

We worship and bless Thee, O Christ!

*Answer.* We worship and bless Thee, O Christ!

*Verse.* For that by Thy death Thou hast redeemed the world.

*Answer.* O Christ!

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* We worship and bless Thee, O Christ!

*Verse.* Let all the earth worship Thee, and sing unto Thee.

*Answer.* Let them sing praises to Thy Name, O Lord.

NONE.

*Antiphon.* And laid Him, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Let all the earth worship Thee and sing unto Thee.

*Answer.* Let all the earth worship Thee and sing unto Thee.

*Verse.* Let them sing praises to Thy Name, O Lord.

*Answer.* And sing unto Thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Let all the earth worship Thee and sing unto Thee.

*Verse.* The LORD reigneth, He is clothed with Majesty.

*Answer.* The LORD is clothed with strength, and hath girded Himself with power.

SECOND VESPERS.

*As the First, except the following.*

*Last Psalm.*

Ps. cxli. I cried unto the LORD, &c., (*p.* 167.)

*Antiphon at the Song of the Blessed Virgin.* A certain rich man of Arimathæa, named Joseph, took the Body of JESUS, and wrapped It in clean linen.

*Commemoration of the Week-day,* (*p.* 380.) *Verse and Answer as in the Commemoration at Lauds.*

## Fourth Friday in Lent.

*Office in honour of the Five Most Holy Wounds of our Lord JESUS Christ.*

*Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

Ps. cxv. I believed, &c., (*p.* 153.)

Ps. cxix. In my distress, &c., (*p.* 154.)

Ps. cxxxix. Deliver me, O LORD, &c., (*p.* 166.)

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 166.)

Ps. cxli. I cried unto the LORD, &c., (*p.* 167.)

*Hymn.* "Sing, my tongue, the glorious battle, &c.," (*p.* 409.)

*Verse.* [1]They shall look upon Him Whom they have pierced.

*Answer.* And they shall mourn for Him, as one mourneth for the death of the first-born.

*Antiphon at the Song of the Blessed Virgin.* While as the Only-begotten Son of God hung upon the Cross, and was mocked of all, His Virgin Mother Mary worshipped Him in her sorrow as very God and Man.

MATTINS.

*Invitatory.* Christ Who was nailed to the Cross, pierced with five Wounds, * Him, O come, let us worship!

*Hymn as at Vespers,* (*p.* 409.)

FIRST NOCTURN.[2]

*First Antiphon.* Who is This That cometh from Edom, with dyed garments from Bozrah?

[1] Zech. xii. 10.

[2] Antiphons from Isa. lxiii. 1—3.



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Ps. x. In the LORD put I, &c., (*p.* 8.)

*Second Antiphon.* Wherefore art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat?

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Third Antiphon.* I have trodden the wine-press alone, and of the people there was none with Me.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Verse.* [1]They pierced My hands and My Feet.

*Answer.* They have told all My Bones.

*First Lesson from* Isa. liii. *as on p.* 422.

*First Responsory.*

[2]God hath made us acceptable in His beloved Son, in Whom we have redemption through His Blood, for the remission of sins.

*Verse.* [3]Behold, the fulness of the time was come wherein God sent forth His Son into the world.

*Answer.* In Whom we have redemption through His Blood, for the remission of sins.

*Second Lesson as on Friday in Passion Week,* (*p.* 422,) *with these words added:*

Yet it pleased the LORD to bruise Him; He hath put Him to grief.

*Second Responsory.*

[4]We who sometimes were far off, are made nigh by the Blood of JESUS Christ; for He is our peace, Who hath made both one.

*Verse.* This is the LORD'S doing, and it is marvellous in our eyes.

*Answer.* He is our peace, Who hath made both one.

*Third Lesson.* (lxiii. 1.)

WHO is This That cometh from Edom, with dyed garments from Bozrah? This, That is glorious in His apparel, travelling in the greatness of His strength? I That speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat? I have trodden the wine-press alone, and of the people there was none with Me. I trod them in Mine anger, and trampled them in My fury; and their blood is sprinkled upon My garments, and I have stained all My raiment. For the day of vengeance is in Mine heart, and the year of My redemption is come. I looked, and there was none to help; I sought, and there was none to uphold.

*Third Responsory.*

[5]It pleased [the Father] that in the first-born from the dead should all the fulness of the Godhead dwell, and by Him to reconcile all things unto Himself, making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

*Verse.* He is the Head of the Body of the Church, in all things having the preëminence.

*Answer.* Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

SECOND NOCTURN.

*First Antiphon.* They pierced My Hands and My Feet; they have told all My Bones.

Ps. xxi. My God, my God, &c., (*p.* 126.)

*Second Antiphon.* [6]From the Sole of the Foot even unto the Head there is no soundness in Him.

Ps. lxv. Make a joyful noise, &c., (*p.* 48.)

*Third Antiphon.* [6]Wounds, and Bruises, and putrefying Sores—they have not been closed, neither bound up, neither mollified with ointment.

Ps. lxxv. In Judah is God known, &c., (*p.* 58.)

*Verse.* Surely He hath borne our griefs.

*Answer.* And carried our sorrows.

[1] Ps. xxi. 17.
[2] Eph. i. 6, 7.
[3] Gal. iv. 4.
[4] Eph. ii. 14; Ps. cxvii. 23.
[5] Col. ii. 9; i. 18, 20.
[6] Isa. i. 6.

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*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*Bk. on the Passion, ch.* 41.)

AFTER much mocking by Jews and Gentiles, after much Blood-shedding, JESUS is taken, and His Hands and Feet pierced with hard nails, and so our Saviour, the gentle JESUS, is nailed to the tree of the Cross. Look there, and gaze upon the roses of bloody suffering—how they shine—the marks of that love greater than which hath no man. Suffering and love strive together whether the one shall be more excellent for bloodiness or the other for fieriness.

*Fourth Responsory.*

[1]JESUS through death destroyed him that had the power of death, that He might deliver them who through fear of death were all their life-time subject to bondage.

*Verse.* Wherefore in all things it behoved Him to be made like unto His brethren, that He might be merciful.

*Answer.* That He might deliver them who through fear of death were all their life-time subject to bondage.

*Fifth Lesson.*

LO with what red flowers doth blossom that noble Vine, our ruddy JESUS! Look if anywhere on His Body thou wilt not find those bloody roses. Look into one Hand and then into the Other, and thou wilt find a rose in Either. Look at one Foot and then at the Other—are They not rosy? Look at the Gash in His Side, and That hath Its rose too—but a rose pink rather than red this time, by reason of the Water; as saith the Evangelist: "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water."

*Fifth Responsory.*

[2]By man came death; by Man came also the resurrection of the dead. For as in Adam all have sinned, even so in Christ shall all be made alive.

*Verse.* At last shall be destroyed the enemy death.

*Answer.* For as in Adam all have sinned, even so in Christ shall all be made alive.

*Sixth Lesson.*

The Lesson is taken from the same. (*On the Passion of the Lord.*)

LOOK down, O Lord, Holy Father, from Thy Sanctuary, even from heaven Thy dwelling-place, and behold this Most Holy Oblation Which our Great High Priest, Thine Holy Child, the Lord JESUS doth offer unto Thee for the sins of His brethren; and take not vengeance upon us for the multitude of our iniquities. Know now, O Father, whether this be Thy Son Joseph's coat or no. Alas! an evil beast hath devoured Him, and trampled [Him] in his fury [and stained all] His raiment. Behold, in five places It is rent grievously.[3]

*Sixth Responsory.*

[4]We see JESUS, [Who was made a little lower than the Angels,] for the suffering of death, crowned with glory and honour, that He [by the grace of God] should taste death for every man.

*Verse.* For it became Him [for Whom are all things, and by Whom are all things,] in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

*Answer.* That He [by the grace of God] should taste death for every man.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That He [by the grace of God] should taste death for every man.

THIRD NOCTURN.

*First Antiphon.* [5]What are these wounds in Thine Hands?

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* [5]Those with which I was wounded in the house of My friends.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

[1] Heb. ii. 15, 17.
[2] 1 Cor. xv. 21, 22, 26. Notice the curious divergence from the inspired text, which reads, "In Adam all die, &c."
[3] Cf. Gen. xxxvii. 32, 33; Isa. lxiii. 3. [4] Heb. ii. 9, 10. [5] Zech. xiii. 6.



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*Third Antiphon.* [1]My complaint is bitter, and my stroke is heavier than my groaning.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 74.)

*Verse.* He was wounded for our transgressions.

*Answer.* He was bruised for our iniquities.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St. Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts.

*Seventh Responsory.*

[2]The grace of God is now made manifest by the appearing of our Saviour JESUS Christ, Who hath abolished death, and hath brought life and immortality to light.

*Verse.* Who hath saved us and called us with His holy calling, according to grace which was given us in Christ JESUS.

*Answer.* Who hath abolished death, and hath brought life and immortality to light.

*Eighth Lesson.*

"IT is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature. When they saw that the Head of JESUS had fallen, and deemed Him to have already given up the Ghost, they held it pains wasted to break His Legs. Howbeit, forasmuch as they dreaded Him even in death, they pierced His Side with a spear, and there burst forth Blood mingled with Water, the image and the firstfruits of the mystic Thankoffering and of holy Baptism, for holy Baptism is indeed a thing of Christ and from Christ, and the virtue of the mystic Thankoffering proceedeth unto us from His holy Flesh.

*Eighth Responsory.*

[3]Thou art worthy, O Lord, to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood—

*Verse.* And hast made us unto our God a kingdom and Priests.

*Answer.* By Thy Blood.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* By Thy Blood.

*Ninth Lesson, the Gospel and Homily of the Week-day.*

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* Surely He hath borne our griefs * and carried our sorrows.

*Second Antiphon.* But He was wounded for our transgressions, * He was bruised for our iniquities.

*Third Antiphon.* [4]The LORD bindeth up the breach of His people, * and healeth the stroke of their wound.

*Fourth Antiphon.* [5]Every one that goeth by it shall be astonished * at all the plagues thereof.

*Fifth Antiphon.* [6]O all ye that pass by! * Behold and see, if there be any sorrow like unto my sorrow!

[1] Job xxiii. 2. [2] 2 Tim. i. 10, 9. [3] Apoc. v. 9.
[4] Isa. xxx. 26. [5] Jer. xlix. 17. [6] Lam. i. 12.

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*Chapter.* (Isa. liii. 5.)

[C]HRIST] was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we are healed.

*Hymn*, "Thirty years, &c.," (*p.* 414.)

*Verse.* They shall look upon Him Whom they have pierced.

*Answer.* And they shall mourn for Him as one mourneth for the death of his first-born.

*Antiphon at the Song of Zacharias.* One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

*Prayer throughout the Office.*

O GOD, Who by the suffering of Thine Only-begotten Son, and the outpouring of His Blood through the five Wounds, hast made anew the manhood which sin had lost, grant, we beseech Thee, that we who on earth do worship the Wounds Which He received may worthily obtain in heaven the purchase of His Most Precious Blood. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Week-day.*

PRIME.

*Antiphon.* Surely, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Isa. liii. 12.)

[C]HRIST] poured out His Soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

TERCE.

*Antiphon.* But He was wounded, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

They pierced My Hands and My Feet.

*Answer.* They pierced My Hands and My Feet.

*Verse.* They have told all My Bones.

*Answer.* My Hands and My Feet.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* They pierced My Hands and My Feet.

*Verse.* O all ye that pass by!

*Answer.* Behold, and see My sorrow!

SEXT.

*Antiphon.* The LORD bindeth up, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Isa. l. 6.)

I HID not My Face from shame and spitting; for the Lord GOD will help Me; therefore shall I not be confounded.

*Short Responsory.*

Surely He hath borne our griefs.

*Answer.* Surely He hath borne our griefs—

*Verse.* And carried our sorrows.

*Answer.* Our griefs.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Surely He hath borne our griefs.

*Verse.* The chastisement of our peace was upon Him.

*Answer.* And with His stripes we are healed.

NONE.

*Antiphon.* O all ye, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

He was wounded for our transgressions.

*Answer.* He was wounded for our transgressions.

*Verse.* He was bruised for our iniquities.

*Answer.* For our transgressions.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* He was wounded for our transgressions.

*Verse.* He was offered up because He willed it.

*Answer.* And He opened not His Mouth.

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SECOND VESPERS.

*All as the First, except the*

*Antiphon at the Song of the Blessed Virgin.* I am your Redemption. * My Hands, which made you, those Hands were pierced with the nails. It was for your sakes that I was scourged, for your sakes that I was crowned with thorns, for your sakes that as I hung, I said: "I thirst"—and, for water, they gave Me vinegar to drink. They gave Me also gall for My meat, and pierced My Side with a spear. I died and was buried, and arose again. I am with you always and am alive for evermore.

*A Commemoration is made of the Week-day.*

## Fifth Friday in Lent.

*Office in honour of the Most Precious Blood of our Lord JESUS Christ.*

*Greater Double.*

*All as on the first Sunday of July, (p. 1134,) substituting Commemorations and Ninth Lesson of the Week-day for those of the Sunday.*

MARCH 18.

## St. Gabriel, Archangel.

*Greater Double.*

*If this Feast be observed in Lent, the Week-day is commemorated at Vespers and Lauds, and has the Ninth Lesson at Mattins. If it be transferred into Paschal-time, the word "Alleluia" is added wherever it is given in brackets [], and all three Psalms of each Nocturn are said under the First Antiphon.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (p. 164.)

*Hymn, and Verse and Answer as at Lauds on May 8, (p. 1067.)*

*Antiphon at the Song of the Blessed Virgin.* The Angel Gabriel came in unto the Virgin Mary, and said: Hail, thou that art full of grace; the Lord is with thee; blessed art thou among women. [Alleluia.]

*A Commemoration is made of the Second Vespers of St. Patrick, and of the Week-day.*

MATTINS.

*Invitatory.* The Lord, He is the King of the Archangels, * O come, let us worship Him. [Alleluia.]

*Hymn as at Vespers.*

FIRST NOCTURN.

*First Antiphon.* [1]The Angel Gabriel said unto Daniel: Understand, O son of man; for at the time of the end shall the vision be fulfilled. [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (p. 6.)

*Second Antiphon.* Behold the man Gabriel, whom I had seen in the vision [at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me.

Ps. x. In the LORD put I my trust, &c., (p. 8.)

*Third Antiphon.* [1]When Gabriel was about speaking unto me, I fell upon my face toward the ground; but he touched me, and set me upright.

Ps. xiv. LORD, who shall abide, &c., (p. 10.)

*Verse.* An Angel stood at the Altar of the Temple. [Alleluia.]

*Answer.* Having a golden censer in his hand. [Alleluia.]

*First Lesson.*

The Lesson is taken from the Book of the Prophet Daniel (ix. 20.)

WHILES I, Daniel, was speaking and praying, and confessing my sins,

[1] Dan. viii. 17, 18.

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and the sins of my people Israël, and presenting my supplication before my God for the holy mountain of my God, whiles yet I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the vision.

*First Responsory.*

Whiles Daniel was praying, and confessing his sins, and the sins of his people, behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]

*Verse.* Whiles he was presenting his supplication before his God—

*Answer.* Behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]

*Second Lesson.*

SEVENTY weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times.

*Second Responsory.*

And Gabriel talked with Daniel, and said: At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved. [Alleluia.]

*Verse.* Therefore understand the matter and consider the vision.

*Answer.* And I am come to show thee, for thou art greatly beloved. [Alleluia.]

*Third Lesson.*

AND after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him. And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.

*Third Responsory.*

Behold, the man Gabriel, whom I had seen [in the vision at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, [and talked with me,] and said: O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

*Verse.* O Gabriel, make me to understand the vision. So he came near where I stood. And he said unto me:—

*Answer.* O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

SECOND NOCTURN.

*First Antiphon.* [1]The Angel Gabriel appeared unto Zacharias, and said unto him: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Second Antiphon.* And Zacharias said unto the Angel: Whereby shall I know this? for I am an old man, and my wife well stricken in years.

[1] Antiphons from Luke i. 11, 13, 18, 19.

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Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* And the Angel, answering, said unto him: I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Verse.* The smoke of the incense ascended up before the Lord—[Alleluia.]

*Answer.* Out of the Angel's hand. [Alleluia.]

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*On Luke* i. 26.)

"THE Angel Gabriel was sent from God."

I opine that this Angel is not one of those lesser ones who are often sent to earth with messages upon one occasion and another. This may well be understood from his name, which signifieth "the strong-man-of-God," and because it is especially said that he was sent, not by some spirit haply more excellent than he, but from God Himself. It is said "from God"—lest it should be imagined that God had revealed His counsel to any of the blessed spirits before revealing it to the Virgin, except to the Archangel Gabriel, who is thus discovered to possess such an excellency in the heavenly host as becomes at once his name and his message.

*Fourth Responsory.*

It came to pass that while Zacharias executed the Priest's office before God, in the order of his course, there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

*Verse.* When he went into the temple of the Lord to burn incense, according to the custom of the Priest's office.

*Answer.* There appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

*Fifth Lesson.*

NEITHER do his name and his message disagree, for whom did it more beseem to be the herald of "Christ, the Power of God," (1 Cor. i. 24,) than him who was honoured by bearing a like name? For power and strength are much the same. Neither doth it appear unmeet or unseemly that the Lord and His messenger should have a like title, when we consider that that title differeth in meaning in each. Christ is called the Power or Strength of God in a sense very different to that in which the like appellation is given to the Angel. In the Angel it is a bestowed title; in Christ, an essential description.

*Fifth Responsory.*

The Angel Gabriel came down unto Zacharias, and said unto him: Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

*Verse.* And when Zacharias saw him, he was troubled, and fear fell upon him; but the Angel said unto him:—

*Answer.* Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

*Sixth Lesson.*

CHRIST is called, and absolutely is, "the Power of God." When the strong man armed kept his palace, and all his goods were in peace, Christ came upon him as One stronger than he, and overcame him by the strength of His Own arm, and took from him all his armour wherein he trusted, and divided his spoils. (Luke xi. 21, 22.) But the Angel is called the "strong-man-of-God," either because this title was his right as the herald of the Power of God, or because it was his mission to comfort the Virgin, naturally fearful, simple, and shame-faced, lest she should be beside herself with terror at the newness of the miracle, which office indeed he discharged when he said: "Fear not, Mary; for thou hast found grace with God." Meetly therefore was Gabriel chosen for this work, or rather, meetly was his name given him since he had been so chosen.

*Sixth Responsory.*

I am Gabriel, that stand in the pre-

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sence of God; and am sent to speak unto thee, and to show thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

*Verse.* Because thou believest not my words, which shall be fulfilled in their season.

*Answer.* Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

THIRD NOCTURN.

*First Antiphon.* The Angel Gabriel was sent to a virgin espoused to [a man whose name was] Joseph, [and the virgin's name was] Mary. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* The Angel Gabriel said unto Mary: Behold, thy cousin Elizabeth, she hath also conceived a son in her old age.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* O Virgin Mary, receive the word of the Lord which is sent thee by His Angel Gabriel.

Ps. ciii. Bless the LORD, O my soul, &c., (*p.* 76.)

*Verse.* Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And so on.

Homily by St. Julian, Archbishop of Toledo.[1] (*2nd against the Jews.*)

It was from an Angel that Daniel learnt the secret of the seventy weeks until the birth of the Christ; it was by the apparition of an Angel that Zacharias heard that he was about to beget a son; and it was when an Angel foretold that the Christ should be born of her, that Mary believed and consented. These three things we see announced by an Angel, and fulfilled. Let us now then look carefully whether the Angel who appeared to Zacharias and Mary was the same who had foretold these same things to Daniel.

*Seventh Responsory.*

The Angel Gabriel was sent to Mary, the virgin espoused to Joseph, and the Virgin was afraid of the light. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]

*Verse.* And when she heard it, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her:

*Answer.* Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive, and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]

*Eighth Blessing.*

He whose Feast-day, &c.

*Eighth Lesson.*

AS for Daniel, he, in the Book of his Prophecy, when he learnt from the Angel the mystery of the seventy weeks, which should mark the date of the Birth of Christ, plainly expresseth the name of the said Angel. For he saith: "Behold, the man Gabriel, whom I had seen [in the vision] at the beginning, being caused to fly swiftly, touched me [about the time of the evening oblation; and he informed me, and talked with me,] and said: O Daniel, [I am now come forth to give thee skill and under-

[1] March 8.

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standing. At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore] understand the matter," and so on, as is there narrated. And so, when the time pointed at drew near, we find in the Gospel the wondrous name of this same Angel. For the Angel said unto Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings."

*Eighth Responsory.*

Rejoice, O Mary, by whose mighty hand the Church hath victory o'er her foes achieved, since thou to Gabriel's word of quickening power in lowliness hast listened and believed; thou, still a virgin, in thy blessed womb, hast God, incarnate of thy flesh, conceived; and, still of heaven, of that virginity remainest after child-birth unbereaved. [Alleluia.]

*Verse.* Blessed art thou among women, and blessed is the fruit of thy womb.

*Answer.* Since thou to Gabriel's word of quickening power in lowliness hast listened and believed; thou, still a virgin, in thy blessed womb, hast God, incarnate of thy flesh, conceived; and, still of heaven, of that virginity remainest after child-birth unbereaved. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Since thou to Gabriel's word of quickening power in lowliness hast listened and believed; thou, still a virgin, in thy blessed womb, hast God, incarnate of thy flesh, conceived; and, still of heaven, of that virginity remainest after child-birth unbereaved. [Alleluia.]

*Ninth Lesson.*

AND this is also the name which we read in the Gospel where the child-bearing of the Blessed Virgin Mary is spoken of, as it is written: "The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." We see then that it was the one and the same Angel Gabriel who revealed to Daniel the time prefixed for the Birth of Christ, and who announced the delivery of the Virgin when the time came. He cometh at the very time which he himself had foretold, and showeth by actual demonstration the fulfilment of his former word, faithful in the prophecy of the weeks, faithful in the revelation of the mystery.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* When Zacharias went into the Temple of the Lord, * there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

*Second Antiphon.* But the Angel said unto him: Fear not, * Zacharias: for thy prayer is heard. [Alleluia.]

*Third Antiphon.* I am the Angel Gabriel, * that stand in the presence of God, and am sent to speak unto thee. [Alleluia.]

*Fourth Antiphon.* The Angel Gabriel spake unto Mary * and said: Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. [Alleluia.]

*Fifth Antiphon.* Then said Mary unto the Angel: How shall this be, seeing I know not a man? * And the Angel Gabriel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. [Alleluia.]

*Chapter.* (Dan. ix. 21.)

BEHOLD, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding.

*Hymn.*[1]

O CHRIST, Redeemer of mankind,
Thy servants here protect and spare,
Who hearest with a loving mind,
The Blessed Virgin's holy prayer.

May those glad hosts which see Thy Face,
The spirits of the heavenly home,
Away from us all evils chase,
Both past, and present, and to come.

[1] Translation extracted from "The People's Hymnal."

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Then purge away all unbelief,
From every land where Christians dwell,
That unto Thee, our Victor Chief,
Our thanks and praises we may tell.

The Father Unbegot we laud,
We praise the sole-begotten Son,
And Holy Spirit, with them God,
Now, and while endless ages run. Amen.

*Verse.* An Angel stood at the Altar of the Temple. [Alleluia.]

*Answer.* Having a golden censer in his hand. [Alleluia.]

*Antiphon at the Song of Zacharias.* The Angel Gabriel came down unto Zacharias, and said unto him: Thy wife shall bear thee a son, and thou shalt call his name John, and many shall rejoice at his birth; for he shall go before the face of the Lord, to prepare His ways. [Alleluia.]

*Prayer throughout the Office.*

O GOD, Who didst choose the Archangel Gabriel from among all Thine other Angels, and send him to herald the mystery of Thine Incarnation, mercifully grant that we who keep his feast upon earth may feel his protection in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*In Lent a Commemoration is made of the Week-day.*

PRIME.

*Antiphon.* When Zacharias, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Dan. ix. 25.)

KNOW therefore, and understand, that from the going forth of the commandment to rebuild Jerusalem unto Christ the Prince shall be seven weeks, and three-score-and-two weeks.

TERCE.

*Antiphon.* But the Angel, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

An Angel stood at the Altar of the Temple.

*Answer.* An Angel stood at the Altar of the Temple.

*Verse.* Having a golden censer in his hand.

*Answer.* At the Altar of the Temple.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* An Angel stood at the Altar of the Temple.

*Verse.* And the smoke of the incense ascended up before the Lord—

*Answer.* Out of the Angel's hand.

*But if in Paschal-time, it is said as on May* 8.

SEXT.

*Antiphon.* I am the Angel, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Dan. ix. 3.)

AND I am come to show thee, for thou art greatly beloved: Seventy weeks are determined, to finish the transgression, and to make an end of sin, and to seal up the vision and prophecy, and to anoint the Most Holy.

*Short Responsory.*

The smoke of the incense ascended up before the Lord.

*Answer.* The smoke of the incense ascended up before the Lord—

*Verse.* Out of the Angel's hand.

*Answer.* Before the Lord.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* The smoke of the incense ascended up before the Lord.

*Verse.* Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy Temple, and praise Thy Name.

*But if in Paschal-time, it is said as on May* 8.

NONE.

*Antiphon.* Then said Mary, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Before the Angels will I sing praise unto Thee, O my God.

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*Answer.* Before the Angels will I sing praise unto Thee, O my God.

*Verse.* I will worship toward Thy holy Temple, and praise Thy Name.

*Answer.* O my God.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Before the Angels will I sing praise unto Thee, O my God.

*Verse.* Worship God,

*Answer.* All ye His Angels.

*But if in Paschal-time, it is said as on May 8.*

SECOND VESPERS.

(*These are usually the First Vespers of St. Joseph.*)

*Same as the First, except the following.*

*Last Psalm.*

Ps. cxxxvii. I will praise Thee, &c., (*p.* 164.)

*Verse.* Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

*Answer.* I will worship toward Thy holy temple, and praise Thy Name. [Alleluia.]

*Antiphon at the Song of the Blessed Virgin.* The Archangel Gabriel said unto Mary: With God nothing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her. [Alleluia.]

MAY 16.

## St. John of Nepomuc, Martyr.

*Double.*

*All from the Common Office for a Martyr,* (*p.* 792 *or* 817,) *except the following.*

*Prayer throughout.*

O GOD, Who through the unconquerable Sacramental silence of Thy blessed servant John hast adorned Thy Church with the crown of yet another martyrdom, grant unto us, at his prayers and after his ensample, the grace to bridle well our tongues, and to be ready to lose the whole world rather than our own souls. Through our Lord JESUS CHRIST Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THIS John was born at Nepomuc, from which his name is taken, a little town of Bohemia [some leagues from Prague, about the year of our Lord, 1330.] His father and mother were well stricken in years. At the hour of his birth fire appeared blazing over the house. As a child he fell grievously ill, but completely recovered, through the help of the Blessed Virgin, to whom his father and mother believed that they originally owed him. These signs from heaven were followed by a godly education aided by a quick wit, and he passed his boyhood amid holy and earnest exercises, esteeming it his enjoyment to go to Church and to serve Priests at the Altar. He went to study letters first at Staaze, and then more advanced learning at Prague, where he took the degree of Master in Philosophy and of Doctor in Divinity and Canon Law. Being ordained Priest, and fitted by the science of the Saints to labour for the gain of souls, he gave himself up entirely to the ministry of the word of God. His eloquence and holiness brought forth abundant fruits in the destruction of vice and the recall of wanderers into the path that leadeth unto life, and he was appointed a Canon of the Metropolitan Church of Prague. Soon afterwards he was named Court Preacher by King Wenceslaus IV., and discharged this office with such success, that the King acted largely on his advice, and held him in great respect. But the servant of God firmly and constantly refused the higher honours offered him by his Sovereign, and which would have taken him away from the preaching of the Divine Word.

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*Fifth Lesson.*

HE was appointed Royal Almoner, and the Queen Jane made him her Confessor. When King Wenceslaus fell away from his good life and resolutions, and plunged into sin, he took in bad part the remonstrances and warnings of his godly wife, and dared to ask from John a disclosure of the things which the Queen had confided to him in the tribunal of Sacramental Penance. But the servant of God remained unshaken, first under blandishments and then under torture and a miserable imprisonment, in refusing to gratify the King's base curiosity. But the laws neither of God nor of man could withhold the insane mind of Wenceslaus from his infamous idea, and the champion of Christ openly foretold to the people that his own last conflict was at hand, and the afflictions which would thereafter befall the kingdom. He went presently to Buntzel, and, in front of the antient image of the Blessed Virgin which is there honoured, prayed earnestly for strength from heaven to fight a good fight. He returned thence on the evening before Ascension Day [1383,] and the King chancing to look out at a window and see him pass, sent for him and furiously demanded his compliance, with the threat of having him drowned if he was obstinate. John remained perfectly unmoved. That night, therefore, he was thrown into the River Muldaw, where it runs through Prague, and so gained the glorious crown of martyrdom.

*Sixth Lesson.*

THE sacrilegious murder was committed secretly, but a great sign from God made it public, and, with it, the glory of the martyr. As the lifeless corpse was borne along by the stream, lights appeared, floating and moving over the waters. The next morning therefore the Canons, fearing nothing the anger of the King, took the body from the sand and carried it in solemn procession to the Metropolitan Church, and there gave it burial. The memory of this victorious Priest became constantly more illustrious by miracles and by the veneration paid it by the faithful, especially such as are slandered. After more than three hundred years, when his remains, which had lain all the while under ground, were judicially examined, the tongue was found incorrupt and fresh, and when, after six years more, it was shown to the judges appointed by the Apostolic See, it suddenly swelled again to its full size, and changed in colour from dark to bright red. These and other signs being duly certified, the supreme Pontiff Benedict XIII., upon the 19th day of March, in the year of salvation 1729, inscribed in the list of the holy martyrs, the name of this first champion of the inviolability of sacramental confession, whose secrecy he sealed with his blood.

THIRD NOCTURN.

*Lessons (even in Paschal-time) from* Matth. x. 26, *with the Homily of St. Hilary, (p. 827.)*

MAY 24.

## The Blessed Virgin Mary, styled "Help of Christians."

*Greater Double.*

*All from the Common Office for her Festivals (p. 894,) except the following.*

*Prayer throughout.*

O ALMIGHTY and merciful God, Who hast in marvellous wise appointed the most Blessed Virgin Mary to be an everlasting help for the succour of Thy Christian people, mercifully grant that we striving under her protection in life may attain victory over our malignant adversary in death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

*Hymn.*[1]

OFTTIMES, when hemm'd around by hostile arms,
The Christian people lay all sore dismay'd,
Faith's eye hath traced the Virgin gliding down,
To lend her loving aid.

[1] Translation by the late Rev. E. Caswall.

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So speak the monuments of olden time,
And shrines that bright with votive spoils appear;
So speak the Festivals in her sweet praise,
Returning year by year.

Now for new mercies a new song ascends,
While with our Lady's ensigns all unfurl'd,
Rome in procession long high triumph holds,
And with great Rome the world.

Oh, happy day! on which Saint Peter's throne
Receives the Faith's great Ruler back again;
Returning from his banishment, in peace
O'er Christendom to reign.

Ye youths and maidens, priests and people all!
Pour out your grateful hearts on this glad day,
Striving with all your strength, to Heaven's high Queen
Her well-earn'd praise to pay.

Virgin of Virgins! Jesu's Mother blest!
Add yet another mercy to the past;
And help our Pastor all his flock to lead
Safe into Heaven at last.

To Thee, great Trinity, be endless praise,
Blessing, and majesty, and glory due;
To Thee may we our hearts and voices raise,
All the long ages through.

*Antiphon at the Song of the Blessed Virgin.* Behold, Mary was our hope, unto whom we fled, to help and deliver us; and she came to our succour. Alleluia.

MATTINS.

*Hymn as at Vespers.*

FIRST NOCTURN.

*Lessons from* Prov. viii. 12, *as in the Common.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat [of Clairvaux.] (*On the Twelve Stars.*)

DEARLY beloved brethren, one man and one woman have much harmed us, but, thanks be to God, by one Man and one woman, all hath been restored unto us, and that, not without a plentiful increase of graces. Verily, Christ is enough, and verily "our sufficiency is of Him" (2 Cor. iii. 5,) but for us "it is not good that the man should be alone," (Gen. ii. 18.) It was more meet that a woman as well as a man should appear in the matter of our redemption. And thus the woman "blessed among women" is not seen idle, but a place is found for her in the work of reconciliation. We must needs have a medium between us and the Mediator Christ, neither can we have one more useful than Mary. Eve was a cruel medium, through which the venomous serpent infected her husband with its poison, but Mary is a trustworthy medium which offereth the healthful antidote for that poison both to men and to women. The one ministered to the work of seduction, the other to that of the atonement. The one smuggled in the fall, the other brought in the Redemption. Why should weak man tremble to come to Mary? There is nothing stern, nothing dreadful about her; she is all sweetness, offering, to all, milk and wool. Consider well the whole course of the Gospel history, and if thou find in Mary any such thing as harshness, or hardness, and even the least sign of loss of temper, trust her not again, and fear to come unto her.

*Fifth Lesson.*

BUT if thou find her to be altogether as indeed she is, full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him Who, in the vast abundance of His goodness, hath given thee such a spokeswoman in whom thou canst not but trust. In fine, through the boundlessness of her charity she hath made herself all things to all men, (1 Cor. ix. 22,) "A debtor both to the wise and to the unwise," (Rom. i. 14.) She openeth to all the bosom of her mercy, that of her fulness all may receive; the captive, ransom; the sick, health; the sorrowful, comfort; the sinful, pardon; the righteous, grace; even angels, gladness. She is not one who inquireth what we have deserved, but is to all most easy to be entreated and most merciful; in the wideness of her love she hath pity upon the needs of all. She is the woman of whom God

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promised of old time that she should bruise with her foot of power the head of the old serpent. For her heel he lay in wait, but vainly. For she by herself hath crushed the depravity of every heresy. They that lay in wait for her have been crushed, they that assailed her have been trampled down, they that maligned her have been silenced, and all generations call her blessed. If by the moon we are to understand the Church, we have her office of advocate clearly set forth, where it is said, "A woman clothed with the sun, and the moon under her feet." (Apoc. xii. 1.) Let us embrace the blessed feet of Mary, casting ourselves down in most earnest entreaty before her. Let us take hold upon her, and not let her go until she bless us; for she is able.

*Sixth Lesson.* (*From History.*)

CHRISTENDOM hath oftentimes had marvellous experience how present an help is the Mother of God for scattering her foes. Thus it was that the most holy Pope Pius V., after the famous victory which the Christians gained over the Sultan of Turkey in the battle of Lepanto, ordered that in the Litany of Loretto this Queen of heaven should be styled, among other titles, "Help of Christians." But one of the most remarkable and indeed truly miraculous instances was that of Pius VII., Bishop of Rome. He was dragged from his Apostolic See by the plots and arms of wicked men, and for five years was kept in close confinement, mainly at Savona, being almost utterly cut off from all means whereby he could govern the Church, a feature without a precedent in any previous persecution. When it was least expected, he was replaced upon the Papal throne, with universal approbation, and as it were by the hands of the whole world. The same thing happened to him a second time, when another storm arose, and he left the City and went in company with the Sacred College of Cardinals to the Riviera. Then, by an outpouring of God's mercy, the storm, which had threatened darkly, ceased, and he returned to Rome amid fresh rejoicing of the nations. But before leaving the North of Italy he carried out an old intention which his captivity had prevented him from realising, and, amid solemn pomp, placed with his own hands a crown of gold upon the famous image at Savona which depicts the Mother of God under the title of Mother of Mercy. The wonderful turns in his affairs the same Pope Pius VII., having had personal experience of everything, ascribed to the intercession of the most holy Mother of God, whose mighty aid he had himself unceasingly implored, and had urged all Christ's faithful people to implore. He therefore appointed a solemn Feast to be kept for ever in honour of the Virgin Mother, styled "Help of Christians," upon the 24th day of May, being that of his own happy return to the City of Rome, and he approved for this occasion a special office that the memorial, as well as the thanksgiving for such great mercies might remain in all time distinct.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*For Sept.* 8.)

Consider, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through Mary that we should have all things. I say that such is His will—for our sakes.

*In the Seventh Responsory insert the*

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Alleluia, *and say*, "May all that are asking thine holy help feel the might of thine assistance."

*Eighth Lesson.*

[GOD] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice. Thou art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldest fain hide thyself among the trees of the garden. Lo! He hath given thee JESUS for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son.

*In the Eighth Responsory say the* "Alleluia."

*Ninth Lesson.*

MY little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.[1] For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by grace are we saved. (Eph. ii. 8.) What else do we want, my brethren? Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits, but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD's mercies that we are not consumed." (Lam. iii. 22.)

LAUDS.

*Hymn.*[2]

MOTHER of our Lord and Saviour!
First in beauty as in power!
Glory of the Christian nations!
Ready help in trouble's hour!

Though the gates of Hell against us
With profoundest fury rage;
Though the ancient Foe assault us,
And his fiercest battle wage;

Nought can hurt the pure in spirit,
Who upon thine aid rely;
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter,—
Though a thousand hosts combine,
All must fall or flee before us,
Scatter'd by an arm divine.

Firm as once on holy Sion,
David's tower rear'd its height;
With a glorious rampart girded,
And with glistening armour bright;

So th' Almighty's Virgin Mother
Stands in strength for evermore;
From Satanic hosts defending
All who her defence implore.

Through the long unending ages,
Blessed Trinity, to Thee!
Father, Son, and Holy Spirit!
Praise and perfect glory be. Amen.

*Antiphon at the Song of Zacharias.* To thee we cried, O holy Mother of God, and by thee the Lord's help reached us. Alleluia.

SECOND VESPERS.

*Hymn as at the First.*

*Antiphon at the Song of the Blessed Virgin.* "O holy Mary, &c.," (*p.* 896,) *ending* "May all that are asking thine holy help feel the might of thine assistance."

[1] Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.
[2] Translation by the late Rev. E. Caswall.

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## Office in honour of our Lord's title of "Our Most Holy Redeemer."

*Ordinary or Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*First Antiphon.* The LORD shall send the rod of His strength out of Zion, and He shall reign for ever and ever.

Ps. cix. The LORD said, &c., (*p.* 146.)

*Second Antiphon.* The Lord sent redemption unto His people; He hath commanded His covenant for ever.

Ps. cx. I will praise Thee, &c., (*p.* 147.)

*Third Antiphon.* [1]The Lord is my goodness, and my fortress, my strength, and my Deliverer.

Ps. cxv. I believed, &c., (*p.* 153.)

*Fourth Antiphon.* With the LORD there is mercy, and with Him is plenteous redemption.

Ps. cxxix. Out of the depths, &c., (*p.* 99.)

*Fifth Antiphon.* In whatsoever day I call upon Thee, answer me: Thou wilt strengthen my soul exceedingly.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 164.)

*Chapter and Prayer from Lauds.*

*Hymn.*[2]

CREATOR of the starry pole,
Saviour of all who live,
And light of every faithful soul,
JESU, these prayers receive.

Who sooner than our foe malign
Should triumph, from above
Didst come, to be the medicine
Of a sick world, in love;

And the deep wounds to cleanse and cure
Of a whole race, didst go,
Pure Victim, from a Virgin pure,
The bitter Cross unto.

Who hast a Name, and hast a Power,
The height and depth to sway,
And Angels bow, and devils cower,
In transport or dismay;

Thou too shalt be our Judge at length;
Lord, in Thy grace bestow
Thy weapons of celestial strength,
And snatch us from the foe.

Honour and glory, power and praise,
To Father, and to Son,
And Holy Ghost, be paid always,
The Eternal Three in One. Amen.

*Verse.* [3]Lord, Thou hast redeemed us by Thy Blood.

*Answer.* And hast made us unto our God a kingdom.

*Antiphon at the Song of Zacharias.* [4]But My salvation shall be for ever, and My righteousness from generation to generation. Alleluia.

*At Compline, Prime, Tierce, Sext, and None, the last verse of the Hymn is altered in honour of the Incarnation.*

MATTINS.

*Invitatory.* Where in heaven JESUS reigns, Angels bow before Him. * Come ye also, sons of earth, come ye and adore Him.

*Hymn,* "Who madest all and dost control," (*p.* 42.)

FIRST NOCTURN.

*First Antiphon.* I cried unto the LORD with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

*Second Antiphon.* O LORD our Ruler, how excellent is Thy Name in all the earth!

Ps. vii. *beginning with the words,* "Who hast set, &c.," (*p.* 6.)

*Third Antiphon.* The LORD is in His holy temple: the LORD'S throne is in heaven.

Ps. x. In the LORD, &c., (*p.* 8.)

[1] Ps. cxliii. 2.
[2] Translation by Cardinal Newman.
[3] Apoc. v. 9, 10.
[4] Isa. li. 6, 8.



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*Verse.* [1]Redeem me, O Lord, and be merciful unto me.

*Answer.* In the congregations will I bless Thee, O LORD.

*First Lesson.*

The Lesson is taken from the Book of the Prophet Isaiah (li. 1.)

HEARKEN to Me, ye that follow after righteousness, and seek the LORD! Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. Therefore the LORD shall comfort Zion; He also will comfort all her waste places: and He will make her wilderness a place of delights, and her desert like the garden of the LORD. Joy and gladness shall be found therein, thanksgiving, and the voice of praise. Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My Righteous One is near, My Saviour is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust.

*First Responsory.*

I saw the Lord sitting, &c., (*p.* 739.)

*Second Lesson.*

LIFT up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner: but My salvation shall be for ever, and My righteousness shall not pass away. Hearken unto Me, ye that know righteousness, My people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the worm shall eat them up like a garment, and the moth shall eat them like wool; but My salvation shall be for ever, and My righteousness from generation to generation.

[1] Ps. xxv. 11, 12.
[2] Ps. xlvii. 10.

*Second Responsory.*

Look down, O Lord, &c., (*p.* 739.)

*Third Lesson.*

AWAKE, awake, put on strength, O arm of the LORD! Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut the Insolent one, that hath wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over? And now the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; sorrow and mourning shall flee away. I, even I, am He That comforteth you. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall wither as grass? And forgettest the LORD thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day before the face of the fury of the oppressor, who made himself as though he were ready to destroy? Where is now the fury of the oppressor? He shall quickly come that shall open, and he shall not kill unto utter destruction, neither shall his bread fail. But I am the LORD thy God.

*Third Responsory.*

[2]O God, Which satest in the throne judging right, be Thou a refuge for the poor, a refuge in times of trouble. For Thou alone beholdest mischief and spite.

*Verse.* The poor leaveth himself unto Thee; Thou wilt be the helper of the fatherless.

*Answer.* For Thou alone beholdest mischief and spite.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For Thou alone beholdest mischief and spite.

SECOND NOCTURN.

*First Antiphon.* [3]We have drunk in

[3] Ps. ix. 5; x. 14.

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Thy loving-kindness, O God, in the midst of Thy temple.

Ps. xix. The LORD hear thee, &c., (*p.* 17.)

*Second Antiphon.* [1]Thou art Thyself my King, Who commandest deliverances for Jacob.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* [2]Offer unto God the sacrifice of praise, and pay thy vows unto the Most High.

Ps. xlv. God is our Refuge, &c., (*p.* 37.)

*Verse.* [3]Remember us, O LORD, with the favour that Thou showest unto Thy people.

*Answer.* O visit us with Thy salvation.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo [the Great,] (*1st on the December Fast, and almsgiving.*)

DEARLY beloved brethren, if we study attentively the history of the creation of our race, we shall find that man was made in the image of God, that his ways also might be an imitation of the ways of his Maker. This is the natural, real, and highest dignity to which we are capable of attaining, that the goodness of the Divine nature should have a reflection in us, as in a glass. As a mean of reaching this dignity, we are daily offered the grace of our Saviour, for as in the first Adam all men are fallen, so in the Second Adam can all men be raised up again. Our restoration from the consequences of Adam's fall is sheer mercy of God, and nothing else; we should not have loved Him unless He had first loved us, (1 John iv. 19,) and scattered the darkness of our ignorance by the light of His truth.

*Fourth Responsory.*

The Lord is at my right hand, I shall never be moved. Therefore my heart is glad, and my tongue rejoiceth.

*Verse.* The LORD is the portion of mine inheritance, and of my cup.

*Answer.* Therefore my heart is glad, and my tongue rejoiceth.

*Fifth Lesson.*

FOR His great love then wherewith He hath loved us, (Eph. ii. 4,) God reneweth His likeness in us. And, moreover, in order that He may find in us the reflection of His goodness, He giveth us that whereby to work along with Himself, (Who worketh all in all,) lighting, as it were, candles in our dark minds, and kindling in us the fire of His love, to make us love not Himself only, but likewise, in Him, whatsoever He loveth. For if among men that friendship is well founded which is founded upon like ways of living, and like ways of living do produce some love one toward another even among the reprobate, how much should we yearn and strive not to do anything that is out of harmony with God's ways? The Prophet saith (Ps. xxix. 6), "For there is terror in His anger, and in His favour is life." And it is only by copying His will that we can attain to be made partakers of His nature. (2 Pet. i. 4.)

*Fifth Responsory.*

Consider, O Lord, &c., (*p.* 739,) *omitting the last Verse and Answer.*

*Sixth Lesson.*

WHEN the Lord saith (Luke x. 27): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself"—let the faithful soul learn from her Maker and Master His own unfailing love, and unite her will entirely with the will of Him in Whose dealings there is never any the least departure either from the uprightness of justice or from the tenderness of mercy. However great be a man's toils, or however many his troubles he hath always a good reason for bearing them patiently, if he understand that his trials are sent to him either to correct or to prove him.

[1] Ps. xliii. 5. [2] Ps. xlix. 14. [3] Ps. cv. 4.



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*Sixth Responsory.*

They decked the forefront, &c., (*p.* 710,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And there was very great gladness among the people.

THIRD NOCTURN.

*First Antiphon.* [1]But as for me, I have called upon God, and the LORD shall save me.

Ps. lx. Hear my cry, &c., (*p.* 47.)

*Second Antiphon.* He only is my God and my Saviour; my salvation, and my refuge for ever.

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 58.)

*Third Antiphon.* Behold, O God our shield! and look upon the face of Thine Anointed.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 66.)

*Verse.* [2]Thou hast declared Thy strength among the people.

*Answer.* Thou hast with Thine arm redeemed Thy people.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (iii. 13.)

AT that time: JESUS said unto Nicodemus: No man hath ascended up to heaven, but He That came down from heaven, even the Son of man, Which is in heaven. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Tract on John* iii.)

No man hath ascended up to heaven, but He That came down from heaven. For He came down; and died; and, by His death, delivered us from death. Death slew Him, and He slew death. And ye know, my brethren, how that it was through the devil's envy that death entered into the world. "For God made not death," saith the Scripture, "neither hath He pleasure in the destruction of the living, for He created all things that they might have their being." (Wisd. i. 13, 14.) But what is there said? "Nevertheless through envy of the devil came death into the world." (ii. 24.) Man was not driven to come to the death which the devil offered, for the devil had no power to drive him; but he had great skill in cajoling him. If thou hadst not assented, the devil could have done nothing to thee; it was thine own consent, O man, which brought thee to death. Of dying creatures are born dying creatures, and of them that once could not die are made beings that must die. From Adam all men are born to die; but JESUS, the Son of God, the Word of God, by Whom all things were made, the Only-begotten Son, co-equal to the Father, was made so that He could die, for "the Word was made Flesh, and dwelt among us." If then He accepted death, and crucified death upon His cross, dying creatures are freed from death. The which thing also, the Lord hath us to wit, was in a figure wrought among them of old time.

*Seventh Responsory.*

Blessed is the people, &c., (*p.* 741.)

*Eighth Lesson.*

"AND," saith He, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." What was figured by that serpent which was lifted up? The death of the Lord upon the cross. For as by the serpent came death, by the image of the serpent was represented death. Death-giving is the bite of the serpent, life-giving the death of the Lord.[3] The serpent is looked upon that the serpent may be vanquished. What signifieth this? A death is looked upon that death may be vanquished. But whose death is it that is looked upon? Life's death. For is not Christ the Life? And yet Christ died.

(*If a Ninth Lesson be required, the Eighth is divided here.*)

And now, brethren, if we would be healed of sin, let us look upon Christ crucified: for He saith, that "as Moses lifted up the serpent in the wilderness,

[1] Ps. liv. 17. [2] Ps. lxxvi. 15, 16.

[3] There is an untranslatable pun upon *morsus* (a bite) and *mors* (death.)

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even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Even as they who looked upon the serpent which Moses lifted up in the wilderness were healed of the bite of the serpent, even so they who by faith look unto Christ crucified are healed of the bite of sin. But they of old time were delivered from death to receive life temporal, whereas here He saith that they have eternal life. This is the difference between the shadow and the substance; the shadow gave temporal life, the substance giveth eternal life.

*Eighth Responsory.*

One Seraph cried, &c., (*p.* 558.)

(*The Ninth Lesson, if on a Sunday, is the Homily of the Sunday.*)

LAUDS.

*First Antiphon.* [1]Sing unto the LORD, * for He hath done excellent things; make this known in all the earth.

*Second Antiphon.* Behold, God is my salvation, I will not be afraid, * for He is become my salvation. Alleluia.

*Third Antiphon.* With joy shall ye draw water out of the wells of the Saviour, * and ye shall say: Praise the LORD, and call upon His Name.

*Fourth Antiphon.* [2]Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.

*Fifth Antiphon.* Cry out and shout, thou inhabitant of Zion, * for great is the Holy One of Israël in the midst of thee.

*Chapter.* (Tob. iii. 13.)

BLESSED be Thy Name, O God of our fathers, for although Thou hast been angry, yet wilt Thou show mercy, and in the time of tribulation Thou forgivest the sins of such as call upon Thee.

*Hymn.*[3]

O THOU pure light of souls that love!
True joy of every human breast!
Sower of life's immortal seed!
Our Maker, and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell
Who for Thy blissful Presence sigh.

Be Thou our Guide, be Thou our goal,
Be Thou our pathway to the skies,
Our joy when sorrow fills the soul,
In death our everlasting prize.

*Verse.* [4]LORD, Thou hast been our refuge—

*Answer.* In all generations.

*Antiphon at the Song of Zacharias.* [5]Lo, this is our God; * we have waited for Him, and He will save us; we have waited for Him, we will be glad and rejoice in His salvation. Alleluia.

*Prayer throughout the Office.*

O GOD, Who hast appointed Thine Only-begotten Son Redeemer of the world, and through His overcoming of death hast mercifully renewed us unto life, grant that we, being mindful of such benefits, may cleave unto Thee with an everlasting love, and worthily partake of the fruits of Thy redemption. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Sing unto the Lord, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory is said,*

*Verse.* Thou That hast redeemed the world.

*Chapter at the end.* (Apoc. iv. 11, v. 9.)

THOU art worthy, O Lord our God, to receive glory and honour and power, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

[1] Isa. xii. 5, 2, 3, 4, 6.
[2] Apoc. xii. 10.
[3] Translation by the late Rev. E. Caswall.
[4] Ps. lxxxix. 1.
[5] Isa. xxv. 9.

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TERCE.

*Antiphon.* Behold, God, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory.*

Redeem me, O Lord, and be merciful unto me.

*Answer.* Redeem me, O Lord, and be merciful unto me.

*Verse.* In the congregation will I bless Thee, O LORD.

*Answer.* Be merciful unto me.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Redeem me, O Lord, and be merciful unto me.

*Verse.* Remember us, O Lord, with the favour that Thou showest unto Thy people.

*Answer.* O visit us with Thy salvation.

SEXT.

*Antiphon.* With joy shall ye draw, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (1 Cor. i. 30.)

OF Him are ye in Christ JESUS, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

*Short Responsory.*

Remember us, O LORD, with the favour that Thou showest unto Thy people.

*Answer.* Remember us, O LORD, with the favour that Thou showest unto Thy people.

*Verse.* O visit us with Thy salvation.

*Answer.* That Thou showest unto Thy people.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Remember us, O LORD, with the favour that Thou showest unto Thy people.

*Verse.* Thou, O Lord, hast redeemed us by Thy Blood.

*Answer.* And hast made us a kingdom unto our God.

NONE.

*Antiphon.* Cry out and shout, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

*Short Responsory.*

Thou hast declared Thy strength among the people.

*Answer.* Thou hast declared Thy strength among the people.

*Verse.* Thou hast with Thine arm redeemed Thy people.

*Answer.* Thy strength among the people.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou hast declared Thy strength among the people.

*Verse.* LORD, Thou hast been our refuge—

*Answer.* In all generations.

SECOND VESPERS.

*All as the First, except*

*Verse.* Thou, O Lord, hast redeemed us by Thy Blood.

*Answer.* And hast made us a kingdom unto our God.

*Antiphon at the Song of the Blessed Virgin.* [1]Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations. Alleluia.

## Second Sunday of October.

*Office in honour of the Motherhood of the Blessed Virgin Mary.*

*Greater Double.*

*All from the Common Office for her Feasts, (p. 894,) except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Verse.* Blessed art thou among women.

*Answer.* And blessed is the Fruit of thy womb.

*Antiphon at the Song of the Blessed Virgin.* Let us keep glad holiday in

[1] Ps. cxliv. 13.

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honour of the Motherhood of the Blessed Mary, always a Virgin.

*A Commemoration is made of the Sunday.*

MATTINS.

*Invitatory.* Let us keep holiday in honour of the Motherhood of the Blessed Virgin Mary. * Let us worship Christ, her Son, and her Lord, and ours.

*Hymn.*[1]

THE Saviour left high Heaven to dwell
Within the Virgin's womb,
And there arrayed Himself in Flesh,
Our Victim to become.

She unto us divinely bore
Salvation's King and God,
Who died for us upon the Cross,
Who saves us in His Blood.

She too our joyful hope shall be,
And drive away all fears,
Offering for us to her dear Son
Our contrite sighs and tears.

That Son, He hears His Mother's prayer,
And grants, ere it be said;
Be ours to love her and invoke
In every strait her aid.

Praise to the Glorious Trinity
While endless times proceed,
Who in that bosom pure of stain
Sowed such immortal seed. Amen.

FIRST NOCTURN.

*First Lesson.*

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 5.)

I CAME out of the mouth of the Most High before there was any creature. I caused the unfading light to arise in the heavens, and covered all the earth as a cloud. I dwelt in high places, and my throne was in the cloudy pillar. I alone compassed the circuit of heaven, and pierced unto the bottom of the deep. I walked in the waves of the sea, and stood in all the earth, and in every people and in every nation I had dominion. And in my power I trod under my feet the hearts of all that are excellent and that are lowly. And in all these I sought rest, and I will abide in the inheritance of the Lord.

*First Responsory.*

O Holy Virgin Mary, happy art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

*Verse.* Let us keep glad holiday in honour of the Motherhood of the Blessed Virgin Mary.

*Answer.* For out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

*Second Lesson.*

SO the Creator of all things gave me a commandment, and said—(and He that made me rested in my tabernacle) —and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people. I was created from the beginning, before the world; and I shall never fail. And in the holy tabernacle I served before Him. And so I was established in Zion, and likewise in the holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

*Second Responsory.*

From thee, still maiden undefiled, the Saviour came a little Child. He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man was enclosed in the blest sides of thy womb.

*Verse.* Blessed art thou among women, and blessed is the Fruit of thy womb.

*Answer.* He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man, was enclosed in the blest sides of thy womb.

*Third Lesson.*

I WAS exalted like a cedar in Lebanon, and like a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and like a rose-tree in Jericho. I was exalted like a fair olive-tree in the fields, and like a plane-tree by the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm. I yielded a pleasant odour

[1] Translation by the late Rev. E. Caswall.

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like the best myrrh. Like storax, and galbanum, and onyx, and myrrh, like the unfelled woods of Lebanon, and like the unadulterated balsam, so did I perfume the place of mine abode. As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour.

*Third Responsory.*

[1]Many daughters have gotten riches, but thou excellest them all. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

*Verse.* May all that are keeping the Feast of thine holy Motherhood feel the might of thine assistance.

*Answer.* O holy Mother of God, thou art become beautiful and gentle in thy gladness.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* O holy Mother of God, thou art become beautiful and gentle in thy gladness.

SECOND NOCTURN.

*Verse.* Grace is poured into thy lips.

*Answer.* Therefore God hath blessed thee for ever.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Leo [the Great.] (*1st for Christmas.*)

HIS Mother was chosen a Virgin of the kingly lineage of David, and when she was to grow heavy with the sacred Child, her soul had already conceived Him before her body. She learned the counsel of God announced to her by the Angel, lest the unwonted events should alarm her. The future Mother of God knew what was to be wrought in her by the Holy Ghost, and that her modesty was absolutely safe. For why should she, unto whom was promised all sufficient strength through the power of the Highest, have felt hopeless merely because of the unexampled character of such a conception? She believeth, and her belief is confirmed by the attestation of a miracle which hath already been wrought. The fruitfulness of Elisabeth, before unhoped for, is brought forward that she might not doubt that He Who had given conception unto her that was barren, would give the same unto her that was Virgin. And so the Word of God, the Son of God, Who was in the beginning with God, by Whom all things were made, and without Whom was not anything made that was made, to deliver man from eternal death, was made man.

*Fourth Responsory.*

Let us tell again of the right worthy Motherhood of the glorious Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel, conceived the Saviour of the world.

*Verse.* Let us sing praise to Christ on this the solemn Feast-day of the wondrous Mother of God.

*Answer.* The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

*Fifth Lesson.* (*2nd for Christmas.*)

OUR Lord JESUS Christ, descending from His throne in heaven, but leaving not that glory which He hath with the Father, cometh into this lower world by being born after a new order and in a new birth. He cometh after a new order, in that He Who is unseen among His own, was seen among us; the Incomprehensible was fain to be comprehended, and He That is from everlasting to everlasting began to be in time. He was the Offspring of a new birth; conceived of a maiden, born of a maiden, without the passion of any fleshly father, without any breach of His Mother's virginity, since such a birth beseemed the coming Saviour of mankind, Who was to have in Him the nature of man's being, and to be free of any defilement of man's flesh. Though He sprung not as we spring, yet is His nature as our nature; we believe that He is free from the use and custom of men; but it was the power of God which wrought that a maiden should conceive, that a maiden should bring forth, and yet abide a maiden still.

[1] PROV. XXXI. 29.

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*Fifth Responsory.*

Blessed art thou of the Lord, O daughter, for through thee have we been given to eat of the tree of life. Thou, without ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*Verse.* Despise not our petitions in our necessities, but deliver us from all dangers, O holy Mother of God.

*Answer.* Thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*Sixth Lesson.*

THE power of the Spirit of God was set to raise up what was cast down, to bind up what was broken, and to bestow abounding strength of modesty for the overcoming of the enticements of the flesh, and therefore it behoved that that power should first be poured forth to preserve that coy cloister, that holy hostel which had pleased Him, and that the sinless Offspring should keep His Mother maiden as she had been before, so that virginity, which in all others cannot survive motherhood, might, by being re-created, serve as a model to others. Moreover, doth it not seem a counsel of the very deepest wisdom, that Christ chose to be born of a virgin? To the end, that is, that the devil might not know that salvation for man had sprung into being, and might think the Child no otherwise born than other children, because the spirituality of the conception escaped his notice, and so it appeared to him to be an ordinary conception like others. To bring this about, the Christ was born of a Virgin, who had been made fruitful by the Holy Ghost: and whereas conception is effected in no other mother without some of the filthiness of sin, this solitary mother drew purification from conception.

*Sixth Responsory.*

Blessed art thou among women and blessed is the Fruit of thy womb. Whence is this to me, that the Mother of my Lord should come to me?

*Verse.* He That is mighty hath regarded the lowliness of His handmaiden, and hath done to me great things.

*Answer.* Whence is this to me, that the Mother of my Lord should come to me?

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Whence is this to me, that the Mother of my Lord should come to me?

THIRD NOCTURN.

*Verse.* He That is mighty hath done to me great things.

*Answer.* His mercy is on them that fear Him, from generation to generation.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (ii. 43.)

AT that time: As they returned, the Child JESUS tarried behind in Jerusalem, and His parents knew not of it. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*1st Hom. in praise of the B.V.M.*)

"Son, why hast Thou thus dealt with us?" Mary called God, the Lord of Angels, her son. Which of the angels would have dared to do so? It is enough for them, and they reckon it a great thing, that, being naturally spirits, they should receive the grace of being made and called angels, as witness David: "Who maketh spirits His angels."[1] But Mary, knowing herself to be His Mother, doth boldly apply the word "Son" to that Majesty Whom the angels do serve with awe; neither doth God despise to be called what He hath made Himself. For a little after, the Evangelist saith: "And He was subject unto them." Who to whom? God to men. I say that God, unto Whom the angels are subject, and Who is obeyed by the Principalities and Powers, was subject to Mary.

*Seventh Responsory.*

Blessed art thou, O Virgin Mary, Mother of God, thou that hast believed the Lord, for there hath been a performance in thee of those things which were told thee. Therefore God hath blessed thee for ever.

[1] Meant for a quotation from Ps. civ. 5, Heb. i. 7.

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*Verse.* Grace is poured into thy lips; plead for us with the Lord our God.

*Answer.* Therefore God hath blessed thee for ever.

*Eighth Lesson.*

MARVEL thou at both these things, and choose whether to marvel most at the sublime condescension of the Son, or at the sublime dignity of Mary. Either is amazing, either marvellous. That God should obey this woman, is a lowliness without parallel; that this woman should rule over God, an exaltation without match. In praise of virgins, and of virgins only, is it sung that "These are they which follow the Lamb whithersoever He goeth," (Apoc. xiv. 4.) Of what praise then thinkest thou that she must be worthy who even leadeth the Lamb? O man, learn to obey. O earth, learn to submit. O dust, learn to keep down. It is of thy Maker that the Evangelist saith: "And He was subject unto them." Blush, O proud ashes! God humbleth Himself; and dost thou exalt thyself? God is subject unto men; and wilt thou, by striving to rule over men, set thyself before thy Maker? (*Here the Lesson is broken, if a Ninth Lesson of the Feast be needed.*) O happy Mary, lowly and virgin; and wondrous virginity, which motherhood destroyed not, but exalted; and wondrous lowliness, which the fruitful virginity took not away, but ennobled; and wondrous motherhood, which was both virgin and lowly. Which of them is not wondrous? which of them is not unexampled? and which of them doth not stand alone? The wonder would be if thou wert not puzzled at which to wonder most—motherhood in a virgin, or virginity in a mother; a motherhood so exalted, or lowliness in such exaltation. But indeed more marvellous than any one of these things is the combination of them all, and without all comparison, it is more excellent and more blessed to have received them all, than to have received any one of them alone. What wonder is it that God, of Whom we see and read, that "He is wonderful in His holy places," (Ps. lxvii. 36,) should have shown Himself wonderful in His Mother? O ye that be married, honour this incorruption in corruptible flesh; O, holy maidens, gaze in wonder at motherhood in a maid; O, all mankind, take pattern by the lowliness of the Mother of God.

*Eighth Responsory.*

Rejoice with me, &c., (*p.* 896,) *with this addition:*

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And I have brought forth from my bowels God and Man.

*The Ninth Lesson is the Homily of the Sunday.*

LAUDS.

*First Antiphon.* Blessed art thou, * O Virgin Mary, who hast borne the Creator of all.

*Second Antiphon.* Thou hast given birth * to Him Who made thee, and thou remainest a virgin for ever.

*Third Antiphon.* All generations shall call me blessed, * for the Lord hath regarded the lowliness of His handmaiden.

*Fourth Antiphon.* He That is mighty hath done to me great things, * and holy is His Name.

*Fifth Antiphon.* The daughters of Zion saw her, * and called her blessed; the queens also, and they praised her.

*Chapter.* (Ecclesiasticus xxiv. 12.)

HE that made me rested in my tabernacle and said unto me, Dwell thou in Jacob, and strike thy roots among My chosen people.

*Hymn.*[1]

MOTHER of Almighty God,
Suppliant at thy feet we pray,
Shelter us from Satan's fraud,
Safe beneath thy wing this day.

'Twas by reason of our Fall
In our first Forefather's crime,
That the mighty Lord of all
Raised thee to thy rank sublime.

O then upon Adam's race
Look thou with a pitying eye,
And entreat of JESUS grace,
Till He lay His anger by.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

[1] Translation by the late Rev. E. Caswall.

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*Verse.* The root of Jesse hath blossomed: the Star is arisen out of Jacob.

*Answer.* The Virgin hath given birth to the Saviour.

*Antiphon at the Song of Zacharias.* O holy Mary, &c., (*p.* 895,) *and say,* May all that tell of thy marvellous Motherhood feel the might of thine assistance.

*Prayer throughout as on Lady Day,* (*p.* 1033.)

*A Commemoration is made of the Sunday.*

*The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively, and the Chapter at Terce is that from Lauds.*

SECOND VESPERS.

*All as the First, except*

*Antiphon at the Song of the Blessed Virgin.* Maiden Mother of God, thy Motherhood was a message of joy to the whole world, for out of thee arose the Sun of righteousness, even Christ our God.

*Commemoration of the Sunday.*

## Third Sunday of October.

*Office in honour of the Purity of the Blessed Virgin Mary.*

*Greater Double.*

*All as in the Common Office for Feasts of the Blessed Virgin,* (*p.* 894,) *except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Hymn,* "Blest Guardian, &c.," (*p.* 939.)

*Verse.* Let us tell with rejoicing of the Maidenhood of the Blessed Virgin.

*Answer.* That she may pray for us to our Lord JESUS Christ.

*Antiphon at the Song of the Blessed Virgin.* [1]No defiled thing can fall into her, she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

*Commemoration of the Sunday.*

MATTINS.

*Invitatory.* Let us keep the Feast of the Maidenhood of the Mother of God. * Let us worship Christ, her Son, and her Lord and ours.

*Hymn.*[2]

STAR of Jacob, ever beaming
With a radiance all divine,
Mid the happy stars of Heaven
Glows no purer ray than thine.

All in stoles of snowy brightness,
Unto thee the Angels sing,
Unto thee the virgin choirs,
Mother of th' eternal King.

Joyful in thy path they scatter
Roses white and lilies fair,
Yet with thy chaste bosom's whiteness
Rose nor lily may compare.

Oh that this low earth of ours,
Answering th' angelic strain,
With thy praises might re-echo,
Till the Heavens replied again.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

FIRST NOCTURN.

*Verse.* [3]All good things together came to me with her.

*Answer.* And innumerable riches by her hands.

*First Lesson from* Cant. ii. 1, (*p.* 1143,) *down to* "come away," *in the Second Lesson,* (*p.* 1144.)

*First Responsory.*

[4]My beloved is mine, and I am his, who feedeth among the lilies. Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

*Verse.* My dove, my undefiled is but one. The daughters of Zion saw her

[1] Wisd. vii. 25, 26.
[2] Translation by the late Rev. E. Caswall.
[3] Wisd. vii. 11.
[4] Cant. ii. 16; vi. 3, 4, 8, 9.

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and called her blessed; the queens also, and they praised her.

*Answer.* Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

*Second Lesson.*

O how beautiful art thou, &c., *p.* 1226, *and the words* "Thou art all fair, my love, and there is no spot in thee."

*Second Responsory.*

[1]Rise up, make haste, my love, my dove, my fair one, and come away! for lo the winter is past, the rain is over and gone, the flowers appear on the earth.

*Verse.* I will arise and go about the city; in the streets and in the broadways, I will seek him whom my soul loveth.

*Answer.* For lo the winter is past, the rain is over and gone, the flowers appear on the earth.

*Third Lesson.*

Come from Lebanon, &c., *in the Second Lesson, p.* 1227, *down to the words* "fountain sealed" *in the Third Lesson.*

*Third Responsory.*

[2]I charge you, O daughters of Jerusalem, if ye see my beloved, that ye tell him that I am faint with love. What is thy beloved like, O thou fairest among women?

*Verse.* [3]My beloved is white and ruddy, one among thousands. This is my beloved, and this is my friend, O daughters of Jerusalem.

*Answer.* What is thy beloved like, O thou fairest among women?

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* What is thy beloved like, O thou fairest among women?

SECOND NOCTURN.

*Verse.* After thy delivery thou still remainest a Virgin undefiled.

*Answer.* Mother of God, pray for us.

*Fourth Lesson.*

The Lesson is taken from the Book upon Virgins, written by St. Ambrose, Bishop [of Milan.] (*Book* ii.)

SET before yourselves, as the ideal of virginity, the life of Blessed Mary, which reflecteth, as in a looking-glass, the beauty of chastity, and the loveliness of self-government. Hence ye may take the pattern of your life, for here are to be seen, set forth as in a model, all those things which ye should learn—what to correct, what to flee, what to hold. The first incentive of the learner is the position of the teacher. Whose position is higher than that of the Mother of God? who brighter than she whom the light chose? what purer than she who conceived a body without bodily connection?

*Fourth Responsory.*

The most Blessed Virgin Mary is a garden enclosed, a fountain sealed; she is the Queen of Angels, the Lady of the world. The same is she through whom God came down to earth that men might go up into heaven.

*Verse.* To thee we cry, banished sons of Eve, Virgin most holy, remember us.

*Answer.* The same is she through whom God came down to earth that men might go up into heaven.

*Fifth Lesson.*

WHAT shall I say about the rest of her great qualities? She was a Virgin not in body only, but in mind also; the purity of her thoughts had been deflowered by no evil suggestion, she was lowly in heart, serious in words, wise in head; she spoke little, and took great delight in reading; she placed her hopes not in uncertain riches, but in the prayers of the poor; she was earnest in her pursuits, and modest in conversation; she was used to consider not what men might think of her, but what God might think; she hurt none, and wished well to all; she shrank from boasting, she followed reason; she loved whatsoever was best.

*Fifth Responsory.*

So pure was Blessed Mary, that she

[1] Cant. ii. 10—12; iii. 2. [2] Cant. v. 8. [3] Cant. v. 10.

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won to be the Mother of the Lord; God made her whom He had chosen, and chose her of whom He would be made.

*Verse.* The same is the star arisen out of Jacob, whose light shineth in all the world.

*Answer.* God made her whom He had chosen, and chose her of whom He would be made.

*Sixth Lesson.*

The Lesson is taken from the Sermons of St. Peter Chrysologus, Archbishop [of Ravenna.] (*Serm.* 143.)

SHE gave glory to Heaven, she gave God to earth, she gave faith to the Gentiles, she gave an end to sin, she gave order to life, she gave discipline to manners. The Virgin accepted the grace which was brought to her by the Angel, and then forthwith gave in return everlasting salvation. Virgin blessed indeed, whose are at once the grace of Maidenhood and the crown of Motherhood. Virgin blessed indeed, who won such grace as to conceive from Heaven, and kept untouched the wreath of her guilelessness. Virgin blessed indeed, who received the grace of bearing a divine Offspring, and remaineth the sovereign of purity in all states of life.

*Sixth Responsory.*

How shall this be, seeing I know not a man? The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

*Verse.* And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word.

*Answer.* And the power of the Highest shall overshadow thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* That Holy Thing that shall be born of thee shall be called the Son of God.

THIRD NOCTURN.

*Verse.* Thou hast found grace with God.

*Answer.* Holy Mother of God, guileless maiden.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin espoused to a man. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*Luke* i. 26.)

None can doubt that she who is the Queen of Virgins will be the foremost of all to sing that song which it will be given to virgins alone to sing in the kingdom of God. And I think that in singing that song which they alone will sing, but which they will sing all, hers will be the sweetest and the clearest voice, whose notes will make glad the city of our God. To utter such notes as hers, to sing such a song as hers, will none other be found worthy even among those virgins, and that music will be kept for her alone, who alone hath the boast of being Mother, and Mother of the Son of God. She hath wherewith to boast, I say, not in itself that she is mother, but in that He whom she bare was her son. Of a surety God (and it was God whom she bore) who was to give to His Mother a glory which in the heavenly places is all her own, was careful to prevent her on earth, with a grace which was all her own, even that grace whereby in some way which cannot be uttered, she conceived without touch and bore without change.

*Seventh Responsory.*

There shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. Behold the Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel.

*Verse.* Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

*Answer.* Behold the Virgin shall conceive and bear a Son, and His name shall be called Emmanuel.

*Eighth Lesson.*

IT became God to be born of none but a virgin. It became a Virgin Mother to be the Mother of God. It became the

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Creator of mankind, as about to be born a Man, made of a woman, to choose unto Himself out of all, and indeed to create for Himself, such a Mother as He knew beseemed Him, and would please Him. He was pleased, therefore, that she should be a Virgin out of whom, being herself stainless, He should come forth Stainless to purge away all stains. He was pleased that she should be lowly out of whom He should come forth, Who is meek and lowly in Heart, to set an example unto all, in Himself, of needful and healthful graces. He granted her the power of motherhood while yet maiden, having already Himself breathed into her the love of virginity, and granted unto her the reward of her lowliness. And that she who was to conceive and bear the Holy of Holies might be holy in body, she received the gift of virginity; and that she might be holy in mind, she received the gift of lowliness.

*If a Ninth Lesson of the Feast is required, the Eighth is divided here.*

O Virgin most wonderful and most worshipful, O woman worthy of a worship all thine own, worthy to be wondered at above all women, thou that renewest them that were before thee, and quickenest them that come after thee! "The Angel was sent unto a Virgin"—a virgin in body, a virgin in mind, a virgin by profession, a virgin such as the Apostle would have her be, "holy both in body and in spirit," a virgin not newly found, nor by hazard, but elect from everlasting, foreknown by the Most High, and made ready by Him, kept by Angels, foreshadowed by Patriarchs, and foretold by Prophets.

*Eighth Responsory.*

O blessed Mary, Mother of God, Temple of the Lord, Sanctuary of the Holy Ghost, thou without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*Verse.* Thou hast given birth to Him Who created thee, and thou remainest a Virgin for ever.

*Answer.* Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*The Ninth Lesson is the Homily of the Sunday.*

LAUDS.

*First Antiphon.* As the lily among thorns, * so is my love among the daughters.

*Second Antiphon.* My beloved is mine * and I am his, who feedeth among the lilies.

*Third Antiphon.* O how beautiful art thou, * my love, how beautiful art thou.

*Fourth Antiphon.* My dove, * my undefiled is but one.

*Fifth Antiphon.* When the daughters of Zion saw her, * they cried out that she was most blessed.

*Chapter.* (Wisdom iv. 1.)

O HOW lovely and glorious is the generation of the chaste, for the memorial thereof is immortal, because it is known with God and with men.

*Verse.* In thy comeliness and in thy beauty.

*Answer.* Go forward, fare prosperously, and reign.

*Antiphon at the Song of Zacharias.* O Mary, how holy and how spotless is thy virginity. I am too dull to praise thee, for through thee we have received our Redeemer, even our Lord JESUS Christ.

*Prayer throughout the Office.*

GRANT, we beseech Thee, O Almighty God, that as we do keep a feast to proclaim with worship and gladness how that the Virginity of the most pure Virgin Mary was all whole and undefiled, so we may be holpen by her prayers, that we may become pure both in body and in spirit. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

*Commemoration of the Sunday.*

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*The Antiphons at Prime, Terce, Sext, and None, are the first, second, third, and fifth from Lauds respectively, and the Chapter at Terce is taken from Lauds.*

SECOND VESPERS.

*All as the First, except*

*Antiphon at the Song of the Blessed Virgin.* O blessed Mary, Mother of God, Virgin for ever, Sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

*Commemoration of the Sunday.*

OCTOBER 24.

## St. Raphael, the Archangel.

*Greater Double.*

*All as on Sundays, except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Last Psalm.*

Ps. cxvi. O praise the LORD, &c., (*p.* 154.)

*Hymn.*[1]

THEE, O Christ, the Father's splendour,
Life and virtue of the heart,
In the presence of the angels,
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky;
Chiefly him, the blest Physician,
Sent with healing from on high:
Raphael, who in princely virtue
Bade the haunting demon fly.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base,
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

*Verse.* An Angel stood at the Altar of the Temple.

*Answer.* Having a golden censer in his hand.

*Antiphon at the Song of the Blessed Virgin.* I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His wondrous works.

MATTINS.

*Invitatory.* The Lord, He is the King of the Archangels, * O come let us worship Him.

*Hymn as at First Vespers.*

FIRST NOCTURN.

*First Antiphon.* When Tobias went in, he found a young man with his loins girded, and as it were ready to set forth, and knowing not that it was an Angel, he saluted him.

Ps. viii. O LORD, our Ruler, &c., (*p.* 6.)

*Second Antiphon.* The Angel Raphael hid himself, and said: I am Azarias, the son of Ananias the Great.

Ps. x. In the LORD put I my trust, &c., (*p.* 8.)

*Third Antiphon.* I will bring thy son safely into the land of the Medes, and bring him back safely unto thee again. Alleluia.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

*Verse.* There was given unto the Angel much incense.

*Answer.* That he should offer it upon the golden altar, which is before the presence of the Lord.

*First Lesson.*

The Lesson is taken from the Book of Tobias (xii. 1,) *as on p.* 693.

[1] The original is an adaptation of the original form ("Tibi Christe splendor Patris") of the Hymn for Michaelmas Day, "Te splendor et virtus Patris," and the translation is accordingly an adaptation of the translation of that Hymn by the late Dr. Neale.

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*First Responsory.*

At that time the prayers of them twain were heard in the presence of the glory of the Most High God, and holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

*Verse.* Tobias and Sara were in tribulation, and began to pray with tears.

*Answer.* And holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

*Second Lesson.*

So the father and the son, *p.* 694, *down to* "temptation should try thee," *in the Third Lesson.*

*Second Responsory.*

When Tobias went forth he found a very well-favoured young man standing with his loins girded, and as it were ready to set forth, and he saluted him and said: Whence art thou, O good young man?

*Verse.* And he knew not that it was an Angel of the Lord, and saluted him, and said:

*Answer.* Whence art thou, O good young man?

*Third Lesson.*

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil; for I am the Angel Raphael, one of the seven, which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the Angel said unto them: Peace be unto you, fear not. In that I was with you, I was with you by the will of God, bless Him and praise Him. Unto you indeed I seem to eat and drink, but my meat is a meat which is not seen, and my drink a drink which man cannot behold. It is time therefore for me to return unto Him that sent me, but bless ye God, and tell of all His marvellous works. And when he had so said, he was taken away from their sight, and they beheld him no more. Then they cast themselves down upon their faces, by the space of three hours, and blessed God; and they arose, and told of all His marvellous works.

*Third Responsory.*

The Angel went in unto Tobias and saluted him and said: Joy be ever with thee, be of good courage, for it is at hand that God should heal thee.

*Verse.* And Tobias answered and said: What joy shall I have while I sit in darkness, and see not the light of heaven?

*Answer.* Be of good courage, for it is at hand that God should heal thee.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Be of good courage, for it is at hand that God should heal thee.

SECOND NOCTURN.

*First Antiphon.* And the Angel said, Take the fish by the gill, and draw him out of the water.

Ps. xviii. The heavens declare, &c., (*p.* 16.)

*Second Antiphon.* Tell me, I pray thee, brother Azarias, to what use is that which thou hast bidden me keep of the fish.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 124.)

*Third Antiphon.* The gall is a healing to the eyes, but the virtue of the heart and the liver putteth the power of the devil to flight.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 26.)

*Verse.* And the smoke of the incense ascended up before the Lord—

*Answer.* Out of the Angel's hand.

*Fourth Lesson.*

The Lesson is taken from the Sermons of S. Austin, Bishop [of Hippo.] (*Serm.* i. *in Dom.* 15, *B. Tob.* 226*th for the Season.*)

BLESSED Tobit,[1] who knew how to break his bread to the hungry, maketh ready a swift recompense for him, who toiled for him for hire. We have listened patiently to the reading, which is just over, and we have mar-

[1] "Tobias."

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velled at the discourse of the father and son, and now they are admonished by the Angel, whom they had deemed a dweller of earth; but whose service was the service of the Divine Glory. For it was to this end that he was suffered to fall into the affliction of blindness, even that he might have an Angel to his physician, who was kindled with the very light of God, and uttered the words, "Prayer is good with fasting and almsgiving." The prayer of the just is the key of heaven; the supplication goeth up, and the mercy of God cometh down. Though the earth be deep, and the heavens high, yet God heareth the voice of him who hath a good conscience. If it be a groan only, it is articulate enough for Him; a tear is sufficient for His eyes; He heareth weeping sooner than words. The prayer of the presumptuous He is wont to reject. The father and the son were of one mind; albeit twain, they had but one thought. "My son," saith he, "let us send away that man with an addition to his wages such as he pleaseth, for he hath done us great good by his work." And they began to ask him if he would take payment of his wages. "Brother," saith he, "take that is thine, and go thy way safely; take thy wages, for thou hast shown much kindness unto me, and unto my son. Take, as I said, half of the substance that thou and my son have brought unto me, for the thanks that we owe thee cannot be measured."

*Fourth Responsory.*

Tobias asked the Angel: Of what house, or of what tribe, art thou? And he answered and said: I am Azarias, the son of Ananias the Great.

*Verse.* Dost thou seek for a tribe or family, or an hired man to go with thy son? But be not careful over-much.

*Answer.* I am Azarias, the son of Ananias the Great.

*Fifth Lesson.*

THE Angel, who had been sent to work mercy for nothing, rejoiceth at the thought of wages. "Tobit, or Tobias," saith he, "why take needless thought to pay me? Keep what your heavenly Father hath given you. He is the fountain of health, and I am His minister to heal. Ye know not who is the hireling whose services ye have earned. Ye feared not to bury the dead of the captivity. O Tobit, thy works are gone up before the Lord, as a fat sacrifice thy care for their honourable burial; and it is I that have been sent forth to do the commands of the Heavenly Judge. Thou didst bury the dead, without fear for the sting of death; the very voiceless dead, whom thou didst bury, cried aloud for thee. The blindness of thine eyes was a trial, whereby thy patience should earn a brighter crown from the heavenly places. I am Raphael, one of the seven Angels, who stand in the presence of the glory of God; I have no need of wages from man; I am rich enough, in that I am near to the Majesty on high. He That hath sent me is rich. What He hath granted freely, He hath commanded me to grant freely. Neither do ye owe me any thanks, for ye have received nothing from me of my own strength. Bless God, and give praise to Him, and glorify Him, for He hath shown good upon you."

*Fifth Responsory.*

Tobias went out to wash his feet, and behold a great fish went out, and would have devoured him; and he was sore afraid, and cried out with a loud voice, and said: O sir, he assaileth me. And the Angel said unto him: Take him by his gill, and draw him unto thee; open this fish, and take his heart, and his liver, and his gall, and put them up safely by thee, for they are useful and needful for drugs.

*Verse.* And Tobias drew the fish unto the dry ground, and it began to gasp at his feet, and the Angel said unto him—

*Answer.* Open this fish, and take his heart, and his liver, and his gall, and put them safely by thee, for they are useful and needful for drugs.

*Sixth Lesson.*

WHEN the glory of the heavenly mystery was made known by the voice of the Archangel Raphael, Tobit and Tobias were thunderstruck, and fell upon the ground, their weak voices



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utterly silenced at the hearing of that strange voice. Why are ye afraid, O father Tobit, and son Tobias? is it because ye have taken one of the dwellers of heaven into your pay, and hired him as though he were one of the labourers of earth? The Angel hid his name from you; he said not, I am the Angel Raphael, but, I am Azarias, the son of Ananias the Great. In the first name that he gave thee he hid his high estate, lest he should scare him that hired him. For if he had said, I am an Angel, he would not have become the paid servant of Tobias. He kept back his noble name that the greatness of his nobility might shine out at the last. Behold, dearly beloved brethren, how great is the merit of almsgiving. Almsgiving hath earned an Angel for a servant, until he accomplished, as a hireling, his day. Ye behold of how great profit it is to bury the dead, even an oblation which the Angel Raphael maketh to ascend up before the heavenly Majesty. Ye behold how that alms deliver from death, and purge away sins, and open the eyes, and force from thee the darkness of sin. Tobias is led on his journey, and Sara, sorrowfully bereaved of so many husbands, is joined in wedlock by an Angel.

*Sixth Responsory.*

The Angel Raphael said unto Tobias: When thou enterest into thine house, straightway worship the Lord thy God; and when thou hast given thanks unto Him, draw near unto thy father and kiss him, and forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

*Verse.* Take with thee some of the gall of the fish, for it will be needful.

*Answer.* And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

THIRD NOCTURN.

*First Antiphon.* Here is Sara the daughter of Raguel, who shall be given unto thee to wife, and all her substance with her.

Ps. xcv. O sing unto the LORD, &c., (*p.* 72.)

*Second Antiphon.* She hath had seven husbands, who were all strangled by an evil spirit; I am afraid lest the like should befal me.

Ps. xcvi. The LORD reigneth, &c., (*p.* 73.)

*Third Antiphon.* Spend three days in prayer with thy wife, that thou mayest obtain the blessing of sons, in the seed of Abraham.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 76.)

*Verse.* The Angel Raphael took hold on the evil spirit,

*Answer.* And drove him away into the desert of Upper Egypt.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to John (v. 1.)

AT that time: There was a feast of the Jews, and JESUS went up to Jerusalem. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Tract* 17 *on John* v.)

It is no wonder that God should work wonders, the wonder would be if men worked them. We should rather rejoice, than wonder, that our Lord and Saviour JESUS Christ was made Man; and that being God among men, He wrought the things of God, for it availeth more to our salvation that He was made Man, than that He did such and such things as Man; and it profiteth more that He healed sick souls, than that He healed the diseases of bodies, which were to die after all.

*Seventh Responsory.*

The Angel Raphael said: Bless ye the God of heaven, and confess Him before all living, for He hath had mercy upon you.

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*Verse.* Bless Him, and praise Him, and tell of all His marvellous works,—

*Answer.* For He hath had mercy upon you.

*Eighth Blessing.*

He whose feast-day, &c.

*Eighth Lesson.*

THE impotent man's soul knew not Him Who was to heal her, but although he had as yet no eyes in his heart wherewith to recognize the hidden God, he had bodily eyes in his flesh, which could see bodily things, and therefore he did that which could be seen that he might be healed by that Power, which he saw not. He betook him to that place where "lay a great multitude of impotent folk, of blind, halt, withered, [waiting for the moving of the water. For an Angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."]

*Eighth Responsory.*

It is time for me to return unto Him That sent me, saith the Angel Raphael, but bless ye the Lord, and tell of all His marvellous works.

*Verse.* Confess Him before all living, for He hath had mercy upon you.

*Answer.* Bless ye the Lord, and tell of all His marvellous works.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Bless ye the Lord, and tell of all His marvellous works.

*Ninth Lesson.*

THE Lord was the physician both of souls and of bodies; He it was Who was come to heal the soul of every one whosoever believeth on Him; but, out of all those sick folk, He chose to heal but one, for the signification of unity. If we look at it with our little minds, and with only human comprehension and thought, He doth not appear to have done much, considering what He was able to do; and as a display of mercy, but little. There were so many lying sick there, and He healed but one, although it required but a single word from Him to make them all arise.

*The Hymn,* "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* The Angel Raphael was sent * unto Tobias and Sara to heal them.

*Second Antiphon.* The Angel went in * unto Tobias, and said: Joy be ever with thee.

*Third Antiphon.* Be of good courage, Tobias, * for it is nigh at hand that God shall heal thee.

*Fourth Antiphon.* Bless ye the God of Heaven, and confess Him before all living, for He hath had mercy upon you.

*Fifth Antiphon.* Peace be unto you, * fear not, bless ye God, and give praise to Him.

*Chapter.* (Tobit xii. 12.)

WHEN thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and didst hide the dead in thine house through the day, and bury them in the night, I offered up thy prayer before the Lord.

*Hymn.*[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy face!

Angel of health, may Raphael lighten o'er us,
To every sick bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

[1] Translation by the Rev. W. J. Copeland.

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*Verse.* Before the Angels will I sing praise unto Thee, O my God.

*Answer.* I will worship toward Thy holy temple, and praise Thy Name.

*Antiphon at the Song of Zacharias.* I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His marvellous works. Alleluia.

*Prayer throughout the Office.*

O GOD, Who didst give Thy blessed Archangel Raphael unto Thy servant Tobias to be his fellow wayfarer, grant unto us, Thy servants, that the same may ever keep and shield us, help and defend us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* The Angel Raphael, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Tob. xii. 6.)

IT is time for me to return unto Him That sent me; but bless ye God, and tell of all His marvellous works.

TERCE.

*Antiphon.* The Angel, &c., (*Second Antiphon at Lauds.*)

*Chapter from Lauds.*

*Short Responsory as on p.* 1297.

SEXT.

*Antiphon.* Be of good courage, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Tob. xii. 14.)

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil. For I am the Angel Raphael, one of the seven, which stand before the Lord.

*Short Responsory as on p.* 1298.

NONE.

*Antiphon.* Peace be unto you, &c., (*Fifth Antiphon at Lauds.*)

*Chapter from the end of Prime.*

*Short Responsory as on p.* 1298.

SECOND VESPERS.

*All as the First, except the last Psalm, which is* Ps. cxxxvii., "I will praise Thee, &c.," (*p.* 164,) *and*

*Antiphon at the Song of the Blessed Virgin.* O Thou Prince most glorious, Raphael the Archangel, remember us, and here and everywhere alway entreat for us the countenance of the Son of God.

*A Commemoration is made of the holy Martyrs Chrysanthus, and Daria.*

## Office in honour of the Patronage of the Blessed Virgin Mary.

*Greater Double.*

*All from the Common Office for her Festivals,* (*p.* 894.)

*In the Antiphon,* "O holy Mary," *at First Vespers, and the Seventh Responsory, is said,* "May all that are keeping feast in honour of thine holy patronage, feel the might of thine assistance."

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*Note. In the different countries and dioceses in which the Service Book used is that according to the use of the Church of Rome, it is usual to nationalise it by the addition of a special Appendix, containing festivals of national, or local interest. England and Ireland possess these Appendices.*

*In Scotland, the Pope having been the Ordinary until March,* 1878, *the Office used has been that of his own diocese, viz. of Rome; which is, of course, as locally Italian in character, as the English is English, and the Irish Irish. As it will no doubt be one of the first cares of the Scotch hierarchy to place our country in the same position as others, the translator has not thought it worth while to translate the Roman Appendix, and in the meanwhile, if any Scotch reader wishes to follow the daily service more closely, he must have recourse to the Common.*

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# Immaculate Conception of the Blessed Virgin Mary.

OFFICE OF THE IMMACULATE CONCEPTION AS A VOTIVE OFFICE, FOR SATURDAYS.

*Pope Pius IX. permits that on all Saturdays, with certain exceptions, the Office of December 8, with certain alterations, be said instead of the Office of the day. The Saturdays excepted are—*

(*a*) *Any Saturday whatsoever upon which Nine Lessons are read, either by reason of the Week-day Office, or of any Festal Office either belonging to the day or transferred to it.*

(*b*) *The Saturdays in Advent, Lent, and the Octaves of Easter and Pentecost.*

(*c*) *All eves.*

(*d*) *Saturdays to which the Sunday Office may be transferred according to the Pye*, iv. 4, 5.

*The alterations in the Office itself are—*

(*a*) *It is semi-double, with the Common Commemorations at Vespers and Lauds, and Preces at Compline and Prime. Its relations to a Simple Office on Saturday itself, or a Semi-double or Double on Friday or Sunday, (Sunday is always at least Semi-double,) are arranged in the same way as if it were a Semi-double Festival.*

(*b*) *The saying or omitting of the* "Alleluia" *and one or two other points are as given in the Office itself. In Paschal-time Prime and Compline are said in the Paschal manner.*

(*c*) *The Lessons of the First Nocturn are from Scripture according to the Season.*

(*d*) *The Lessons of the Second and Third Nocturn are—*

*Before Ash Wednesday, as on the Second Day within the Octave.*

*In Paschal-time, as on the Third Day.*

*From the Feast of the Sacred Heart to August, as on the Fifth Day.*

*From August to Advent, as on the Seventh Day.*

## [DECEMBER 8.]

*All from the Common Office for Feasts of the Blessed Virgin, except what is otherwise given here.*

*Note. In Paschal-time the word* "Alleluia" *is added wherever it is here given in brackets* [ ].

### FIRST VESPERS.

*Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.*

*Antiphon at the Song of the Blessed Virgin.* All generations shall call me blessed, * for He That is mighty hath done to me great things. Alleluia.

*This word* "Alleluia" *is omitted in Septuagesima and Sexagesima Weeks.*

### COMPLINE.

*The last verse of the Hymn is altered in honour of the Incarnation.*

### MATTINS.

*Invitatory.* Let us keep the Feast of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours. [Alleluia.]

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*Hymn.*[1]

BLEST Guardian of all virgin souls!
Portal of bliss to man forgiven!
Pure Mother of Almighty God!
Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!
Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
That healing Flower long since foretold!

Thou Tower, against the dragon proof!
Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
Thine be the light by which we steer.

Scatter the mists that round us hang;
Keep far the fatal shoals away;
And while through darkling waves we sweep,
Open a path to life and day.

O JESU, born of Virgin bright!
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

FIRST NOCTURN.

*In Paschal-time only one Antiphon, namely, the first, is said at each Nocturn.*

*First Antiphon.* O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary. [Alleluia.]

*Second Antiphon.* The Lord hath set * His tabernacle in the sun.

*Third Antiphon.* Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

*Verse.* [2]It is Almighty God That girdeth me with strength. [Alleluia.]

*Answer.* And maketh my way perfect. [Alleluia.]

*First Responsory.*

[3]By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God. [Alleluia.]

*Verse.* [4]The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

*Answer.* Fear not, Mary, for thou hast found grace with God. [Alleluia.]

*Second Responsory.*

[5]Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul. [Alleluia.]

*Verse.* [6]As the Lord liveth, by me He hath fulfilled His mercy.

*Answer.* And I will declare what God hath done for my soul. [Alleluia.]

*Third Responsory.*

[7]My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue. [Alleluia.]

*Verse.* Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

*Answer.* Honey and milk are under her tongue. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Honey and milk are under her tongue. [Alleluia.]

SECOND NOCTURN.

*First Antiphon.* Grace is poured into her Conception, * and she is fairer than the daughters of men. [Alleluia.]

*Second Antiphon.* God hath holpen her right early, * the Most High hath hallowed His tabernacle.

*Third Antiphon.* Glorious things are spoken of thee, O City of God; * the Lord hath laid thy foundation in the holy mountains.

*Verse.* [8]By this I know that Thou favourest me. [Alleluia.]

*Answer.* Because mine enemy cannot triumph over me. [Alleluia.]

*Fourth Responsory.*

[9]I came out of the mouth of the Most High, the first-begotten before every creature. I made the unfading light to arise in the heavens. When there were no depths I was conceived. [Alleluia.]

[1] Translation by the Rev. E. Caswall.
[2] Ps. xvii. 33.
[3] Rom. v. 12; Luke i. 30.
[4] Cf. Ps. lv. 13, xvii. 21.
[5] Ecclus. xxiv. 26; Ps. lxv. 16.
[6] Judith xiii. 18.
[7] Cant. v. 10, iv. 11, 8.
[8] Ps. xl. 12.
[9] I.e., Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

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*Verse.* For the Lord hath created me in righteousness, and hath held mine hand, and hath kept me.

*Answer.* When there were no depths I was conceived. [Alleluia.]

*Fifth Responsory.*

[1]No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God. [Alleluia.]

*Verse.* For she is more beautiful than the sun, and being compared with the light, she is found before it.

*Answer.* She is the brightness of the everlasting light, and the unspotted mirror of the power of God. [Alleluia.]

*Sixth Responsory.*

[2]There appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. [Alleluia.]

*Verse.* [3]The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

*Answer.* And upon her head a crown of twelve stars. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And upon her head a crown of twelve stars. [Alleluia.]

THIRD NOCTURN.

*First Antiphon.* Holiness and beauty are in her Conception: * declare her glory among all people. [Alleluia.]

*Second Antiphon.* Rejoice ye all in the LORD: * and give thanks at the remembrance of His holiness.

*Third Antiphon.* The LORD hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

*Verse.* [4]I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia.]

*Answer.* And hast not made my foes to rejoice over me. [Alleluia.]

*Seventh Responsory.*

[5]A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights. [Alleluia.]

*Verse.* Open to me, my sister, my love, my dove, my undefiled.

*Answer.* O Mary, thy perfumes are a garden of delights. [Alleluia.]

*Eighth Responsory.*

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

*Verse.* For, behold, from henceforth all generations shall call me blessed.

*Answer.* For He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

*The Hymn*, "We praise Thee, O God, &c.," *is said.*

LAUDS.

*First Antiphon.* [6]Thou art all fair, O Mary, * there is no spot of original sin in thee. [Alleluia.]

*Second Antiphon.* [7]Thy raiment * is white as snow, and thy countenance as the sun. [Alleluia.]

*Third Antiphon.* [8]Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation. [Alleluia.]

*Fourth Antiphon.* [9]O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth. [Alleluia.]

*Fifth Antiphon.* [9]Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes. [Alleluia.]

*Chapter.* (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning, or ever the earth was. When there were no depths I was conceived.

*Verse.* Maiden Mother of God, thy stainless conception—[Alleluia.]

*Answer.* Was a message of joy to the whole world. [Alleluia.]

[1] Wisd. vii. 25, 26, 29.
[2] Apoc. xii. 1.
[3] Cf. Isa. lxi. 10.
[4] Ps. xxix. 2.
[5] Cant. iv. 12, v. 2.
[6] Cf. Cant. iv. 7.
[7] Cf. Matth. xvii. 2.
[8] Judith xv. 10; xiii. 23.
[9] Cf. Cant. i. 3, 4.

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*Antiphon at the Song of Zacharias.* The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head. Alleluia.

*In Septuagesima and Sexagesima omit* "Alleluia."

*Prayer.*

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

*Antiphon.* Thou art all fair, &c., (*First Antiphon at Lauds.*)

*In the Short Responsory, instead of* "Thou That art to come into the world," *is said:*

*Verse.* Thou That wast born of the Virgin Mary.

*Chapter at the end.* (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

TERCE.

*Antiphon.* Thy raiment, &c., (*Second Antiphon at Lauds.*)

*Chapter and Prayer from Lauds.*

*Short Responsory.*

It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]

*Answer.* It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]

*Verse.* And maketh my way perfect.

*Answer.* That girdeth me with strength.

*In Paschal-time:* "Alleluia, Alleluia."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]

*Verse.* By this I know that Thou favourest me. [Alleluia.]

*Answer.* Because mine enemy shall not triumph over me. [Alleluia.]

SEXT.

*Antiphon.* Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ezek. xliv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

*Short Responsory.*

By this I know that Thou favourest me. [Alleluia, Alleluia.]

*Answer.* By this I know that Thou favourest me. [Alleluia, Alleluia.]

*Verse.* Because mine enemy shall not triumph over me.

*Answer.* Thou favourest me.

*In Paschal-time:* "Alleluia, Alleluia."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* By this I know that Thou favourest me. [Alleluia, Alleluia.]

*Verse.* I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia.]

*Answer.* And hast not made my foes to rejoice over me. [Alleluia.]

*Prayer from Lauds.*

NONE.

*Antiphon.* Draw us, &c., (*Fifth Antiphon at Lauds.*)

*Chapter as at the end of Prime.*

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*Short Responsory.*

I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

*Answer.* I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

*Verse.* And hast not made my foes to rejoice over me.

*Answer.* Thou hast lifted me up.

*In Paschal-time:* "Alleluia, Alleluia."

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

*Verse.* Maiden Mother of God, thy stainless conception, [Alleluia,]

*Answer.* Was a message of joy to the whole world. [Alleluia.]

*Prayer from Lauds.*

SECOND VESPERS.

*All as the First, except the following:*

*Antiphon at the Song of the Blessed Virgin.* O holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance. [Alleluia.]

## Second Day within the Octave of the Immaculate Conception.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

GOD is unspeakable. His ways are mercy and truth; His Will is Almighty Power; and His wisdom reacheth mightily from one end to another, and sweetly ordereth all things. (Wisd. viii. 1.) He from all eternity foresaw the sorrowful fall of man by the transgression of Adam, and, in His mysterious purpose, He decreed, before the worlds were, that the Word should be made flesh, to the end that man, who had been seduced by the fraud of the devil, might not perish, but that as in the first Adam all die, in Christ all might be made alive. (1 Cor. xv. 22.) And to this end, the Eternal Creator from the beginning, and before all ages, chose and ordained a woman to be the Mother of His Only-begotten Son, of whom He should take flesh and be born, in the blessed fulness of time. (Gal. iv. 4.) And this woman He loved with so great a love that He allowed His will to be freely wrought in her. (1 Thess. iv. 3.)

*Fifth Lesson.*

WHEREFORE, He bestowed upon her, out of the treasure of the Divinity, such a wealth of gifts of grace as He hath bestowed upon none of the Angels and none of the Saints. He made her always free from any the slightest pollution of sin, so fair and so upright that no other of His works are like to her, and only Himself can we understand to excel her. Verily, this was most fitting, that this most worshipful Mother should be made bright with the brightness of uncontaminated holiness, and should conquer the old serpent by escaping altogether the stain of original sin, for she was that Mother to whom the Eternal Father was willing to give the Co-Eternal and Co-Equal Only-begotten Son of His love, to be her Son also.

*Sixth Lesson.*

THE Catholic Church, which, through the perpetual teaching of the Holy Ghost, is the pillar and ground of the truth, (1 Tim. iii. 15,) hath always held the original innocence of this most exalted Virgin to be bound up with her wonderful holiness, and her mighty dignity of Mother of God. This doctrine she hath felt herself to hold by the gift of God, and as part of that faith once delivered from heaven unto the Saints, (Jude 3,) and as time hath gone on, she hath continually explained, put forth, and upheld it. This belief is found strong in the earliest times, and rooted as it were in the hearts of Christ's faithful people; by the care and study of holy Bishops it hath been taught in all parts of the Catholic world; and the

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Church herself pointed to it when she allowed the Conception of the Blessed Virgin Mary to be held as a feast, for exciting the piety and devotion of her children. In the case of the Saints the Church celebrateth only the day of their being made perfect at death, [but of her Divine Lord, of His Blessed Mother, and of St. John the Baptist she venerateth the birth also, as of those sanctified in the womb.] When [therefore] she [goeth further and] maketh the case of the Blessed Virgin an exception to all others besides that of Christ, keeping holiday in honour of her conception [as well as of her birth,] it is manifest that she regardeth that Conception as altogether singular, wonderful, and different to all other conceptions, except only Christ's, namely, as holy.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St. Sophronius, Patriarch [of Jerusalem.][1] (*On the Annunciation.*)

When this blessed Angel was sent to the most pure virgin what did he say? In what words did he break the happy news of Redemption? "Hail, thou that art full of grace, the Lord is with thee." [2][Now this word "Hail" is in the original "Chairé," which being interpreted signifieth "Rejoice."] The messenger of joy in his first word biddeth her rejoice. He knew well that his message was a message of good tidings of great joy to men, (Luke ii. 10,) yea, to all creatures, —a message of healing to all sicknesses. He knew well that his message was a message of God's light to a dark world. He knew well that it proclaimed the end of error. He knew well that it blunted the sting of death. He knew well that it broke the power of corruption. He knew well that it brought victory over hell. He knew well that it told of salvation to all the fallen children of Adam, groaning under that yoke of malediction which fell on them when they were thrust out of Eden, and banished from that happy home. Therefore, when he began to speak, he spoke in tones of rejoicing, and opened his message with sounds of gladness. Therefore made he the name of joy to herald the tidings of good, which were to be for a joy unto all people, whosoever should believe.

*Eighth Lesson.*

AND, of a truth, it was fitting that God's proclamation of joy should open with the accents of gladness. And this is the reason why the angel nameth joy first, because he knew the coming fruits of his message, and that his converse with the Virgin was to bring joy to the whole world. Can we find any joy or any brightness like the joy and the brightness of that salutation addressed to the Blessed Mother of gladness? Rejoice, O mother of joy more than heavenly! Rejoice, O thou that nourishest joy in the highest! Rejoice, O Lady, full of the joy of salvation! Rejoice, O thou that bringest a joy that passeth not away! Rejoice, O mysterious treasury dispensing unspeakable joy! Rejoice, O most blessed fountain, overflowing with unfailing joy! Rejoice, O store-house of God, filled with the everlasting joy of eternity! Rejoice, O fair tree, bearing fruit of life-giving joy! Rejoice, O Maiden Mother of God! Rejoice, O thou that after child-birth remainest a virgin! Rejoice, O wonder, who, after all wonders, art still the most wonderful!

*Ninth Lesson.*

WHO shall worthily set forth thy glory? Who shall make bold to say what thou art? Who will hold himself able to tell of all thy splendour?

[1] An eminent opponent of the Monothelite heretics. Elected to the Patriarchal throne, A.D. 634. Died March 11, 639 or 644.

[2] The above sentence is inserted to give meaning to the rest of the Homily, which was written in Greek.

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Thou art the exaltation of humanity; thou art made much higher than the Angels; thy brightness hath thrown the brightness of the Archangels into shadow; thou lookest down upon the lofty seats of the Thrones; thou makest the height of the Lordships to seem low; thy rank taketh precedence before the rank of the Principalities; compared with thee the Powers are weakness; thou art a Mighty one, mightier than all the Mighty; thine earthly eyes see further than the contemplation of the Cherubim can reach; the Seraphim have six wings, but thy flight is nobler than their's; in a word, thou hast far excelled every other work of God; thou wast far purer than any other creature; and thou hast conceived the Creator of all creatures, carried Him in thy womb, and brought Him forth; thou hast been chosen, out of all that He has made, to be His Mother.

## Third Day within the Octave of the Immaculate Conception.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

BOTH in her Offices and in the most holy Liturgy the Church hath been accustomed to apply to the creation of Mary the language in which the Holy Scriptures set forth the Eternal Generation of the Uncreated Wisdom, and that, because Mary was predestined in the decree of the Incarnation of the same Wisdom. This practice hath been received by the faithful in all quarters, and plainly showeth what hath been the mind of the Church of Rome, which is the mother and mistress of all Churches, on the subject of the sinless conception of the Virgin. Nevertheless, it is fitting to set forth in greater detail the celebrated acts of this Church, on account of that pre-eminent rank and power which all other Churches are bound to yield her, because she is the centre of Catholic truth and unity, wherein alone Doctrine is always preserved pure, and from whom all the other Churches must needs receive the tradition of the Faith.

*Fifth Lesson.*

THUS it hath always been one of the most striking features of the Roman Church that she hath most powerfully asserted, guarded, promoted, and vindicated the doctrine that the Virgin was conceived without sin. It hath been the boast of Our Predecessors that by their authority they instituted in the Roman Church the Feast of the Conception of Mary, and caused it to be observed with an Office and a Mass wherein her privilege of immunity from original sin was openly asserted. Our said Predecessors have done everything in their power to increase the love of the faithful for this doctrine; by granting Indulgences in its honour; by giving permission to cities, provinces, and kingdoms to choose for their Patroness the Mother of God, under her title "Conceived without sin;" by approving of Guilds, Congregations, and Associations of persons under vows, all instituted in honour of the sinless Conception; by praising the piety of those who have founded Convents, Hospitals, Altars and Churches named from this belief; and lastly, by encouraging those who have taken an oath to defend this opinion to the utmost of their power.

*Sixth Lesson.*

MOREOVER, Our said Predecessors with great joy ordained that the Feast of the said Conception should be observed as of the same rank as that of the Nativity of the Blessed Virgin, and appointed that it should be kept with an Octave throughout the whole Church. They added this Feast to those which are commanded to be kept with solemnity, and ordered that the ceremony called a "Papal Chapel" should take place every year on this Feast in our Patriarchal Basilica of our Lady of the Snows. And above all did they rejoice in the hope of strengthening this belief in the minds of the faithful, and stirring them up to love and venerate the Virgin conceived without sin, when they granted permission to add to the Litany of Loretto the invocation, "Queen conceived without original sin," and to insert the word "stainless" into the Preface of the Mass on this Feast, that so the law of prayer might become the law of belief.

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THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St. Bernard, Abbat [of Clairvaux.] (*2nd on this text.*)

Rejoice, father Adam, and yet more thou mother Eve, ye that are the source of all, and the ruin of all, and the unhappy cause of their ruin before ye gave them birth. Be comforted both in your daughter, and such a daughter; but chiefly thou, O woman, of whom the first evil came, and who hast cast thy slur upon all women. The time is come for the slur to be taken away, and for the man to have nothing to say against the woman. At the first, when he unwisely began to make excuse, he scrupled not to throw the blame upon her, saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Wherefore, O Eve, betake thyself to Mary: mother, betake thyself to thy daughter: let the daughter answer for the mother: let her take away her mother's reproach; let her make up to her father for her mother's fault: for if man be fallen by means of woman, it is by means of woman that he is raised up again.

*Eighth Lesson.*

WHAT didst thou say, O Adam? "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." These are wrathful words, by the which thou dost rather magnify than diminish thine offence. Nevertheless, Wisdom hath defeated thy malice. God asked thee that He might find in thee an occasion of pardon, but, in that He found it not, He hath sought and found it in the Treasure of His Own mercy. One woman answereth for another; the wise for the foolish; the lowly for the proud; for her that gave thee of the tree of death, another that giveth thee to taste of the tree of life; for her that brought thee the bitter food of sin, another that giveth thee of the sweet fruits of righteousness. Wherefore accuse the woman no more, but speak in thanksgiving, and say, "Lord, the woman whom Thou hast given me, she hath given me of the tree of life, and I have eaten; and it is in my mouth sweeter than honey, for thereby hast Thou quickened me." (Ps. cxviii. 103, 93.) Behold, it was for this that the angel Gabriel was sent to the Virgin, to the most worshipful of women, a woman more wonderful than all women, the restorer of them that went before, and the quickener of them that come after her.

*Ninth Lesson.*

WAS it not of this thy daughter, O Adam, that God spake when He said unto the serpent, "I will put enmity between thee and the woman?" And if thou wilt still doubt that He speaketh of Mary, hear what followeth: "She shall bruise thy head." Who won this conquest but Mary? She brought to nought the whole wiles of Satan, whether for the pollution of her body or the injury of her soul. Was it not of her that Solomon spake, where he saith, "Who shall find a virtuous woman?" (Prov. xxxi. 10.) The wise man knew the weaknesses of women, how frail they are in body, and how changeable in mind. But he had read that God had promised that the enemy, who had prevailed by means of a woman, was by a woman to be overthrown, and he believed. But he wondered greatly, and said, "Who shall find a virtuous woman?" that is to say: If our salvation, and the bringing back of that which is lost, and the final triumph over the enemy, is in the hand of a woman, it must needs be that a virtuous woman be found, meet to work in that matter.

## Fifth Day within the Octave of the Immaculate Conception.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

THE language used in public worship is the necessary offspring of the teaching which it expresseth, and the

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former can have no safety unless the latter be settled. Wherefore Our Predecessors the Roman Pontiffs, while encouraging the pious love of the faithful for the Conception of the Blessed Virgin, have taken care ceaselessly to inculcate the sinlessness of the same. They have always particularly insisted that the Feast should be observed not in honour of Mary's sanctification, a false opinion, most foreign to the mind of the Church (but which hath nevertheless been maintained by some,) but in honour of her Conception itself.

*Fifth Lesson.*

THE same Our Predecessors have likewise resisted the dreams of those who have imagined that in the sinless Conception there were Two Instants, and that the Church celebrateth the Second and not the First. Indeed, Our said Predecessors have considered the sinlessness of the First Instant to be as much a truth for their assertion, protection, and promulgation, as the sinlessness of the Conception at all. Hence came those words in which Our Predecessor Alexander VII. in a decree declareth the mind of the Church, and saith, "Christ's faithful people, drawn by love to His most blessed Mother, the Virgin Mary, have of a long time believed that God, at the very First Instant in which He made her soul and joined it to her body, by a special grace and privilege granted to her, through the merits of His dear Son, Christ JESUS, the Saviour of the world, Whose precious death He foreknew, cleansed her from all sin, original as well as actual; and it is in this belief, and no other, that the said faithful of Christ have always kept with devotion and joy the Feast of the said Conception."

*Sixth Lesson.*

IT hath always been one of the most weighty cares of Our said Predecessors the Roman Pontiffs to protect the doctrine of the sinlessness of Mary's Conception from any sort of attack or corruption. Not only have they suffered no one to condemn and traduce it, but they have gone much further, and in public and repeated declarations have averred: That that doctrine which holdeth that the Virgin was conceived without sin is a doctrine, the arguments in support of which are strong enough to enable the profession thereof to be made at the time of public worship, which is antient, which is almost universal, which is one of those which the Church of Rome encourageth and protecteth, and which is worthy even to be expressed in the Holy Liturgy itself, and in the most solemn prayers of the Church. Our said Predecessors did not stop even here, but in order to preserve the doctrine of the Virgin's sinless Conception from any injury, they strictly forbade that the opposite opinion should be maintained either in public or in private, to the end that it might at length die out under their disapprobation.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St. Tarasius, Patriarch [of Constantinople.][1] (*On the Presentation of the Mother of God.*)

O Mary, where shall I find words to praise thee? Maiden undefiled, virgin unstained, exaltation of women, glory of daughters! Holy Maiden Mother, blessed art thou among women, thy glory is in thy guilelessness, and thy name is a name of purity. In thee the curse of Adam is done away, and the debt of Eve paid. Thou art the clean offering of Abel, chosen out of the firstlings of the flock, a pure sacrifice. Thou art the hope of Enos, that firm hope that he had in God, and was not ashamed. Thou art the grace that

[1] The Martyrology for Feb. 25, mentions at Constantinople, "the holy Bishop Tharasius, famous for learning and godliness, addressed to whom there exists an Epistle of Pope Adrian I. in defence of holy Images." Consecrated on a Christmas Day, about A.D. 780. Died Feb. 25, 806.

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was in Enoch in this life, and his transit to a better. Thou art the Ark of Noah, and the band of reconciliation with God in a new regeneration. Thou art the exceeding glory of the kingdom and Priesthood of Melchisedech. Thou art the unshaken trust of Abraham, and his faith in the promise of children that were to be. Thou art the renewed oblation and the reasonable burnt-offering of Isaac. Thou art the ladder that Jacob saw going up to heaven, and the most noble of all his children throughout the twelve tribes of Israël. According to the flesh thou art the daughter of Judah. Thou art the modesty of Joseph, and the overthrow of the old Egypt, yea, and of the Synagogue of the Jews. O purest! Thou art the book of Moses the Lawgiver, whereon the new covenant is written with the finger of God, for the new Israël, fleeing from the spiritual Egypt, even as the old law was written upon Sinai, for the old Israël, that Israël which was fed in the wilderness upon manna and water from the rock, whereof both were types of Christ, which was yet to come from thy womb, as a bridegroom from his chamber. Thou art Aaron's rod that budded. Thou art David's daughter, all glorious within, clothed in a vesture of gold, wrought about with divers colours.

*Eighth Lesson.*

THOU art the vision of the Prophets, and the fulfilment of those things which they foretold. Thou art the gate whereof Ezekiel spake, when he prophesied, and said, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut" (xliv. 2.) Thou art the Rod of Jesse, whereof Isaiah spake, (xi. 1,) even that Rod whose Flower is Christ, and whose offshoots shall choke out all the seedlings of sin, and fill the earth with plants of grace. Thou art the Covenant foretold by Jeremiah when he said (xxxi. 31) "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israël, and with the house of Judah, not according to the covenant that I made with their fathers"—thereby signifying the coming of thy Son, and calling upon all nations to worship Him for their God, even to the uttermost parts of the earth. Thou art the great mountain spoken of by Daniel, the man greatly beloved, wherefrom is cut without man's hands the corner-stone, that is, Christ, which hath smitten in pieces the parti-coloured image of the old serpent. I honour thee as the unpolluted fountain, I proclaim that thou art full of grace, I praise thee as the clean and undefiled tabernacle of God. Verily, where sin abounded, grace did much more abound. As by a woman death entered into the world, by a woman came the power to rise again. The serpent gave us to eat deadly fruit, but that fall hath ended in the life-giving Bread of Immortality. Eve, our first mother, brought forth Cain the first murderer; thou, O Mary, hast brought forth Christ, the first-fruits of life and of the resurrection. Ear hath not heard the like. It hath not entered into the heart of man to conceive this new thing. Blessed be the unspeakable depths of the Wisdom of God.

*Ninth Lesson.*

AND now we, the people of God, a holy generation, an acceptable congregation, the nestlings of the dove of peace, children of grace, do with purified minds and unpolluted lips, praise God in the tongues of all nations in this joyful solemnity of the Virgin. This is a noble Feast wherein the Angels keep holiday and men do most fitly offer praise, even a feast wherein we echo with reverence and joy that salutation first spoken by Gabriel. Hail Mary! Hail, thou Paradise of God the Father, whence the knowledge of Him floweth in broad rivers to the ends of the earth! Hail, Dwelling-place of God the Son, whence He came forth clothed in flesh! Hail, mysterious Tabernacle of God the Holy Ghost! Hail, thou that art holier than the Cherubim! Hail, thou that art more glorious than the Seraphim! Hail, thou that art nobler than the heavens! Hail, thou that art brighter than the sun! Hail, thou that art fairer than the moon! Hail, manifold splendour of the stars! Hail, light cloud, dropping the dew of heaven! Hail, holy breeze, clearing the air of the vapours of sin! Hail, royal theme of the Prophets! Hail, sound of the

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Apostles gone out into all the earth! Hail, most excellent confession of the Martyrs! Hail, just hope of the Patriarchs! Hail, peculiar honour of all the Saints! Hail, source of health to dying creatures! Hail, O Queen, ambassadress of peace! Hail, stainless crown of motherhood! Hail, advocate of all under heaven! Hail, restoration of the whole world! Hail, thou that art full of grace, the Lord is with thee, even the Lord that is before thee, and from thee, and that is with us. To Him, with the Father, and the most holy and Life-giving Spirit, be ascribed all praise, now and ever, world without end. Amen.

## Seventh Day within the Octave of the Immaculate Conception.

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

IT is known to all men, with what care this doctrine of the sinlessness of the conception of the Mother of God hath been handed down, set forth, and defended by the most distinguished Religious Orders, Theologians, Universities, and Doctors skilled in the things of God. All men know likewise how carefully Christian Bishops, even in their public teaching, have professed the doctrine that through the merits of Christ our Lord and Saviour, foreknown by God, the Holy Virgin Mary, Mother of God, was delivered from ever being the victim of original sin, but, on the contrary, had the fruits of Redemption applied to her at the very moment of her Conception, and was therefore redeemed in a nobler way than others. But the weightiest fact of all is that the most holy Council of Trent, when, in accordance with the Holy Scriptures, as interpreted by the holy Fathers and the approved Councils, it decrees that all men are conceived in sin, expressly added that it did not mean thereby to say that the blessed and stainless Mary, Mother of God, did not form an exception to the rule. From this declaration of the Fathers of Trent it can clearly be drawn that there is nothing in the Bible, nothing in tradition, and nothing in the Fathers which can rightly be adduced against this prerogative of the most Blessed Virgin, nay, as far as circumstances demanded, they as much as declared her free from the original stain.

*Fifth Lesson.*

IN truth, this doctrine upon the Conception of the most Blessed Virgin is day by day more earnestly set forth by the graver thought of the Church, by her teaching, by her care, by her learning, and by her wisdom. It is explained, taught, confirmed, and wonderfully spread among all peoples and nations of the Catholic world. The Church hath received it from the Fathers, as a part of the original faith, attested strongly by the most ancient and venerable monuments of both the Eastern and Western Churches. Indeed, the Fathers and Ecclesiastical writers, learned in Holy Scripture, are marked by no more earnest feature than that in all their books and Scriptural Commentaries, written for the confirmation of doctrine, and the edification of the faithful, they do all in divers ways preach and teach the excelling holiness of this Virgin, her dignity, her freedom from any stain of sin, and the glory of her victory over the dark enemy of our race.

*Sixth Lesson.*

ALL Commentators on the Book of Genesis remark that passage where God at the very time of the Fall speaketh of the Atonement, to the confusion of the lying serpent, and the comfortable hope of man, and saith, "I will put enmity between thee and the woman, and between thy seed and her seed," and all the ancients teach that by this passage is meant the most merciful Saviour of mankind, namely, our Lord JESUS Christ, the Only-begotten Son of God, and His most blessed Mother the Virgin Mary, as if the enmity which both He and she felt against the devil, was, in a sense, of a kind common to them Both. Christ took our nature upon Him, and is become the Mediator between God and man, (1 Tim. ii. 5,) blotting out the handwriting that was against us, nailing it to His Cross, (Col. ii. 14,) and the most holy Virgin, by that subtle, close, and abiding tie which

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bindeth mother to Child, feeleth along with Him, His truceless enmity to the serpent, and He, through His merits, hath granted to her that moment of victory wherein her stainless foot bruised the serpent's head.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St. Sophronius, Patriarch [of Jerusalem.] (*On the Annunciation.*)

Blessed indeed art thou among women, for thou hast turned the curse of Eve into a blessing; thou hast even brought a blessing upon Adam, when he lay smitten by the first sentence of death. Blessed indeed art thou among women, for thou art the mean whereby the Father's blessing hath come upon man, and delivered him from the old curse. Blessed indeed art thou among women, for by thee thy fathers have found salvation; the salutation of the Angel telleth thee that thou art about to bear them a Deliverer. Blessed indeed art thou among women, for thou, not knowing a man, conceivest a Son through Whom the whole earth shall be blessed, and bring forth thorns and thistles no more. Blessed indeed art thou among women, for thou remainest thyself no more than a woman, and yet art made Mother of God. If that holy Thing Which shall be born of thee be truly God made Man, then art thou truly Mother of God, for God is made thine Offspring.

*Eighth Lesson.*

"FEAR not, Mary, for thou hast found grace with God"—abiding grace. Thou hast found grace with God—exceeding grace. Thou hast found grace with God—all desirable grace. Thou hast found grace with God—greater grace than any other. Thou hast found grace with God—unfailing grace. Thou hast found grace with God—saving grace. Thou hast found grace with God—immoveable grace. Thou hast found grace with God—invincible grace. Thou hast found grace with God—everlasting grace. Before thee there have been others, many others, made wonderful in holiness, but to none hath it been given, as to thee, to be full of grace; to none hath it been given, as to thee, to attain to such divine riches; to none, as to thee, to be prevented by purifying grace; to none, as to thee, to shine from the day-spring with light from heaven; to none, as to thee, to be exalted above all things before created.

*Ninth Lesson.*

AND justly; for none hath ever drawn so near to God as thou hast; none hath ever been gifted by God with good gifts as thou hast; none hath ever received of God's grace as thou hast. Thou art mightier than all things which are called mighty among men; thou hast received more than the goodness of God hath conferred on any other. It is indeed because God made His home in thee that thou so aboundest. There hath never been any save thee that hath comprehended the Incomprehensible; none save thee that hath enjoyed His presence so much; none that He hath made so ready therefor; none on whom the uncreated light hath shone so clearly; and therefore none who hath, like thee, sheltered the Lord God, the Maker and Lord of all, conceived Him in thy womb, and brought Him into the world, to redeem men lying under the Father's sentence, and to offer to them everlasting salvation. Wherefore, O Lady, I have already cried unto thee with the Angel, and I will still cry—"Hail, thou that art full of grace, the Lord is with thee! Blessed art thou among women!"

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MAY 19.

## St. Dunstan, Archbishop [of Canterbury,] Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

*Prayer throughout. (Taken from the Salisbury Missal.)*

O GOD, Who hast made Thy blessed Bishop Dunstan to inherit a kingdom in heaven, grant unto us, for his glorious sake, to inherit everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*First Vespers, as regards St. Dunstan, begin with the Chapter, and a Commemoration is made of St. Venantius and of St. Pudentiana.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson. (From his Life by Osbern. Anglia Sacra, xi. 99.)*

THIS Dunstan was born of a noble family. He was expelled from the King's court through the efforts of his enemies, whereupon he bade farewell to the world. He betook himself to Glastonbury, as there were then no monks there, and got together some, of whom he was made Abbat. He was a great favourite of the Kings Edmund and Edred, but peculiarly obnoxious to Edwy, because he used to rebuke him for his perverse doings, and oppose his wishes. In consequence of this line of conduct, the king took proceedings against him, from which he was obliged to abscond, and he went and lived abroad at Ghent, in Flanders.

*Fifth Lesson.*

IN the reign of Edgar he was called home again, with great popular applause, and soon afterwards promoted to the Archbishoprick of Canterbury. He was excessively severe in using Church discipline, and never spared one who had erred. He ejected all the married clergy from their Churches, and put in regular monks in their places, and he forced the King himself to do penance for seven years for sins which he had committed.

*Sixth Lesson.*

DUNSTAN'S strictness caused him to be regarded with fear by many, but all admired him as a Saint, so that he got among the lower classes the name of being a good Archbishop. After the death of the Kings Edgar and Edward, he put the crown on Etheldred, the next heir, to whom he is said to have foretold an unhappy reign, and no cessation from trouble. He died full of days, and was buried in his own Church, towards the end of the tenth century.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary, (p. 862.) Ninth Lesson of St. Pudentiana.*

*At Lauds a Commemoration is made of St. Pudentiana, and at Vespers of St. Bernardine of Sienna.*

MAY 25.

*(The Feast of St. Gregory VII. is kept on May 28.)*

## St. Aldelm, Bishop [of Shirbourne,] Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor, (p. 842,) except the following.*

*Prayer throughout. (Taken from the Salisbury Missal.)*

O GOD, Who, upon this day, didst raise Thy blessed Bishop Aldelm to eternal blessedness in heaven, grant,



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for his sake, and at his prayers, that Thy mercy may bring us also thither. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration is made of St. Urban.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From his Life by William of Malmesbury. Anglia Sacra*, xi. 1.)

ALDELM, who was a Saxon of Royal blood, took the habit of a monk in the Monastery at Malmesbury. He resorted again and again to Canterbury to sit at the feet of the Abbat Adrian, and so advanced under his instruction, that not only himself became famous as a teacher, but was also the first Englishman who ventured on publishing books. According to the testimony of Bede, he was a man of wide and varied learning, a brilliant speaker, and wonderfully well read both in Ecclesiastical and worldly writers.

*Fifth Lesson.*

HE read often, and prayed constantly, so that, (to use his own expression,) while he read, he seemed to hear God speaking to him, and while he prayed, himself to speak to God there present. He was indifferent to hunger, and careless about money, stopped inside his monastery, and proclaimed an unceasing war against idleness and desire. However, when a Church Synod had discussed the corrupt doctrines of the British Christians, and had come to the unanimous conclusion that it was better to lead the schismatics by reason than to drive them by force, Aldelm took upon himself the task of confuting their errors. This he did by writing a book, which was the mean of leading back many of the wanderers into the bosom of the Universal Church.

*Sixth Lesson.*

AFTER the death of Hedda, Bishop of the West-Saxons, Aldelm was induced, against his own wishes, to accept the See of Shirbourne. When he entered on this sphere of duty, he already felt that the end of his life was near, and, to make the best of what time remained, he preached day and night, visited about his diocese, and practised fasting, and the like, as much as in the prime of his life. He died four years after becoming a Bishop, in the year of our Lord's Incarnation 709, and was buried in the Church of St. Michael the Archangel, at Malmesbury.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 14, *with Homily of St. Gregory*, (*p.* 846.) *Ninth Lesson of St. Urban.*

*At Lauds, Commemoration of St. Urban.*

*Vespers of the following.*

MAY 26.

## St. Augustine, Archbishop [of Canterbury,] Confessor, Apostle of England.

*Double of the Second Class, with an Octave.*

*All from the Common Office for a Bishop and Confessor*, (*p.* 842,) *except the following.*

*Prayer throughout.*

O GOD, Who didst give blessed Augustine to the English people, to be their first teacher, grant unto us, we beseech Thee, that as we do proclaim his praise on earth, so we may feel his prayers in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers Commemorations are made of St. Aldelm and of St. Eleutherius.*

MATTINS.

FIRST NOCTURN.

*Lessons from* 1 Tim. iii. 1, *&c., as in the Common Office.*

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SECOND NOCTURN.

*Fourth Lesson.* (*From Bede*, i. 23, *et seq.*)

AUGUSTINE, the first Archbishop of Canterbury, and the Apostle of the English, was sent into England by blessed Gregory, and came thither in the year 597. At that time there was in Kent a most mighty King named Ethelbert, whose power reached even to the Humber. When this King had heard wherefore the holy man was come, he received him kindly, and bade him and his companions, who were all monks, to come to his own capital city of Canterbury; being struck with astonishment at the perfect blamelessness of their lives, and the power of the heavenly doctrine which they preached, and which God confirmed with signs following.

*Fifth Lesson.*

THEY drew nigh to the city in solemn procession, singing the Litany, and bearing before them for their standard a silver cross and a picture of the Lord our Saviour painted on a panel. Hard by the city, upon the east side, there was a Church builded of old time in honour of St. Martin, and wherein the Queen, who was a Christian, was used to pray. There they first began to meet together, to sing, to pray, to celebrate Masses, to preach, and to baptize, until the King was turned to the faith, and the most part of his people were led by his example, (but not his authority,) to take the name of Christian, for he had learnt from his teachers and his own soul's physicians, that men are to be drawn, and not driven to heaven. And now Augustine, being ordained Archbishop of the English and of Britain, lest he should leave untravailed any part of the Lord's vineyard, asked from the Apostolic See a new band of labourers, Mellitus, Justus, Paulinus, and Rufinian.

*Sixth Lesson.*

BY them Gregory sent hallowed vessels, Altar-cloths, Church vestments, and also reliques of the holy Apostles and Martyrs. He instructed them to turn the temples of the idols into places of Christian worship, by sprinkling them with hallowed water, building altars in them, and putting reliques therein. The Britons who, nearly an hundred and fifty years before, had been thrust into the uttermost parts of the island, had some Bishops, whom Augustine vehemently urged to lay aside their error concerning the keeping of Easter, and to labour along with him for the conversion of the English, but they left it all to him. He toiled much for the saving of souls. He was illustrious for miracles, but more illustrious for his life. He made Mellitus Bishop of London, and Justus Bishop of Rochester, and named Lawrence to succeed himself at Canterbury, and then finished his work in peace, and passed away to that life which is a life of perfect blessedness, upon the 26th day of May, [in the year of our Lord 604,] in the reign of Ethelbert.

THIRD NOCTURN.

*Lessons from* Luke x. 1, *with the Homily of St. Gregory*, (*p.* 816.) *Ninth Lesson of St. Eleutherius.*

*At Lauds a Commemoration is made of St. Eleutherius, and at Vespers of St. Mary Magdalen de' Pazzi.*

*During the Octave, when the Office is not of St. Augustine, he is commemorated every day at Vespers and Lauds, except on a Double of the First Class, when he is not commemorated at all, or of the Second, when he is so only at the Second Vespers.*

MAY 30.

## Fifth Day within the Octave of St. Augustine.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

*At Vespers there is a Commemoration of St. Felix.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.] (*On Rom.* xv.)

HUMAN rulers sometimes, if they have to consult as to special matters, find the day not long enough, and sit up by night. We, on the other hand, the object of whose business is heaven, sleep even by day. Who is to deliver us from being as strictly punished for negligence as they who deal in worldly things would be? If we had to offer our bodies to the slaughter, if we had to bear all manner of deaths, ought we not to run to it as to the market? These things I say for the hearing, not of the shepherds only, but of the sheep also, that the sheep (while ever preserving in their regard all obedience and teachableness of spirit,) may stir up the shepherds to greater liveliness.

*Fifth Lesson.*

THUS Paul commandeth, where he saith: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." (Heb. xiii. 17.) These words "they watch for your souls" mean unnumbered toils, cares, and dangers. The good shepherd, who is such an one as Christ would have him to be, may be likened to many martyrs. A martyr dieth once for Christ, but the shepherd, if he is what he ought to be, goeth to death a thousand times for the flock, for such a shepherd may die every day. And for this reason do ye, when ye find hard work, and prayerfulness, and diligence, and readiness, and love, do ye help us, so that both we may be your glory, and ye ours.

*Sixth Lesson.*

WHEN Christ entrusted and enjoined the shepherd's work to him who was the Prince of the Apostles, and who loved Him more than the rest, He asked him first, Loved he Him?—that thou mayest learn that to do a shepherd's work is before all things else as an evidence of love for Christ. And it is a work that requireth nerve and earnestness. I am not saying these things about myself, or about such as are like unto me, but about the best shepherds, who are such as was Paul, or Peter, or [Augustine.] Such as they let us take for examples, whether our duty be to rule or to obey, for even they who have to obey what is above them, have that beneath them which they have to rule,—I mean their own house, friends, servants, wife, or children.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk.* vii. *on Luke* x.)

If any ask why the Jews in Egypt were bidden to eat the lamb with their shoes on their feet (Ex. xii. 11,) whereas when the Apostles were sent to preach the Gospel they were commanded not to carry shoes; such an one should consider that he who is yet in Egypt hath to beware lest he be bitten by some serpent, for in Egypt there be many poisonous serpents. And he who keepeth the typical Passover may be open to hurt, but he that is the minister of the true Passover hath no poison to fear. And how true this is, thou mayest know by the words of the Lord Himself where He saith: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (19.)

*Eighth Lesson.*

THE Apostles were commanded not to provide themselves staves (Matth. x. 10.) What is a staff but a sceptre showing forth power? or an instrument of pain and punishment? Therefore it was by works of humility that the disciples obeyed the command of that humble Lord, of Whom it is said that "In His humiliation His judgment was taken away" (Acts viii. 33.) They were sent to sow the seed of the faith not by

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violence, but by instruction; not to exercise power, but to extol the teaching of lowliness. Nevertheless, we know that there is a rod wherewith the Lord hath entrusted His Apostles, even as Paul witnesseth, where he saith: "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" (1 Cor. iv. 21.) And this rod also the Apostle gave unto Timothy, saying: "Reprove, exhort, rebuke," (2 Tim. iv. 2,) or perchance, before that the Lord suffered, and so established the hearts of the uncertain nations, tenderness only was needful, but after that He had suffered, rebuke also.

*Ninth Lesson of St. Felix,* (*p.* 1089.)
*St. Felix is commemorated at Lauds.*

JUNE 1.

## Seventh Day within the Octave of St. Augustine.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Lessons from St. Maximus,* "Our Blessed Father Augustine, &c.," (*p.* 851.)

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*Sermon 42 on the Saints.*)

The Lord Himself had a bag and entrusted the same to Judas. He endured the thief; but I am fain to learn from my Lord, and I ask: Lord, Thou didst endure the thief, but whence hadst Thou that which he was able to steal? I am a poor, weak creature, and Thou commandest me not to carry a purse; Thou didst carry a bag, and it gave an opportunity to rob Thee; if Thou hadst had no bag, he would not have had what to steal. What canst Thou say unto me but this: Understand what it is that thou hearest, "carry no purse." What is a purse? it is money shut up, that is to say, wisdom hidden. Shut not up your wisdom in yourselves. Receive ye the Holy Ghost. Thou shouldest be a fountain, not a bag, a source to give forth, not a receptacle to keep close.

*Eighth Lesson.*

"SALUTE no man by the way." This may be taken as a simple command, as also He hath bidden us to be speedy in executing His precepts. But there is also another interpretation which I consider the more probable, and which toucheth me more closely, and with me all other stewards, and you also that be hearers. [1]He that saluteth speaketh of health, for this is how they of old time were used to begin their letters, "A to B wisheth health." What therefore mean these words, "Salute no man by the way?" He that saluteth in the way, wisheth health as accident ariseth. I see that ye have caught my meaning, but I am not done yet, for ye have not all caught it, and since we are talking about the way, let us walk as though we were in the way, and ye that be quick, wait for them that be slow, and so all walk together.

*Ninth Lesson.*

WHAT did I say? He that saluteth in the way wisheth health as accident ariseth; he is not going to him whom he saluteth; he is busy about something else, when the occasion of salutation cometh across him; he is walking with some other object, when this meeteth him. But thou, if thou preachest, do it, not by accident, but out of love. There are men, therefore, who

[1] What follows is almost impossible to translate, as it turns upon the Latin words Saluto and Salus; one clause has had to be omitted.

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preach the Gospel, as it were by accident, now and then, while they are about their own business. It is of these that the Apostle saith with groaning, "All seek their own, not the things which are JESUS Christ's" (Phil. ii. 21.) These salute indeed, that is, they speak health, they preach the Gospel, but to do so is not their main intent; they do it only as it were by accident.

*At Vespers a Commemoration of SS. Marcellinus, Peter, and Elmo.*

JUNE 2.

## Octave of St. Augustine.

*Double.*

*All as on the Feast, except the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of Pope St. Gregory [the Great.] (*Part* 2, *Pastoral* i., 2, 10.)

THE life of a Bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to those that be outward because he hath care for those that be inward.

*Fifth Lesson.*

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose spirit is under the control of his will, and that, not altogether through weakness of body, so that it kicketh not much; one who is not drawn to desire other men's goods, but freely dispenseth his own.

*Sixth Lesson.*

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

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Homily by the Venerable Bede, Priest [at Jarrow.] (*Comment. on Luke.*)

No man doubteth that the twelve Apostles were the beginning and foreshowing of Bishops; and we ought to know that these seventy-two were in the same way the presentment of ordinary Priests, that is to say, of the second order of the Priesthood. Albeit we know from the writings of the Apostles that in the first times of the Church the words Priest and Bishop were applied indifferently, whereof Priest doth indicate the ripening of wisdom and the other the toil of a shepherd. It is well said that seventy-two were sent; either because the Gospel was to be preached to that number of races in the world, the Apostles being sent to the twelve tribes of Israël, and these to the outer nations; or because the number of the preachers was in itself a declaration that the whole world was to be enlightened by the Gospel of the Most High and Undivided Trinity.

*Eighth Lesson.*

THE sun doth thrice in seventy-two hours cause his glorious circuit to shine upon the world; and the Lord hath called Himself the Day, and His Apostles the hours, where He saith, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not." (John xi. 9.) And in the Psalms it is said: "Proclaim aloud that His salvation is day from day"[1]—that is, Light of Light, Very God of Very God. Moreover in many places of the Holy Scriptures the mystery of the Trinity is set forth under the figure of three days, markedly where it is said that the Lord arose again from the dead upon the third day. So also in the Old Testament; when the people were come unto Mount Sinai, it was upon the third day that they received the Law, and again, it was "after three days" that they passed over the river Jordan, that river which is a type of the grace of Baptism. (Josh. i. 11, iii. 2.)

*Ninth Lesson. Of the Holy Martyrs,* (*pp.* 1091, 2.) *The two Lessons being read together as one.*

JUNE 8.

## St. William, Archbishop [of York,] Confessor.

*Double.*

*All from the Common Office for a Bishop and Confessor,* (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the York Missal.*)

O GOD, Who dost gladden us by the works and prayers of Thy blessed Confessor and Bishop, William; mercifully grant that we who seek good by him, may obtain bounty from Thy grace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Capgrave and Papebroch.*)

BLESSED William was of very noble birth, being the son of Earl Hubert by Emma, sister of King Stephen, and won the highest character even as a lad. Growing in grace as he grew in years, he was appointed treasurer of York, in the which office he so bore himself as to be universally looked on as the common father of the poor. He set greater prize by nothing than by stripping himself, the more easily to help the need of the struggling.

*Fifth Lesson.*

AFTER the death of Archbishop Turstin, William was elected to follow

[1] "Bene nuntiate diem de die salutare ejus," probably meant for Ps. xcv. 2, which however runs in the present Latin: "Annuntiate de die in diem salutare ejus," "show forth His salvation from day to day."

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him, but as a few of the Chapter dissented, holy Bernard denounced the election to the Apostolic See as uncanonical, and it was declared null by Pope Eugenius III. This affair caused no vexation to the holy man, but on the other hand gave him that occasion of exercising lowliness and serving God freely, of which he was most fain.

*Sixth Lesson.*

HE fled therefore from the pomps of the world, and withdrew himself into a solitary place, that he might watch over his own salvation without being troubled by outward things. However, when his adversaries were dead, he was again elected Archbishop, and this time unanimously, and was confirmed by Pope Anastasius. He had not long taken possession of his See, when he fell sick and passed away from this life, upon the 8th day of June, in the year of man's salvation 1154, full of days, and glorious in the sight of God for almsgiving, watching, fasting, and good works.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary*, (*p.* 852.)

*At Second Vespers a Commemoration of the Holy Martyrs, Primus and Felician.*

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*The Feast of the Sacred Heart is not kept on the Friday after the Octave of Corpus Christi, as is done by the Church of Rome, but upon the third Sunday after Pentecost. The following are the Scripture Lessons for the Friday.*

*First Lesson.*

The Lesson is taken from the First Book of Kings (viii. 4.)

THEN all the elders of Israël gathered themselves together, and came to Samuel unto Rama. And they said unto him: Behold, thou art old, and thy sons walk not in thy ways; make us a King to judge us like all the nations. The thing displeased Samuel, that they said: Give us a King to judge us. And Samuel prayed unto the LORD.

*First Responsory.*

Saul hath slain, &c., (*p.* 562.)

*Second Lesson.*

AND the LORD said unto Samuel: Hearken unto the voice of the people in all that they say unto thee. For they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day; wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

*Second Responsory.*

Ye mountains of Gilboa, &c., (*p.* 562.)

*Third Lesson.*

AND Samuel told all the words of the LORD unto the people that asked of him a king, and he said: This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for his chariots, and to be his horsemen, and to run before his chariots, and he will appoint him captains over thousands, and captains over hundreds, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and his chariots; and he will take your daughters to be confectionaries, and to be cooks, and to be bakers; and he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

*Third Responsory.*

Thus saith the LORD, &c., (*p.* 563.)

*Upon the Third Sunday after Pentecost the Office is of the Sacred Heart* (*p.* 588) *with a Commemoration of the Sunday at both Vespers and at Lauds. The Ninth Lesson of the Feast is omitted, and the Homily of the Sunday read instead.*

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JUNE 22.

## St. Alban [the First] Martyr [of Britain.]

*Greater Double.*

*All from the Common Office for one Martyr, (p. 817,) except the following.*

*Prayer throughout the Office. (Extracted from the Salisbury Missal.)*

O GOD, in Whose sight this day is holy, because Thy blessed servant Alban did thereon lift up his last testimony, we beseech Thee to grant that as his feast doth every year make us glad, so his help may ever make us strong. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers Commemorations are made (1) of St. Aloysius and (2) of St. Paulinus.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Rom. viii. 12, *(p. 830.)*

SECOND NOCTURN.

*Fourth Lesson. (From Bede's Church History, Bk. i. ch. 17.)*

ALBAN was still a heathen when the decrees of the Emperors Diocletian and Maximian set the storm raging against the Christians, and he gave a certain clergyman refuge in his house. As he saw this person intent on prayer and watching by day and night, suddenly the grace of God moved him to seek to copy that example of faith and godliness. He was gradually taught by the precious exhortations of his guest; he cast away the darkness of idolatry, and became a Christian with his whole heart.

*Fifth Lesson.*

UPON a time the persecutors came to the house to search for this clergyman, and Alban, to save his guest and teacher, wrapped himself in the other's great cloak, and allowed the soldiers to take him; who bound him with thongs and led him unto the judge. When the judge found out the trick that had been played upon him, he commanded God's holy Confessor to be smitten by the tormentors, and when he found that he could not overcome him by the torture, nor beguile him from the practice of the Christian faith, he ordered him to be beheaded.

*Sixth Lesson.*

WHEN Alban came to the top of the hill which was hard by, the executioner, who was to behead him, was seized with terror from God, cast away his sword, and threw himself at the feet of the Saint, himself desiring rather to die with the martyr or for the martyr. Alban therefore was beheaded there, and received that crown of life which God hath promised unto them that love Him; and along with him was beheaded that soldier who refused to strike God's witness, and of whom we know that, although he was not washed in the water of baptism, he was purified in the laver of his own blood, and was made worthy to enter into the kingdom of heaven. Alban suffered hard by Verulam upon the 22nd day of June.

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory, (p. 821,) the Ninth Lesson is omitted, and in its place are read together as one the two Lessons of St. Paulinus.*

*At Lauds Commemoration of St. Paulinus.*

JULY 7.

## Translation of St. Thomas, Archbishop [of Canterbury,] Martyr.

*Greater Double.*

*All as in the Common Office for one Martyr, (p. 817,) except the following.*

*Prayer throughout the Office. (Extracted from the Salisbury Missal.)*

O GOD, Who dost grant unto us to keep the translation of Thy blessed

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Martyr and Bishop Thomas, we humbly beseech Thee, for his sake, and at his prayers, to translate us from vice unto virtue, and from the dungeon unto the throne. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers Commemoration of the Holy Apostles Peter and Paul, same as the Common Commemoration,* (*p.* 151.)

MATTINS.

FIRST NOCTURN.

*Lessons from* Acts xx. 17, *as in the Common.*

SECOND NOCTURN.

*Lessons from St. Ambrose,* (*p.* 825.)

THIRD NOCTURN.

*Lessons from* John x. 11, *with the Homily of St. Gregory,* (*p.* 482.)

*At Second Vespers Commemoration of St. Isabel.*

JULY 15.

(*St. Henry is permanently transferred to the* 21*st.*)

## Translation of St. Swithun, Bishop [of Winchester,] Confessor.

*Double.*

*All from the Common Office,* (*p.* 842,) *except the following.*

*Prayer throughout the Office. (Extracted from the Salisbury Missal.)*

O ALMIGHTY and everlasting God, Who makest this day to be honourable unto us because of the feast of Thy blessed Confessor and Bishop, Swithun; grant unto Thy Church to rejoice in keeping the same, that he, of whom we do solemnly and reverently keep the memorial upon earth, may by his prayers help us toward heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*First Vespers as regards St. Swithun begin with the Chapter. The first verse of the Hymn is altered, and a Commemoration is made of St. "Buonaventura."*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson. (From Harpsfield's Church History of the Ninth Century.)*

SWITHUN bore the stamp of seriousness and holiness even from his boyhood. That he might be freer for God and the things of God, he entered the monastery of Winchester, and became a priest therein. King Egbert heard of his fame and gave his son Ethelwulph into his care, and when this prince many years afterwards succeeded to the kingdom, he did many wise and godly things by the advice of his learned and holy teacher; and one such act was that (not indeed as a reward, but because by universal admission he was best fitted for the place,) he nominated Swithun Bishop of Winchester, with the consent of Celnuth, Archbishop of Canterbury, and the clergy.

*Fifth Lesson.*

IN his duty towards his See, Swithun left nothing undone which is the part of an holy and faithful shepherd. He fled from luxury and pleasure, and added stern fasts to unceasing prayer and watching. He shrank from all display and gaining of glory in the sight of men, and desired nothing more than that all the good which he did should be unknown, save to God and to his own conscience.

*Sixth Lesson.*

HE was very careful that all the churches in his diocese should be kept in safe repair. As often as he was summoned to the dedication of a new church, he went thither, not with any idle and pretentious equipage, but barefoot. When he was dying, he expressed

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the wish that his body should be laid in the earth outside the church, under the open sky, that the feet of them that came thither might pass over him, and that the rain and the dew might fall upon him. His lowly wish was carried out in the year 862, but God was not pleased that the glory of His servant should be hidden, and, an hundred and nine years afterwards, the hallowed body was taken to a worthier place with great pomp and rejoicing.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary*, (*p.* 852.)

JULY 17.

(*St. Alexis is transferred to the 24th.*)

## Translation of St. Osmund, Bishop [of Salisbury,] Confessor.

*Double.*

*All from the Common*, (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the Salisbury Missal.*)

O ALMIGHTY and everlasting God, who dost this day cause us to rejoice in the feast of Thy blessed Confessor and Bishop Osmund, we humbly beseech Thee in Thy mercy to grant us eternal life and glory at his fatherly prayers whose memory we solemnly honour in this service. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Harpsfield's History of the eleventh Century.*)

OSMUND, who was Earl of Seez in Normandy and of Dorset in England, held the dignity of Lord Chancellor in the reign of William the First. After he had served the state in purity and honour, God called him to rule the church of Salisbury. During his occupancy he finished at a great expense the Cathedral which had been begun by his predecessor. He appointed therein Canons of the kind called secular; men eminent for learning and godliness; and bought for their use an excellently furnished library.

*Fifth Lesson.*

HE was most eminent both for his teaching and for the innocency of his life; he was neither spendthrift of his own substance nor a seeker of other men's. Finding that nearly all the diœceses differed from one another in the way of performing the fixed and occasional offices of worship, he compiled and ordered them into that rite [called the Sarum rite] which was the use of nearly all the churches of England, Wales, and Ireland until the faith of our fathers was overthrown.

*Sixth Lesson.*

WHEN Osmund laid down his dying life, these and other his godly works made him to be enrolled as a citizen in heaven. He was buried in his own church in the year 1099, and when, after an hundred and twenty years, the clergy went thence to New Salisbury, they took his body with them. His name was inscribed among those of the Saints by Kallistus III. Bishop of Rome.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 14, *with the Homily of St. Gregory*, (*p.* 846.)

*Vespers are of St. Camillus de' Lelli from the Chapter onwards, with a Commemoration of St. Osmund before that of St. Symphorosa and her sons.*

JULY 24.

*The Office is of St. Alexis as on July 17 in the Breviary, with last lesson. Commemoration at Lauds of the Eve.*

*The Prayer throughout the Office of St. Alexis is as follows:*

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O GOD, Who didst make Thy blessed Confessor Alexis to be a marvel in his contempt of this world, grant, we beseech Thee, unto Thy faithful people that with the help of his prayers they may esteem but little things earthly, and desire always such things as be heavenly. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. *Amen.*

AUGUST 31.

*(St. Raymond the Unborn is transferred to next day.)*

## St. Aidan, Bishop [of Lindisfarne,] Confessor.

*Double.*

*All from the Common Office, (p. 842,) except the following.*

*Prayer throughout,* "Grant, we beseech Thee," &c.

*The First Vespers as concerns St. Aidan begin with the Chapter, and St. Rose is commemorated.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson. (From the Venerable Bede's History,* iii. 3.)

OSWALD, King of the Northumbrians, had been baptized when he was in banishment amongst the Scots, and when he was on the throne he sent to the elders of that nation for a Catholic Bishop. They sent him a man called Aidan, a monk of great meekness and godliness, from the monastery of St. Columba in the island of Iona; and to him Oswald gave a Bishop's See in the island of Lindisfarne. Now Aidan could not speak English well, and when he was preaching the Gospel, there could often be seen the lovely spectacle of the king himself interpreting the heavenly word to his own officers and servants.

*Fifth Lesson.*

AIDAN had no thought of seeking or loving anything in this world. He went about everywhere on foot, and when he met any, if they were heathens, he entreated them to receive the Sacraments of the faith; if they were faithful, he exhorted them to almsgiving and good works. It was from his example that the monks and nuns of that time took the custom of eating nothing until after three o'clock in the afternoon upon all the Wednesdays and Fridays throughout the year except the fifty days of Paschal-time.

*Sixth Lesson.*

IN this man, saith Bede, there are many things which I recommend for the imitation of my readers. He was a profound lover of peace and charity, of self-control, and of lowliness; his soul had risen above anger and avarice; he looked down upon pride and vainglory. He was very diligent in working and in teaching, firm as became a priest when it was his duty to rebuke the proud and mighty, very tender in comforting the sick and relieving the poor; in short, I may say that it was his use to leave nothing undone which he knew from the Evangelists, or the Apostles, or the Prophets, that he ought to do. He died in the seventeenth year of his episcopate, and was buried in the island of Lindisfarne on the right hand of the Altar, as an honour due to such a Bishop.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of Gregory, (p.* 846.)

*Vespers are of St. Raymond from the Chapter inclusive, with Commemorations of* (1) *St. Aidan,* (2) *St. Giles, and* (3) *The Twelve Brethren.*

SEPTEMBER 4.

## Translation of St. Cuthbert, Bishop [of Lindisfarne,] and Confessor.

*Greater Double in the Diocese of Hexham.*

*All from the Common (p.* 842,) *except the following.*

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*Prayer throughout.*

GRANT, we beseech Thee, O Almighty God, that we who honour the translation-day of Thy blessed Confessor and Bishop Cuthbert, may ever be holpen by his prayers to gain the blessings of Thy fatherly love. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. *Amen.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Simeon's History of the Church of Durham.*)

WHEN our most blessed father Cuthbert was about to pass out of this life, in his fatherly care he said this, among other things, to his disciples: "I would much rather that ye took my bones with you and went hence, and abode wherever God might provide a place for you, than that ye should by any means give in to iniquity and bow your necks under the yoke of the schismatics." And so, when Eardolf, Bishop of Lindisfarne, heard that Halfdene, King of the Danes, had broken into the province of the Northumbrians with his army, and foresaw what a slaughter there would be of his Church, he bethought him to take to flight along with his people. So the incorrupt body of their father Cuthbert was put in a shrine along with reliques of other holy children of God, and seven brethren, told off to that work, carried it about through nearly all Northumberland, with no certain resting place, and nothing to trust in but the leadership and protection of the Shepherd of their souls.

*Fifth Lesson.*

WHEN they had gone through nearly all the province and were quite worn out, they determined to seek a resting place in Ireland for the holy body. They brought a ship therefore and embarked the venerable body therein at the mouth of the river Derwent, and when the wind was favourable they hoisted the sails and set forth toward Ireland. However, the wind changed suddenly and blew contrary, the sea rose, and the ship was tossed to and fro among the waves. They turned the helm therefore, and brought the ship again to the shore, where their comrades were still standing, the wind still blowing landward. They fell at the feet of the saint to ask forgiveness for their folly, and afterwards carried the hallowed shrine to the monastery in his own town of Creca. When the Bishop's See had been restored again at Cuneacester, they carried thither the body of the holy father; and there it rested for an hundred and thirteen years.

*Sixth Lesson.*

WHEN Bishop Aldun received a warning from heaven that he should flee with what speed he might from the fury of the pirates, he carried the uncorrupted body of Father Cuthbert from Cuneacester to Hripun. When peace was restored, again the venerable body was being carried back to where it was before, but when they had reached the place called Wedelaw, hard by Durham, on the east, the cart, in which the coffin was, stuck, and could not be moved forwards. Then the Bishop commanded them to fast, watch and pray for three days, till they should receive some sign from heaven; and it was revealed to a certain monk called Eadmer that a resting place must be got ready for the holy body in Durham. They all gave thanks to Christ, and forthwith the shrine, which the whole multitude had not been able to move, was carried by a very few to the place which had been pointed out from heaven, and there they made a little church of boughs of trees, wherein they left it for a while. Next it was laid in what is called the White Church till the great church should be builded. Last of all, in the third year from the laying of the foundations, the church was solemnly hallowed by Aldun, and the sacred body of our father Cuthbert was carried with all honour to the place made ready for it, upon the 4th day of September, in the three hundred and ninth year since the holy father passed away.

OCTOBER 3.

## S. Thomas, Bishop [of Hereford,] Confessor.

*Double.*

*All from the Common,* (*p.* 842,) *except the following.*

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*Prayer throughout.* (*Taken from the Salisbury Missal.*)

O GOD, Who hast ennobled Thy Church by the Angel-like purity and glorious manliness of blessed Bishop Thomas, mercifully grant unto us Thy servants, for his sake, that we may one day be joined, as he is, unto the fellowship of Angels. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. *Amen.*

*First Vespers as regards St. Thomas begin with the Chapter, and a Commemoration is made of the Guardian Angels.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From the Process and Bull of his Canonization.*)

THOMAS was born of the noble family of Cantelupe, and studied letters first in England, and then at Paris and Orleans. After his return home he was made Chancellor of the University of Oxford, and afterwards Chancellor of the whole kingdom. He did not allow the cares of the world to hinder his watchfulness for the salvation of his soul. Early in the morning he performed his sacred office, and afterwards set himself to business, and after his hours of work were over, he spent a great part of the night in prayer and reading. His self-denial in eating and drinking, his tenderness toward the poor, his chastity, and his other graces were so excelling as to make all men's eyes and tongues busy with him.

*Fifth Lesson.*

HE was appointed Bishop of Hereford, and gave his utmost care to discharge the duties of the shepherd of souls. His main care was to visit his diœcese, to reform sinners either by public preaching or private correction, to hear the confessions of the people, and to administer to children the Sacrament of Confirmation. Upon himself he was very sparing, but was open-handed with his goods towards the poor, and in all things so gracious that he earned to be held by all men as the father of his flock.

*Sixth Lesson.*

AT the Synod of Reading he had a dispute with his Archbishop, Peckham, and, as the conflict thickened, he appealed to the Pope, who honourably welcomed him when he went to Italy. A little while after, he fell sick unto death at Florence, and when he had duly received the Sacraments of the Church, and recommended his soul most earnestly to God, he went to heaven in the year of salvation 1282, and of his own age the sixty-third. In England he became very famous as a saint, and John XXII. inscribed his name as such.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of S. Hilary,* (*p.* 852.)

*Vespers are of St. Francis from the Chapter, with a Commemoration of St. Thomas.*

OCTOBER 10.

(*St. Francis Borgia is moved to next day.*

## St. Paulinus, Archbishop [of York,] Confessor.

*Double.*

*All from the Common Office,* (*p.* 842,) *except the following.*

*Prayer throughout.* "Grant, we beseech Thee, &c."

*At First Vespers a Commemoration of St. Denys and his Companions.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

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SECOND NOCTURN.

*Fourth Lesson.* (*From the Venerable Bede's History*, i. 29, ii. 9, 14, 20, iii. 14.)

PAULINUS was sent by the most blessed Pope Gregory in answer to a request of Augustine, to be his helper. He was ordained a Bishop by Justus, Archbishop of Canterbury, to go with the Virgin Ædilberga, whom Ædwini, King of the Northumbrians, had espoused to wife. When he was come into that country, he toiled much, not only to keep his own people in the faith, but also by preaching to turn the heathen thereto. For some years it came to very little, but at last the King, after weighing the matter much and long, yielded to Paulinus, and put away his idols.

*Fifth Lesson.*

THEREFORE King Ædwini, with all the chief men of his race, and a great multitude of the people, accepted the faith and the holy laver of the new birth, and were baptized at York, where afterwards was built the Church of St. Peter the Apostle, and where also he gave to his teacher Paulinus his episcopal See. It is said that so great was then the eagerness of faith among the Northumbrian people, that at one time Paulinus did nothing for thirty-six days together, from morning even until night, but teach the word of Christ to the multitude who flowed unto him from all round about, and when he had taught them, washed them from their sins in the river Glenny. However, he baptized very often in the river Swale, which runneth by the town of Cataracta, for it was not possible to build any houses of prayer at that time of the birth of the Church in those parts.

*Sixth Lesson.*

WHEN King Ædwini was dead, and the country of the Northumbrians all troubled, there seemed no help for it but to flee, and Paulinus and Ædilberga went back by ship to Kent. There he found the Church of Rochester without a shepherd, and took charge thereof, but keeping still the Pallium, which Pope Honorius had sent to him at York. While he governed the Church of Rochester he passed away to be with the Lord, upon the 10th day of October in the year 644, and was buried in the chapel of the blessed Apostle Andrew, which King Æthelberct had built in that city.

THIRD NOCTURN.

*Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory*, (*p.* 846.)

*At Vespers a Commemoration is made of St. Francis Borgia.*

OCTOBER 12.

## St. Wilfred, Archbishop [of York,] Confessor.

*Double.*

*All from the Common Office*, (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the Salisbury Missal.*)

O GOD, Whose grace did make blessed Bishop Wilfred to set a bright example by many excellent works, mercifully grant unto us the help of his patronage, whose teaching hath instructed us to relish things holy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration of St. Francis Borgia.*

MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Bede's History*, v. 19.)

WILFRED came from the Monastery of Lindisfarne, and went first to Kent, and then to Rome, where he carefully learnt from the Archdeacon Boniface what were the rites of the Church and the monastic customs which were in use in the Apostolic See. When he returned home King Alchfrid was wishful that a man of such learning and

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godliness might be attached to himself personally as Priest and Teacher; and Wilfred therefore, when he was about thirty years of age, was ordained Bishop at Paris, and a little while after, his adversaries gave way, and he was set over the whole country of the Northumbrians.

*Fifth Lesson.*

IN the reign of King Egfrid he was thrust out of his See, and as he was on his way to Rome, he landed in Friesland, where he taught the word of life to many thousand savages, and washed them in the waters of salvation. When he came to Rome, his cause was tried in presence of Pope Agatho and many Bishops, and by judgment of all, Wilfred was found innocent and worthy to be Bishop. He came back again to Britain, and there turned the land of the South Saxons from idols to Christ, and sent ministers of the word of God into the Isle of Wight.

*Sixth Lesson.*

IN the second year of Aldfrid, who reigned after Egfrid, he regained his See, but after five years, he fell under fresh accusation, and was banished by the king. He pleaded his cause at Rome, before the Apostolic Pope John, in a council of many Bishops, and in the presence of his accusers, and the abovenamed Pope wrote to the kings of the English to see that he was put back in his See, since he had been unjustly condemned. This was afterward done in the Synod on the Nid in the reign of Osred, the son of Oldred. He lived four years in peace, and then died at Oundle in Northamptonshire. His body was buried in the church of Ripon with the honour, which was due to so great a Bishop, in the year of Christ 709.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary,* (*p.* 852.)

*Vespers of the following.*

OCTOBER 13.

*The Translation of St. Edward is a Double of the Second Class with an Octave.*

*At First Vespers Commemoration of St. Wilfred.*

*Lessons of the First Nocturn from* Wisd. iv. 7, *as in the Common.*

*At Second Vespers Commemoration of St. Kallistus.*

*During the Octave, when the Office is not of St. Edward, he is commemorated every day at Vespers and Lauds, except on a Double of the First Class, when he is not commemorated at all, or of the Second, when he is only at Second Vespers.*

OCTOBER 16.

## Fourth Day within the Octave of St. Edward.

*Semi-double.*

*All as on the Feast, except that the Antiphons are not doubled, and the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. John Chrysostom, Patriarch [of Constantinople.]

HEAR what an evidence of good it is that God judged him worthy of that great position. When Christ had arisen from the dead, what said He unto Peter? "He saith to him . . . Simon, son of Jonas, lovest thou Me? He saith unto Him: Yea, Lord, Thou knowest that I love Thee. He saith unto him: Feed My sheep." (John xxi. 16.) And this He said, not only that we might know how well Peter loved Him, but also that He might reveal to us what tenderness He hath toward His sheep. Therefore, if any man will please Him, let him have a care of His sheep, let him seek the common good, let him look unto the salvation of his brethren.

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*Fifth Lesson.*

THERE is no work dearer to God than this, and therefore it is that He saith in another place, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) What return therefore seeketh He of Peter for that tender care which He hath of him? Even that he should have the like care of others; for He saith: "And when thou art converted, strengthen thy brethren." Neither is there anything else which so showeth who is a faithful lover of Christ, as that one should have a care of his brethren, and be at pains for their salvation.

*Sixth Lesson.*

LET all monks hear this. They have taken their stand upon the high places of the mountains, and have crucified themselves unto the world, that they may do their best to help them that are set over the Churches, and to lessen their cares by prayer, by peacemaking, and by love; knowing that unless they, by the grace of God, in all ways help them who are placed amid so many dangers, and succour to the best of their power them that have the care of so much business, although they dwell afar off, their own provision is perished from them, and their wisdom shipwrecked against the rock.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*On Ps.* xxxiii. 11, 14.)

To depart from evil, do good, and hope for an eternal reward, these three good things are mentioned in the Acts of the Apostles, where it is written that[1] "Paul taught them concerning chastity, and justice, and the hope of eternal life." The words, "Let your loins be girded about," have to do with chastity; "and your lights burning," with justice; and "which is the hope of eternal life,"[2] with looking for the coming of the Lord. Therefore "depart from evil," this is chastity, this is to have the loins girded about; "do good," this is justice, this is to hold the burning lamp; "seek peace and pursue it," this is to look for the world to come.

*Eighth Lesson.*

WE have these precepts and promises; why seek we good days upon earth, where we cannot find them? For I know that ye seek them when ye are sick or when ye are in those tribulations whereof there be so many in this world, for when life is drawing to an end, the old are full of complaints and have no pleasures; amid all the tribulations wherewith mankind is fretted, men seek nothing but good days, and they desire long life, which they cannot have here.

*Ninth Lesson.*

WHAT is the life of a man, even such a life as is called a long one here? Listen not to me, but with me. For He saith unto us, "Come, ye children, hearken unto me, I will teach you the fear of the LORD." Behold, what it is he is fain to teach, and for what the fear of the Lord is good. He saith, "What man is he that desireth life, that loveth to see good days?" We all answer, "We desire it." Let us hear what followeth: "Keep thy tongue from evil, and thy lips from speaking guile." Say now, (I will let each answer me,) "I will." If thou dost this, thou mayest safely look for life and good days; seek peace and pursue it, and then thou mayest look up unto the Lord and say, "I have done that which Thou hast commanded, give me that which Thou hast promised."

*Vespers are of St. Iadwiga, from the Chapter, with a Commemoration of St. Edward.*

[1] The only passage in the Acts of the Apostles which at all resembles these words seems to be xxiv. 25. "He reasoned of justice, and chastity, and of judgment to come."

[2] It does not appear whence these words are taken.

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OCTOBER 20.

*(St. John of Kenty is transferred to the 22nd.)*

## Octave of St. Edward.

*Double.*

*All as on the Feast, except the following.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernard, Abbat, [of Clairvaux,] *(2nd on St. Victor.)*

DEARLY beloved brethren, rejoice in the Lord, Who amid the unceasing gifts of His fatherly love, hath bestowed upon the world a man, by whose ensample many may be saved; again I say, rejoice, because God hath set him in the midst, and drawn him nigh unto Himself, that by his pleading many more may be saved. He was seen on earth, to be a model; he hath been raised to heaven, to be a help. Here he teacheth us how we may have life, there he calleth us unto glory. He hath stirred us up unto the work, and he is a mean unto the kingdom. He is a good bedesman who hath now nothing left to ask for himself, and so can give us all the earnestness of his entreaties and the fruit of his petitions. He hath no need any more, and therefore what can he ask for himself?

*Fifth Lesson.*

THIS is the day of his glorious transit, the day of the gladness of his heart, let us rejoice and be glad in it. He hath entered in into the strength of the Lord; for now he is more able to save. This day did [Edward] lay down the body, and enter lightly, because unencumbered, into the holy places; being made like unto them, in the glory of the saints; having looked down upon the world and triumphed over the prince of the world, he went up as a conqueror above the world, and received from the hand of the Lord a crown of victory. He went up with vast furnishing of good works, illustrious for conquest, and glorious for miracles. The old soldier hath entered into the comfort and peace which he hath earned, and is set down to rest; without care, as regards himself, but careful for us. O what holiness, revered even by Angels, affecting deeply though diversely both the good and the bad, the good to flee unto it, and the bad to flee from it; neither would it be easy for me to say whether holiness is more surely pointed at by the desire of the one or by the dread of the other.

*Sixth Lesson.*

O VETERAN, who hast now exchanged the stern toil of the Christian warfare for the blessed rest of Angels, look down upon thine unwarlike and unskilful comrades, who are uttering thy praises in the midst of hostile swords and spiritual wickedness. O [Edward,] how godly, how sweet, how gracious is it, while we are in this place of affliction and the body of this death, to sing of thee, to honour thee, to entreat thee. Thy name and thy memorial are a rich honey-comb in the lips of prisoners. Honey and milk are under their tongue who rejoice when they are mindful of thee; ah, then, thou strong champion, thou kind patron, thou faithful advocate, arise to help us, that we may rejoice in freedom, and that thou mayest boast of the fulness of thy victory.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St. Fulgentius, Bishop [of Ruspa.] *(On the Confessors.)*

If we consider these words of the Lord only according to the letter, we could find in them no spiritual profit,

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for what good is it to the saving of the soul if a man should tie up his bodily loins, or light a candle? Therefore by the loins we must understand the lust of the flesh, and by the light, Christian faith and love. When therefore the Lord commandeth us to have our loins girded about, beyond doubt He biddeth us to restrain the lusts of the flesh; when He saith that we should have our lights burning, He commandeth us to give forth the light of the true faith, and to glow with works of holy love.

*Eighth Lesson.*

LET us compare with the words of the Prophets what we have taken from the Gospel, for it is the same God who hath established both Testaments, both are the gift of one Lord, and albeit the mysteries of these two Testaments differ according to their epochs, the doctrine of man's salvation whereby we are forbidden to sin, and commanded to work good works, is the same in both. By Isaiah the Lord saith these words unto all, "Put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well." (i. 16.) And what is it to have our loins girded about, but to cease to do evil? What is it to have our lights burning, but to learn to do well?

*Ninth Lesson.*

THE loins of the faithful are girded about when they repress their evil lusts, when they keep down their sinful thoughts, when the will withstandeth lechery, when they deny their lewd motions, when they spurn unclean indulgence, when they rise above avarice and robbery, when they leave their neighbour unhurt, when they conquer pride, when they overcome envy. The lights of the faithful burn, when they keep the rule of the true faith, when they abide steadily in the bosom of our Mother the Church, when they reck little of earthly things and desire greatly heavenly things, when they are careful to keep peace, when they have a pure love one toward another, when in honour they prefer one another, when they go forward in lowliness and meekness of heart, when willingly and cheerfully they work works of mercy, and when in all their good works they seek not to please men but to please God.

*Vespers are of the following.*

OCTOBER 21.

## St. Ursula and her Companions, Virgins and Martyrs.

*Greater Double.*

*All from the Common*, (*p.* 873.)

*Prayer throughout*, "Grant unto us, &c.," (*p.* 880.)

*At First Vespers a Commemoration of the Octave of St. Edward and of St. Hilarion.*

*Lessons of the First Nocturn from* Ecclus. li. 1, (*p.* 882;) *of the Second Nocturn from St. Ambrose*, (*p.* 876,) *of the Third from* Matth. xxv. 1, *with the Homily of St. Gregory*, (*p.* 878.) *The Ninth Lesson is omitted to leave room for the Lesson of St. Hilarion, whose two are read together as one. At Lauds, Commemoration of St. Hilarion and at Vespers of St. John of Kenty.*

OCTOBER 25.

## St. John of Beverley, Archbishop [of York,] Confessor.

*Double.*

*All from the Common Office*, (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the York Missal.*)

O GOD, Who hast hallowed this day by the feast of Thy blessed Confessor and Bishop John, grant unto Thy Church the grace to rejoice worthily in his solemnity, that we may be holpen at the throne of Thy mercy by his ensample and for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God world without end. *Amen.*

*At First Vespers Commemoration of SS. Chrysanthus and Daria.*

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MATTINS.

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Bede's History, v. 2, 6, and Harpsfield's History, Eighth Century.*)

WHEN John was still a lad, he displayed a wonderful quickness for godliness and good learning, and was sent to be brought up under Theodore, Archbishop of Canterbury, by whose instructions he so profited that he went a long way a-head of all his fellows. Then he himself also had famous hearers, whom he taught in manifold knowledge, and pressed them to godliness by his words, but also more fixed them to imitate him by the noble example of his own life.

*Fifth Lesson.*

AFTER the death of Bishop Eata, John took the rule of the church of Hexham, in which office he worked for the salvation of others without neglecting his own. On the other side of the river Tyne over against his church, there was a quiet house surrounded with a wood and a valley, and there the man of God was often wont to abide when the occasion offered, and more especially in Lent, that he might give himself to prayer and reading in company with a few of his disciples, and might refresh his spirit by resting a little while from the troubling of others.

*Sixth Lesson.*

WHEN Boza was dead, John was called to the church of York, the duties of which office he discharged with great praise and wonder of all men. He held the See for three and thirty years. When he became too old for his ministry he betook himself to his Minster at Beverley, and there afterwards died, and was buried in St. Peter's porch, in the year of our salvation 721. For the sake of this holy man's memory so much honour was paid to the church of Beverley, that there was hardly any place in England whither the people more resorted, or which was more favoured by the grants of princes.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary,* (*p.* 852.) *The last Lesson is omitted or read along with the Eighth, to leave room for that of SS. Chrysanthus and Daria, whose two Lessons are read together as one.*

*At Lauds Commemoration of SS. Chrysanthus and Daria, and at Vespers of St. Evaristus.*

OCTOBER 29.

## The Venerable Bede, Confessor.

*Double.*

*All from the Common Office,* (*p.* 855,) *except the following.*

*Prayer throughout the Office.*

O GOD, Who dost enlighten Thy Church by the learning of blessed Bede, Thy Confessor and our teacher, mercifully grant unto Thy servants ever to be enlightened by his wisdom, and to be holpen for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made in the Second Vespers of SS. Simon and Jude.*

MATTINS.

*The first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

BEDE was a priest and monk in the monastery of the Holy Apostles Peter and Paul, in England. When he was a child of seven years old his parents put him in the said monastery to be brought up under the Abbot Bennet. Therein he wonderfully profited, and became a most famous teacher. In the

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nineteenth year of his life he was made Deacon, and in the thirtieth Priest, and from that time, until the end of his life, he never ceased to teach or to write. He professeth of himself that he had no greater pleasure than to study or explain the Divine Scriptures. He was never idle, he never ceased his work; he was always reading, always writing, always teaching, and always praying; knowing, that they that love sound wisdom, easily get the better of fleshly faults. He never would take the office of Abbat when it was offered him, lest the cares of the household should trouble him and tear him even for a little while from the arms of his lovely Rachel. Reading had the effect of exceedingly exciting and moving him, so that when he was reading or teaching he often shed passionate tears. After he had read and studied, this holy doctor was used to betake himself to earnest prayer, knowing that in the understanding of the Scriptures, the grace of God is of more help than any strength of our own.

*Fifth Lesson.*

HIS teaching was so esteemed that Pope Sergius wrote from Rome to Ceolfrid his Abbat, exhorting him to send Bede, the servant of God, to the thresholds of the Apostles without making any strife about it, since his presence there would be very useful and needful to the Church of God in hard causes of faith. He wrote many treatises, and those very elegant upon all the arts, commonly called liberal. He knew a good deal of Greek, and some Hebrew. He had many eminent disciples whom he vehemently urged by his care and example to love the Scriptures, and he made his disciples great not only in learning but (what is of more importance,) in personal holiness. Bede was of comely height, slow in his movements, impressive in voice, fluent in speech, and well favoured in countenance, wherein a certain cheerful beauty was mingled with gravity. He was very kind to the good and earnest, but fearful to the proud and idle. At length, after toiling in writing and teaching for so many years, his whole heart was set upon being at home with God. He fell into a state of extreme weakness. For seven weeks before his death, his stomach refused to digest anything; and he had very great difficulty in breathing. Nevertheless, he would not cease his literary work, but spent the whole day at it, except that time which was required for the Office of the Church, and it was during these last days that he executed the translation of the Gospel of John into English.

*Sixth Lesson.*

UPON the Tuesday before the Lord's Ascension, the brethren were gathered around him; he received the Holy Communion, and was anointed, and then gave each of them a kiss, and begged them to remember him. At last, when Ascension Day came,[1] he had himself laid upon sackcloth over against the place where he had been used to pray; his mind was unimpaired, and his face bright with joy; and he said: "O King of Glory, [Lord of Hosts, Who hast this day exalted Thine Own Self with great triumph above all the heavens, leave us not orphans, but send unto us the Promise of the Father, even the Spirit of Truth."] And when he had finished that anthem, he gave up the ghost upon the 27th day of May in the year of our Lord 762. Forthwith all they that were there thought that they were in Paradise. He lived ninety years, whereof he passed eighty-three in his monastery. The profound learning of this man caused his books to be held in such respect even during his lifetime, that the shepherds of the churches ordered them to be publicly read in the churches and congregations of the faithful. In giving out from whose works these readings were taken, it was not possible to style him "Saint," since he was still alive, and therefore it was usual to say "the Venerable," and this title thus came to be inserted into the copies of his writings, and has continued in ordinary use even to this day.

THIRD NOCTURN.

*Lessons from* Luke xii. 35, *with the Homily of St. Gregory*, (*p.* 859.)

*At Second Vespers the First Verse of the Hymn is altered.*

[1] I.e. after the First Vespers.

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NOVEMBER 3.

## St. Winefrid, Virgin and Martyr.

*Double.*

*All from the Common Office (p. 873,) except the following.*

*Prayer throughout the Office. (From her ancient Office.)*

O ALMIGHTY and everlasting God, Who hast given unto blessed Winefrid the reward of her virginity, grant unto us, we beseech Thee, with the help of her prayers, to make little of the enticements of this world, and to attain as she hath, unto a mansion of glory that fadeth not away. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*A Commemoration of the Octave of All Saints is made at both Vespers and Lauds.*

SECOND NOCTURN.

*Fourth Lesson. (From Robert of Shrewsbury.)*

THE maiden Winefrid was born in the west parts of Greater Britain, and with the approval of her parents consecrated her virginity to God. Caradoc, son of King Alan, was ready to die of love for her, and at last suddenly assaulted her, with a view to gratifying his lust. As she strove to escape he seized her, and, in consequence of her struggles, at length murdered her. This holy virgin and martyr suffered about the year of salvation 660.

*Fifth and Sixth Lessons (from St. Ambrose, p. 876.)*

THIRD NOCTURN.

*Lessons from* Matth. XXV. 1, *with the Homily of St. Gregory, (p. 878.)*

NOVEMBER 14.

## Translation of St. Erconwald, Bishop [of London,] Confessor.

*Double.*

*All from the Common Office, (p. 842,) except the following.*

*Prayer throughout. (Taken from the Salisbury Missal.)*

O ALMIGHTY and everlasting God, Who dost this day make us glad on the feast of Thy blessed Confessor and Bishop Erconwald, we humbly beseech Thy mercy that as we do honour his memory by a solemn office, his fatherly prayers may help us to the attaining of eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers a Commemoration of St. Diego.*

*At Vespers and Mattins the first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson. (From Bede, Hist.* iv. 6. *Malm. de Pont.* ii.)

ERCONWALD was born of Offa, King of the East Angles, and he shed light upon the nobility of his birth by the profession of the Christian faith, and by the noble example of his graces. About the thirtieth year after the coming of Augustine, this saintly man, besides other holy works, founded two monasteries out of his own heritage, which was very abundant, and established in them an excellent way of life.

*Fifth Lesson.*

ONE of these monasteries he kept for himself and other men given to the contemplation of the things of God. It stood by the river Thames, in the place called the isle of Chertsey, and religion flourished there until the coming of the Danes, who destroyed the

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whole place, and burnt the church, the monks, and the Abbat. The other monastery Erconwald gave to his sister Ædilberga; it was at Barking; therein she dwelt, a devoted mother and nurse in God unto her nuns. She was worthy of her brother, both as regarded her own life and her rule of those that were under her.

*Sixth Lesson.*

IN after years, when the fame of his graces was spread about on all sides, Theodore, Archbishop of Canterbury, appointed Erconwald to the vacant See of London, in which ministry he left undone nothing which appertaineth to the praise of a perfect shepherd of souls. He was buried in London, in St. Paul's Cathedral, and his bones were moved into a more honourable sepulchre upon the 14th day of November, in the year of salvation 1140.

THIRD NOCTURN.

*Lessons from* Matth. xxiv. 42, *with the Homily of St. Hilary*, (*p.* 852.)

*Vespers of St. Gertrude from the Chapter, with a Commemoration of St. Erconwald.*

NOVEMBER 16.

## St. Edmund, Archbishop [of Canterbury,] Confessor.

*Double.*

*All from the Common Office*, (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the Salisbury Missal.*)

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants, that they may be bettered in following after his ensample, and shielded by his protection against all things that may rise up against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Harpesfield's History, Thirteenth Cent.*)

EDMUND Rich was born at Abingdon, and sent to the University of Oxford, where he excelled his fellows both in grace and learning. Thence he went to Paris, where he completed his studies, and became Doctor of Divinity with great distinction. He returned home and taught at Oxford, working meanwhile as a missionary in the country round about, and at last was forced by the common wish of all men, and against his own wishes and protests, to take the supreme dignity of Archbishop of Canterbury.

*Fifth Lesson.*

HE slept very little, and that, not in a bed, but either sitting or reclining, and for thirty-six years, only when overpowered by the weakness of nature; with such watching he joined extreme scantiness of food, and spent all the rest of his time in prayer, reading, and good works. He would neither touch money nor look at it, unless it were perchance what his hands were putting into those of the poor. He was very diligent in hearing confessions, and preached very often, neither was it his eloquence only but his holy character which moved his hearers.

*Sixth Lesson.*

THE lines of Edmund fell in a time when the troubles of State and Church were alike great, and hardly to be believed. When he had exhausted his persuasion in vain upon the king, and found that his presence rather embittered than softened the evil state of things, he went to France that he might live at Pontigny alone with God. There he fell grievously sick, and when he had earnestly received the Sacraments of the Church to prepare himself for death, he happily fell asleep in the Lord at Soissons in the year 1242. Four years afterwards Pope Innocent IV. enrolled his name among those of the saints.



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THIRD NOCTURN.

*The Lessons from* Matth. XXV. 14, *with the Homily of St. Gregory,* (*p.* 846.)

*Vespers of the following, from the Chapter.*

NOVEMBER 17.

(*St. Gregory the Wonderworker is transferred to the 27th.*)

## St. Hew, Bishop [of Lincoln,] Confessor.

*Double.*

*All from the Common Office,* (*p.* 842,) *except the following.*

*Prayer throughout the Office.* (*Taken from the Salisbury Missal.*)

O GOD, Who didst excellently ennoble Thy blessed Confessor and Bishop Hew with eminent good works, and famous signs and wonders, mercifully grant that his ensample may quicken us, and his graces enlighten us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.* (*From Adam.*)

HEW was born at Burgundy, where he first became a regular monk, and then changed into the Order of the Charter House, where he excelled his fellows in godliness and obedience. Henry II., King of England, moved by the fame of his holiness, prevailed upon him to come into England, and afterwards, with the consent of the Canons, made him Bishop of Lincoln. But the man of God recoiled from such an election, and would not take the See until he had been elected again, and that time freely.

*Fifth Lesson.*

HIS first care after taking possession of his See was to call around him men of knowledge and wisdom, with whose counsel he manfully discharged the duties of a shepherd of souls. He would not have any to take charge of any of the flock, however they might be distinguished for industry or culture, unless they had the ornament of a quiet and modest spirit. He opposed by church censures the king's officers who practised cruelties upon the people, in regard to the forest laws.

*Sixth Lesson.*

RIGHT often had he to contend with King Richard, who strove to scrape money together from all quarters, and calmly disregarded his threats. He caused the body of Rosamond, leman of Henry II., to be taken out of the grave and buried outside the church, in an unhallowed place. He toiled much, and not without success, to reestablish peace between the Kings of England and France, and was returned from that work into England, when he fell sick in London, and having received the Sacraments of the Church, died a holy death in the Lord, in the year 1200. All the noblemen of England attended his funeral at Lincoln, and the Kings of England and Scotland.

THIRD NOCTURN.

*Lessons from* Matth. XXIV. 42, *with the Homily of St. Hilary,* (*p.* 852.)

*Vespers are of the Dedication, from the Chapter inclusive, with a Commemoration of St. Hew.*

NOVEMBER 20.

(*St. Felix de Valois is transferred to the 26th.*)

## St. Edmund, King of the East Angles, Martyr.

*Greater Double.*

*All from the Common Office,* (*p.* 817,) *except the following.*

*Prayer throughout.* (*Taken from the Salisbury Missal.*)

O GOD of unspeakable mercy, Who didst give power unto the most

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blessed King Edmund to prevail over the enemy by dying for Thy name's sake, mercifully grant unto this Thy family, with the help of his prayers, worthily to quench all the fiery darts of the wicked one. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers Commemoration of St. Elizabeth.*

FIRST NOCTURN.

*Lessons from* Rom. viii. 12, (*p.* 830.)

SECOND NOCTURN.

*Fourth Lesson.* (*From Asserius' Annals.*)

EDMUND was born of the noble race of the old Saxons; he was a Christian worshipper from his early youth, and was chosen King of the East Angles by the voice of all his fellow-countrymen. It is not in us to say how good he was toward his subjects, and how stern toward evil doers. He went straight along the King's highway, neither turning aside to the right hand by puffing himself up with his own good deeds, nor to the left hand, by yielding to the weakness of man's frailty.

*Fifth Lesson.*

WHEN Hinguar, Duke of the heathens of the north, came into East Anglia, and the country-folk could not withstand the spoilers, he took King Edmund out of his kingly town of Hoxton, and when he had set him before him, he commanded him to forswear the Christian faith. When he would not, they bound him to a certain tree and most direfully hided him with many stripes, but neither the keenness of the torture nor the threats of the tormentors could change his will.

*Sixth Lesson.*

WHEN the savages saw it, they became as it were mad, and pierced the King's whole body with arrows, making breach upon breach. He was still alive when they haled him away from the bloody stock, and a headsman struck off his head at one blow. Holy Edmund offered himself up to God as a burnt offering of a sweet savour upon the 20th day of November, and crowned with martyrdom the dying of the Lord JESUS, which he had so eminently borne in his body.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples, Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *on Matth.* x.)

He had said above (27,) "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops." And now He telleth what will follow such preaching. The faith of Christ set the whole world at variance, the believers and the unbelievers dwelt in one house, but it was a good thing that war should be made to break a bad peace. This is as we read in Genesis that evil men journeyed from the East and were fain to build a tower whose top should reach unto heaven, and God came down and divided their tongues.

*Eighth Lesson.*

"FOR I am come to set a man at variance against his father." This place is almost the same as that in Micah (vii. 5, 6,) and we should take notice, whenever a place is brought forward out of the Old Testament, whether it be the sense only or the words that be the same.

"He that loveth father or mother more than Me is not worthy of Me." He had said before, "I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And having thus warned any against setting natural affection before religious belief, He saith now, "He that loveth father or mother more than Me is not worthy of Me."

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In the Song of Songs it is written: "He established His love upon me," (ii. 4,) and this order is in all things needful, love God, and after Him, father, and mother, and children.

*Ninth Lesson.*

IT is a very noble order. He sendeth them forth to preach; He teacheth them not to fear dangers, but to place their feelings below their faith; before He had cut off gold from them, He had forbidden them to carry even brass in their purses. (9.) The state of the Apostles was hard, whence were they to live or eat? But the sternness of His commandments is softened by the hope of His promises, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me." So that every believer, when he receiveth an Apostle, may feel that he is receiving Christ.

*Vespers of the Presentation, Commemoration of St. Edmund.*

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MAY 13.

## St. Conlath, Bishop [of Kildare,] Confessor.[1]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

MAY 14.

## St. Carthag, (Mochudu,) Bishop [of Lismore,] Confessor.[2]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

MAY 15.

## St. Devnet,[3] Virgin and Martyr.

*Greater Double.*

*All from the Common Office* (*p.* 873,) *except the following.*

*Prayer throughout.*

O GOD, the lover of chastity, grant unto our humble supplications that Thy blessed handmaiden and witness, Devnet, whose Feast-day we are keeping, may obtain help for us from Thee, for the sake of her life, and by her prayers. Through our Lord JESUS CHRIST Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

*Lessons from* Ecclus. li. 1. (*p.* 882.)

SECOND NOCTURN.

*Fourth Lesson.*

THE Virgin Devnet sprang forth in Ireland like a rose in the midst of thorns; her father was a king, abandoned to idolatry; as she grew up in his house she took no pleasure in dancing, and music, and the pastimes of her age, but was secretly baptized, and vowed herself to Christ. The devil, incensed at her doings, kindled in the king her father an incestuous passion toward her, and this man, forasmuch as she was exceeding comely, and very like to her mother, formed the desire to take her to wife to himself, in violation of the laws of nature.

*Fifth Lesson.*

SHE fled from the lust of her father, and, in company with Gerebern and some others, left her country, took ship, and came with a favourable wind to a certain place which is called Antwerp, and there landed. Thence she went to the village of Gheele, where she built herself a neat habitation, and in meditating on the things of God, led for three months the life of an Angel.

*Sixth Lesson.*

THE father followed in pursuit of his daughter, filled with fury, and when he had found her, caused Gerebern to be first beheaded, and then bade behead her likewise; but as the executioner would not do it, the cruel father himself with his own sword wherewith he was girded cut off the sacred head of this illustrious virgin, who was crying for the mercy of God. Thus did that glorious bride of Christ, who is the terror and scourge of devils, wing her flight for heaven, adorned with the crown of maidenhood and martyrdom.

THIRD NOCTURN.

*Lessons from* Matth. xxv. 1, *with the Homily of St. Gregory,* (*p.* 878.)

MAY 16.

## St. Brandan,[4] Abbat.

*Double.*

*Prayer throughout,* "O Lord, we beseech Thee, &c.," (*p.* 867.)

*Lessons of the Third Nocturn,* (*p.* 809.)

JUNE 1.

## St. Eleutherius, Pope and Martyr.

*Double.*

*All from the Common Office,* (*p.* 792, *or p.* 817,) *except the following.*

[1] Said to have been originally Bishop of Sodor; chosen by St. Brigid to be her chief artist, and with her to govern her churches, and to be Bishop in her city; he was devoured by dogs on his way to Rome.

[2] Founder of Raithin as well as Lismore, at which latter he died, A.D. 637-8.

[3] Latin, Dympna. It survives in County Louth as "Demmy."

[4] The subject of an immense quantity of legendary matter, especially as to his voyages; founded Clonfert in A.D. 559, and died, May 16, 577, aged ninety-five.



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*Prayer throughout,* "Mercifully consider, &c."

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

ELEUTHERIUS, who was a Greek, and the son of one Abundius, was born at the city of Nicopolis, in Epirus, and became a priest of the Holy Roman Church. In the reign of the Emperor Marcus Aurelius, in the year of our Lord 179, after the death of Pope Soter, he was chosen Bishop of Rome by the voice of all the clergy. He discharged the duties of the Popedom excellently and praiseworthily for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve priests, eight deacons, and fifteen bishops over divers sees.

*Fifth Lesson.*

THE Church of Lyons consulted him by letter upon certain questions, and he courteously welcomed the learned Irenæus, the bearer of the letter, and opened to him those traditions of the Apostles which the Church of Rome had preserved inviolate. He condemned the superstition of the Montanists about dry meats. He laid down excellent laws for the regulation of procedure in church suits. After Marcion and Valentinus had again and again relapsed, he cast them out of the Church.

*Sixth Lesson.*

HIS was a time when the Church of God enjoyed the utmost peace and quietness, and many at Rome were turned to Christ, even of the chiefest. At the beginning of his reign letters of request were brought to Eleutherius from Lleurwg, a British King, praying him to send him ministers of the Word of God. Wherefore Eleutherius sent to him Dyfan and Ffagan, priests of the Church of Rome, by whom the King himself, and all his household, and nearly all his subjects, were given the new birth in the holy laver. When Eleutherius had done all these things, and more, for the worship of God, he came to a blessed end under the Emperor Commodus, and was laid to rest in his grave on the Vatican Hill upon the 28th of May [in the year of our Lord 192.]

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory,* (*p.* 821.)

JUNE 3.

## St. Kebin, Abbat.[1]

*Double.*

*Prayer throughout,* "O Lord, we beseech Thee, &c.," (*p.* 867.)

*Lessons of the Third Nocturn,* (*p.* 809.)

JUNE 7.

## St. Colman, Bishop [of Dromore,] Confessor.[2]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

JUNE 9.

## St. Columba, (Columkill,) Abbat.[3]

*Greater Double.*

*All from the Common Office,* (*p.* 855.)

*Prayer throughout,* "O Lord, we beseech Thee, &c.," (*p.* 867.)

*Lessons of the First Nocturn from* Wisd. iv. 7, *as in the Common. Of the Second Nocturn from St. John Chrysostom, also as in the Common; and of the Third Nocturn from* Matth. xix. 27, *with the Homily of St. Jerome,* (*p.* 809.)

[1] Coëmgenus—"like Paul the Hermit in his habits and life,"—studied under St. Petroc, and then under St. Eugenius of Derry; to avoid being chosen Abbat of Derry, he fled to Gleann-da-locha, where he founded a monastery in A.D. 549; afterwards retired to a deeper seclusion, and is said to have lived to the age of 120.

[2] First Bishop of Dromore; said to have been born A.D. 516; was Abbat of Mackmore in Antrim; the date of his death is uncertain.

[3] The illustrious Columba, one of the Three Holy Patrons of Ireland, and the chief apostle of the Picts, was born at Gartan in Tyrconnel in A.D. 521; ordained Priest, 546; founded Durrough in 550; arrived in Scotland and founded Iona, 565 (?); died, 597.

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## Third Sunday after Pentecost.

*Feast of the Pure Heart of the Blessed Virgin Mary.*

*Greater Double.*

*All from the Common Office, (p. 894,) except the following.*

FIRST VESPERS.

*Antiphons, Chapter, and Prayer from Lauds.*

*Verse.* Rejoice with all the heart, O daughter of Jerusalem.

*Answer.* The King of Israel, even the LORD, is in the midst of thee.[1]

*Antiphon at the Song of the Blessed Virgin.* My heart rejoiceth in the LORD, and mine horn is exalted in my God; because I rejoice in Thy salvation.[2]

*Commemoration of the Sunday.*

MATTINS.

*Invitatory.* Hail Mary, full of grace, * the Lord is with thee.

FIRST NOCTURN.

*First Antiphon.* Blessed art thou among women, and blessed is the Fruit of thy womb.

*Second Antiphon.* And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

*Third Antiphon.* For He hath regarded the lowliness of His handmaiden, for, behold, from henceforth, all generations shall call me blessed.

*Verse.* [3]My soul failed—

*Answer.* When the beloved spake.

*First Lesson.*

The Lesson is taken from the Song of Songs (iv. 1.)

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like doves' eyes, [glancing] out from [the loveliness] that lieth hid [behind thy veil.] (3.) Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is builded with battlements, and a thousand bucklers hang from it, all shields of valiant men. (9.) Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. (11.) Thy lips, O my spouse, are a rich honeycomb, honey and milk are under thy tongue,—a garden inclosed, a fountain sealed.

*First Responsory.*[4]

Teach me Thy way, O LORD, and I will walk in Thy truth; let my heart be glad, that it may fear Thy name.

*Verse.* Set me as a seal upon thine heart, as a seal upon thine arm.

*Answer.* That it may fear Thy name.

*Second Lesson.* (v.)

[*THE Bridegroom.*] I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey.

[*The Bride.*] (2.) It is the voice of my beloved that knocketh.

[*The Bridegroom.*] Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.

[*The Bride.*] I rose up to open to my beloved; my hands dropped with myrrh, and my fingers were steeped in the best myrrh. I opened to my beloved; but he had withdrawn himself and was gone. My soul failed when he spoke.

*Second Responsory.*[5]

I will rejoice in the LORD, and I will joy in the God of my salvation; the LORD God is my strength, and He will lead me forth, to make me to walk upon mine high places.

*Verse.* His left hand is under mine head, and his right hand doth embrace me.

*Answer.* And He will lead me forth to make me to walk upon mine high places.

[1] Zeph. iii. 14, 15. [2] 1 Kings (Sam.) ii. 1. [3] Cant. v. 6.
[4] Ps. lxxxv. 11; Cant. viii. 6. [5] Habbakuk iii. 18, 19; Cant. ii. 6.



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*Third Lesson.* (v. 9.)

[*CHORUS of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women, what is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands, (16,) yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!

[*Chorus of Damsels.*] (vi. 1.) Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside that we may seek him with thee?

[*The Bridegroom.*] (4.) Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. (8.) My dove, my undefiled, is but one. She is the only one of her mother, the darling of her that bare her. The daughters saw her and cried out that she was most blessed; the queens praised her.

*Third Responsory.*[1]

I have found grace in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

*Verse.* With my whole heart have I sought Thee; O let me not wander from Thy commandments.

*Answer.* For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

SECOND NOCTURN.

*First Antiphon.* Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord.

*Second Antiphon.* He That is Mighty hath done to me great things, and holy is His name.

*Third Antiphon.* He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart.

*Verse.* Love is strong as death.[2]

*Answer.* Jealousy is cruel as the grave.

*Fourth Lesson.*

The Lesson is taken from the Sermons of St. Bernardine of Sienna. (*Let on the Visitation.*)

WHAT dying creature, unless indeed he spoke as the oracles of God,[3] would dare with his polluted lips to say anything either great or small concerning her who is the true Mother of God and man, her whom the Father predestinated before all worlds to be worthily a virgin for ever, her whom the Son elected to be His Mother, her whom the Holy Ghost made ready to be the resting place of all grace? No tongue of man and no tongue of Angels is meet to utter those profound feelings which were generated in her maidenly heart and found expression from her holy mouth. And what can be done by a wretch like me? The Lord hath said: A good man out of the good treasure of his heart bringeth forth that which is good (Luke vi. 45.) And among all mankind can we think of one better than she who earned to become Mother of God, and who gave God Himself an home in her heart and in her womb? And what better treasure could there be than that love for God wherewith the heart of the Virgin was burning.

*Fourth Responsory.*

I love them that love me, and those that seek me early shall find me. Riches and honour are with me, yea, durable riches and righteousness.

*Verse.* That I may cause those that love me to inherit substance, and I will fill their treasures.

*Answer.* Yea, durable riches and righteousness.

*Fifth Lesson.*

OUT of the treasure of this heart, as out of a furnace of the love of God, the Blessed Virgin brought forth good words, that is, words of burning tenderness; even as from a vessel full of the best wine, the best wine only can flow forth, or from a furnace that is in a

[1] Ruth ii. 13; Ps. cxviii. 10.

[2] Cant. viii. 6.

[3] Rom. iii. 2.

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white heat, nothing can be taken that is not aglow, even so out of the heart of the Mother of Christ could come forth no word that was not penetrated with the strongest love of God, and that in the highest degree. We read of seven utterances of Christ's most blessed Mother, seven wonders of wisdom and of power. Unto the Angel she spake twice, (Luke i. 34, 38,) unto Elizabeth twice also (40, 46, 56,) and likewise twice unto her Son, (ii. 48, John ii. 3,) and unto the servants at the marriage she spoke once (5.) These seven utterances are as seven acts of love pronounced in a wondrous degree and order, and are like seven flames kindling from her heart.

*Fifth Responsory.*

[1]I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

*Verse.* Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

*Answer.* In me is all hope of life and of strength.

*Sixth Lesson.*

WHEN the earnest mind pondereth upon these seven sayings, she is fain to cry out with the Prophet—"how sweet are thy words unto my taste!"—that is, unto all my feelings. (Ps. cxviii. 103.) Now this sweetness which the earnest mind tasteth in the words of the Blessed Virgin, is that fire of earnest love for God [wherewith these words are aglow], and which the soul doth sensibly recognise in them. Let us therefore sort out these seven flames of love in the words of the Blessed Virgin. The first is the flame of isolating love, the second is the flame of transforming love, the third is the flame of communicating love, the fourth is the flame of rejoicing love, the fifth is the flame of quieting love, the sixth is the flame of compassionating love, the seventh is the flame of completing love.

*Sixth Responsory.*

[2]Blessed is the man that heareth me, that watcheth daily at my gates, and waiteth at the posts of my door. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

*Verse.* But he that sinneth against me wrongeth his own soul. All they that hate me love death.

*Answer.* Whoso findeth me findeth life, and shall obtain salvation of the LORD.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* Whoso findeth me findeth life, and shall obtain salvation of the LORD.

THIRD NOCTURN.

*First Antiphon.* Whence is this to me that the Mother of my Lord should come to me?

*Second Antiphon.* His mercy is on them that fear Him from generation to generation.

*Third Antiphon.* He hath holpen His servant Israël in remembrance of His mercy.

*Verse.* I am my beloved's.

*Answer.* And his desire is toward me.[3]

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (ii. 48.)

AT that time: The Mother of JESUS said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For the First Sunday after the Epiphany.*)

The Evangelist saith—"His Mother kept all these sayings in her heart." Whatsoever the Maiden Mother knew to have been said either of, or by the Lord, she kept most diligently in her heart, and carefully committed to memory, so that whenever the time should come to preach or write concerning His Incarnation, she might be able sufficiently to unfold how all things happened, to any who might ask of her. O my brethren, let us copy the tender Mother of the Lord, and keep treasured

[1] Ecclus. xxiv. 24—26. [2] Prov. viii. 34—36. [3] Cant. vii. 10.

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in our hearts all the sayings and doings of our Lord and Saviour.

*Seventh Responsory.*

Many waters cannot quench love, neither can the floods drown it.

*Verse.* If a man would give all the substance of his house for love, it would utterly be contemned.

*Answer.* Neither can the floods drown it.

*Eighth Lesson.*

BY pondering day and night on these words and deeds of the Lord, let us keep off the wearisome recurrence of foolish and mischievous thoughts, let us try by often speaking of them to break ourselves and our neighbours of idle story-telling and gossip poisonously seasoned with ill nature, and stir up rather the wish to be oftentimes praising God. (*If a Ninth Lesson of the Feast be required, the Eighth is divided here.*) Dearly beloved brethren, if we desire in a world of blessedness hereafter to dwell in the house of the Lord, and to praise Him without ceasing, we must be eager to have in this world some foretaste of that world which is to come, by going oftentimes to church, and not singing the praises of the Lord there only, but also in all places of His dominion, showing forth by word and deed whatsoever pertaineth to the praise and glory of our Maker.

*Eighth Responsory.*

My spirit is sweeter than honey, and mine inheritance than honey and the honeycomb. Whoso give ear to me shall not be put to confusion, and they that work in me shall not sin.

*Verse.* They that explain me shall have eternal life.

*Answer.* And they that work in me shall not sin.

*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Answer.* And they that work in me shall not sin.

*The Ninth Lesson is the Homily of the Sunday.*

LAUDS.

*First Antiphon.* Draw me, * we will run after the odour of thy perfumes.

*Second Antiphon.* My beloved speaketh * unto me. Arise, make haste, my love.

*Third Antiphon.* Stay me with flowers, * comfort me with apples, for I am faint with love.

*Fourth Antiphon.* I charge you, O ye daughters of Jerusalem, * that ye awake not my love till she please.

*Fifth Antiphon.* I sleep, * but my heart waketh.

*Chapter.* (Cant. viii. 6.)

SET me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death! jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

*Verse.* Whoso findeth me findeth life.

*Answer.* And shall obtain salvation of the LORD.

*Antiphon at the Song of Zacharias.* A certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

*Prayer throughout the Office.*

O ALMIGHTY and everlasting God, Who hast made a meet dwelling place for Thine Holy Spirit in the heart of the Blessed Virgin Mary, mercifully grant that all they who earnestly keep the Feast in remembrance of that Heart's utter purity, may be enabled to live lives after Thine own heart. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. *Amen.*

*A Commemoration is made of the Sunday.*

PRIME.

*Antiphon.* Draw me, &c., (*First Antiphon at Lauds.*)

*Chapter at the end.* (Ecclus. xxiv. 11.)

I STOOD in all the earth, and in every nation, and in all these I sought rest, and I shall abide in the inheritance of the Lord.

TERCE.

*Antiphon.* My beloved, &c., (*Second Antiphon at Lauds.*)

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*Chapter from Lauds.*

*Short Responsory.*

My soul failed.
*Answer.* My soul failed.
*Verse.* When the beloved spake.
*Answer.* Failed.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* My soul failed.
*Verse.* Love is strong as death.
*Answer.* Jealousy is cruel as the grave.

SEXT.

*Antiphon.* Stay me, &c., (*Third Antiphon at Lauds.*)

*Chapter.* (Ecclus. xxiv. 5.)

I CAME out of the mouth of the Most High, before there was any creature; I caused the unfading light to arise in the heavens, and covered all the earth as a cloud.

*Short Responsory.*

Love is strong as death.
*Answer.* Love is strong as death.
*Verse.* Jealousy is cruel as the grave.
*Answer.* Strong as death.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* Love is strong as death.
*Verse.* I am my beloved's.
*Answer.* And his desire is toward me.

NONE.

*Antiphon.* I sleep, &c., (*Fifth Antiphon at Lauds.*)

*Chapter from the end of Prime.*

*Short Responsory.*

I am my beloved's.
*Answer.* I am my beloved's.
*Verse.* And his desire is toward me.
*Answer.* My beloved's.
*Verse.* Glory be to the Father, and to the Son, and to the Holy Ghost.
*Answer.* I am my beloved's.
*Verse.* Whoso findeth me findeth life.
*Answer.* And shall obtain salvation of the LORD.

SECOND VESPERS.

*All as the First, except the following.*

*Verse.* I have run the way of Thy commandments.

*Answer.* Since Thou hast enlarged my heart.

*Antiphon at the Song of the Blessed Virgin.* Mine heart hath rejoiced in God my Saviour. For He That is mighty hath done to me great things.

*A Commemoration is made of the Sunday.*

JUNE 16.

## S. John Francis Regis, Confessor.

*Double.*

*All from the Common Office, (p. 855,) except the following.*

*Prayer throughout.*

O GOD, Who didst gift Thy blessed Confessor John Francis with marvellous love and unconquerable patience to toil very greatly for the saving of souls, mercifully grant that his ensample may teach us, and his prayers help us to gain the prize of life everlasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in unity of the Holy Ghost, one God, world without end. *Amen.*

*At First Vespers and at Mattins the first verse of the Hymn is altered.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

JOHN Francis Regis was born of a noble family in a little town in the diocese of Narbonne, called Fontouverte, and gave forebodings even from his earliest years of the great holiness of his after life. Already there appeared in him wonderful innocency of life, profound earnestness in prayer, and singular purity and modesty. In the nineteenth year of his age he entered the Society of JESUS, at Toulouse, and became an admirable model of lowliness, obedience, charity, hatred of himself, and of the other graces of the religious life. When he had finished

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his studies, he gave himself up wholly to working for the saving of souls. He undertook the care of them that dwelt in the Vivarais, Velay, and the mountains of Forrez, and the vast regions thereabouts, rugged with ice and almost perpetual snow, and where the peasants are wild mountaineers, rude and uncultured, and he toiled with such success that he brought back to the Catholic faith and to Christian godliness countless souls which had either been infected with the plague of Calvinism, or corrupted by evil living.

*Fifth Lesson.*

HE passed the winter in his missions in the country, and in summer returned to Puy, where he made himself all things to all men, if by any means he might help any, in the hospitals, or in the prisons, in private houses, in the streets, and in the churches. He collected alms in all directions for the support of whole flocks of the poor especially in time of famine; and corn was miraculously multiplied under his hands more than once,—hence he is called the father of the poor. It is hardly to be believed what revilings and mockery he underwent in the task of dragging wicked men, and especially abandoned women, out of the slough of sin; but he always kept a bold countenance, steady, and cheerful, although swords were often near his throat, cuffs on his face, and cudgels on his body. When the plague was raging, he visited the sick, and relieved them, with undying charity, but while he was courteous and kindly to others, he was very hard upon himself, using rough haircloths, iron chains, and bloody scourging, taking but little sleep, and that always upon the bare boards, or upon the ground—always abstaining from wine, and living upon the meanest food, and of that, so little, that it seemed enough rather to keep off death than to keep up life.

*Sixth Lesson.*

THE love of God burnt so in him that he seemed to wish to speak, and to think, of nothing but Him. He spent several hours of the night in prayer; the blessedness of heaven poured down upon him, and he was often rapt out of himself. He offered up the holy Liturgy with such profound concentration of mind, and intense expression of countenance, that the sacred fire which glowed all over himself, kindled the bystanders. He was extraordinarily gifted with miracles, and other supernatural favours. At last God called him to receive the reward of his labours. In the midst of a winter of extraordinary severity, he caught a deadly disease during his work, in a village called Lalouvese, in the diocese of Vienne. Then, with light from heaven breaking upon him, he heard the call to be blessed for ever, and resigned his spirit to his Maker upon the 31st day of December, in the year of Salvation 1640, and of his own age, the 44th. The fame of his holiness and miracles, noised about on all sides, has caused enormous multitudes of people to flock together through the wild mountains on all sides, eager to crowd around his grave. Pope Clement XI. was moved by these things to enrol the name of John Francis among those of the Blessed, and Clement XII. solemnly added it to those of the Saints. Benedict XIV. ordered his Festival to be kept on the 16th day of June.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (ix. 35.)

AT that time: JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Bk.* i. *Com. on Matth.* ix.)

Thou seest how that He went about alike in the hamlets, and in the cities, and in the villages, that is to say, He preached the Gospel in them, whether they were great or little, and considered not whether they were noble and powerful, but only that those that dwelt in them should believe and be saved. He went about the cities, having that work to do, which His Father had given Him, and being an hungered that, by His teaching, He might save unbelievers. He taught the Gospel of the kingdom in the synagogues and in the hamlets, and after that He had preached and in-

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structed, He healed every sickness and every disease, that if His words had not persuaded them, His works might persuade them.

*Eighth Lesson.*

OF the Lord it is truly said, "Healing every sickness and every disease," for with Him nothing is impossible.

"But when He saw the multitudes, He was moved with compassion on them, [because they fainted, and were scattered abroad, as sheep having no shepherd.]" The evil estate of the flock and of the sheep, and of the multitudes, is the fault of their shepherds, and the reproach of their teachers. Whence it followeth, "Then saith He unto His disciples: The harvest truly is plenteous, but the labourers are few." That plenteous harvest of the peoples, is the greatness of the multitudes, and the fewness of the labourers, the scanty number of teachers. And the Lord commandeth us, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

*Ninth Lesson.*

THESE are those labourers, of whom the Psalmist saith: "They that sow in tears shall reap in joy;" "they go forth weeping, sowing their seed; but they shall doubtless come again with rejoicing, bringing their sheaves with them." (Ps. cxxv. 6.) To put it plainly, the plenteous harvest is all the multitude of them that believe, and the few labourers that are sent to reap it, are the Apostles, and they that act like them.

JULY 3.

## St. Rumold, Bishop [of Mechlin,] Martyr.

*Greater Double.*

*All from the Common Office, (p. 817,) except the following.*

*Prayer throughout the Office.*

O GOD, Who at the intercession of Thy blessed martyr and Bishop, Rumold, didst by Thy power cause the waves of a running stream to stand still, and didst marvellously deliver one that had been three days under the water from the bonds of death and the depths of the flood, mercifully grant for his sake, and at his prayers, that we may be delivered out of the dangerous waves of this present world, and brought safely into the harbour of everlasting blessedness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from* Acts xx. 17, *as in the Common, (p. 818.)*

SECOND NOCTURN.

*Fourth Lesson.*

RUMOLD, Bishop of Dublin, was born of a kingly race in that part of Scotland which is now called Ireland, but he gave up his home, his kindred, and his inheritance, setting more store by being Christ's servant than by all things vain and perishing. He went to Rome, therefore, eager for perfection, to visit the thresholds of the Apostles, and to pray in the hallowed places: on the way he let slip no occasion for preaching the word of God, and sometimes when it was needful for the conversion of unbelievers, he wrought miracles. When he was at Rome, he was ever at the memorials of the Apostles and Martyrs, and so pictured their struggles to himself that the desire for martyrdom seized him. He was altogether carried away by it.

*Fifth Lesson.*

HE received a warning from God, that he should come into Gaul, and so obtained the blessing of the Pope, and came to Mechlin. There he was graciously welcomed by Count Ado, to whose wife he not long after foretold, that she would bear a son. This son he baptized by the name of Libertus, and in after days raised to life again, after he had been drowned. This Libertus, when the Scythians and Danes wasted everything with fire and sword, from the coast up to Cologne, fled into Hosbonia, and there was slain a sacrifice to God before the altar of the idol Trudon.

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*Sixth Lesson.*

RUMOLD planted the orthodox faith in Mechlin, and in the places round about, with such care and success, that he is justly called the Apostle of Mechlin. He continued with unwearied zeal spreading the faith, until two cut-throats, one of whom he had rebuked for adultery, smote him grievously on the head, and so he finished his life by martyrdom [upon the 24th day of June, in the year of salvation 775.] The murderers strove to hide their crime by throwing his body into the water, but a light from God shone upon it from above, and Count Ado drew it forth and buried it in the church of St. Stephen, whence it was carried to what is now the metropolitan church.

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory,* (*p.* 821.)

JULY 8.

## St. Kilian, Bishop [of Wurtzburg,] Martyr.

*Double.*

*All from the Common Office,* (*p.* 817,) *except the following.*

*Prayer throughout,* "Mercifully consider, &c."

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

*Fourth Lesson.*

KILIAN was an Irishman, born of noble parents, and trained up from his youth in polished learning. The grace of God called him to turn aside from all the charms of the world, and to become a monk in the monastery of Iona. What were his obedience, self-denial, earnestness in watchings and prayer, is shown by that which brought his life to a close. His brethren compelled him to take orders up to the Priesthood, and also made him ruler of the monastery, but as the fame of his holiness spread far and wide, he fled in fear from the praise of men, resigned the Abbacy, left his native land, and betook himself with some comrades to Wurzburg in the east of Franconia,[1] to preach the Gospel to the unbelievers of that country, and to make himself an occasion of that martyrdom which he so much desired.

*Fifth Lesson.*

HE would not teach until he had presented himself before the Bishop of Rome, and received from him the sound doctrine of the Christian religion, and permission to preach. He went to Rome, where Pope Conon ordained him Bishop of Wurzburg, whither he returned with Colman, the Priest, and Tothan, the Deacon, and there preached the word of God, until he turned to Christ Gosbert, Duke of that province, theretofore a worshipper of idols, and many others. The Duke profited much by the earnest exhortation of the blessed Bishop; howbeit Gosbert was married to Geilana, who had been his brother's wife, and Kilian was afraid to tell the Duke that this marriage was unlawful, lest he should make him repent of having changed his religion, but at length he told him of the unlawfulness, and exhorted him at the same time to put away Geilana, and altogether serve the God Whom he acknowledged.

*Sixth Lesson.*

THE Duke at first took it very ill, but was presently softened by the persuasions of Kilian, and promised him to leave her as soon as he should have returned from the war, whither he was setting forth against the enemies of the commonwealth. When Geilana knew of it, her wrath was kindled against the holy Bishop, and his comrades, and she plotted to put them to death; and presently two men were found who undertook the crime for money, and who murdered them while they were wrapped in prayer. When her husband returned from his expedition, Geilana strove in vain to hide what she had done, for the two assassins became possessed of the devil, and revealed the whole matter.

[1] "Herbipolis in orientali Francia."

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Geilana was grievously tormented by the devil, and died crying out that Kilian, whom she had unjustly slain, was haunting her. Holy Burchard, Bishop of Wurzburg, took the bodies of these martyrs out of the earth, and buried them in the cathedral, which he built, having obtained permission, from the Bishop of Rome, that the honour should be paid to them, which is due to the martyred Saints.

THIRD NOCTURN.

*Lessons from* Luke xiv. 26, *with the Homily of St. Gregory*, (*p.* 821.)

JULY 9.

## The Holy Martyrs, who suffered at Gorcum.

*Double.*

*All from the Common Office*, (*p.* 829,) *except the following.*

*Prayer throughout.*

O GOD, Who didst grant unto Thy holy Martyrs, Nicolas and his companions, to contend gloriously for the faith, which Thou hast revealed, and Who hast crowned them with an everlasting crown, mercifully grant for their sakes that we may strive after their ensample upon earth, and with them worthily be crowned in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

THE sixteenth century, which was marked by so many wicked outbursts of the Calvinists, showeth a glorious example of Christian firmness, which was exhibited in Belgium. In the year 1572, nineteen martyrs, commonly called the martyrs of Gorcum, were singularly glorified in witnessing, under torment, to the Real Presence of the Body of Christ in the Eucharist, and to the pre-eminence of the Bishop of Rome in the visible Church. They were Nicolas Pick, Guardian, with eight other Priests, and two lay brethren, Friars Minor Recollects; three parish Priests, one secular Priest, a regular canon of S. Austin, one Dominican, and two Præmonstratensians. After the citadel of Gorcum was given up, the heretics in breach of the terms of the capitulation, and filled with rage against the Orthodox faith, reviled and tormented them. The first night they revelled in cruelty against the Guardian. He was hung from the lintel by his rope girdle, and jerked up and down, and when the rope broke and he fell upon the pavement, they brought candles, under pretence of seeing if he was dead, burnt all his face, forced his mouth open, and scorched his tongue and palate; they even forced the lighted candles up his nostrils. And in these and the like ways were the martyrs tortured during the days and nights following.

*Fifth Lesson.*

THEY were stripped of their clothes, bound two and two, and sent by boat first to Dordrecht and then to Briele, exposed in both places to the ill-usage of an outrageous mob and the rage of maddened soldiers. While jeers, lashes, and blows rained upon them, the old men, (some were over sixty, some over seventy, and one almost ninety years of age,) stood stripped to the breast, with their necks raw and bleeding, and answering every stroke with prayers for their enemies, thanksgivings to God, and entreaties to Him to nerve them for the conflict, while the crowd looked on, and mocked them. In the end they were cast into a very foul prison, where they were tried by hunger and thirst, and other torments, to seduce them from the Catholic faith, and then enticed with cajolery, but neither threats nor blandishments could overcome the unconquered endurance of the martyrs,—wherefore the magistrate, late in the night, condemned them to death, and after they had been subjected to fierce tortures, they were bound two and two, and led outside the gates of the city.

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*Sixth Lesson.*

THEY chanced to find a shed, which was the scene of their last conflict. One was exhorting the other to endurance; the Guardian was taken first; he embraced and kissed his brethren, and ceased not to exhort his companions by words full of Apostolic fire, until the contraction of the halter silenced his voice. The others were hung up to the beam after him. The savage outrages of the heretics did not end here, for, after making a show for money of the inward parts of the martyrs, they cut off their noses, and ears, and other parts, and carried them about pinned upon their hats. The whole day was spent in gratifying the curiosity of them that came to see, but at length some Catholics obtained permission to bury the bodies in the earth where they were. There they lay for many years, in the midst of the enemies of the Church, until by the care of some godly persons, their sacred bones were carried to the nearest Catholic country, where they soon began to be famous for miracles. Thereby Pope Clement X. was moved to number them among the Blessed martyrs, and Pope Pius IX. upon the 29th day of June, in the year 1867, when the Centenary of the Princes of the Apostles was held, added their names to those of the Saints.

THIRD NOCTURN.

*Lessons from* Luke xxi. 9, *with the Homily of St. Gregory, as in the Common,* (*p.* 833.)

AUGUST 9.

## St. Nathy, (Nathi, Nabid,) Bishop [of Achonry,] Confessor.[1]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

AUGUST 11.

## St. Attracta, (Tarahata,) Virgin.

*Double.*

*All from the Common Office,* (*p.* 873,) *except the following.*

*Prayer throughout.*

O GOD, Who exaltest them of low degree, and Who didst make Thy blessed handmaiden Attracta, mighty in words and wonders, to spread the faith among the heathen, grant that as we do enjoy her patronage upon earth, we may be blessed with her company in heaven. Through our Lord JESUS CHRIST Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

IRELAND, that Isle of Saints, made fruitful by the power of God, had hardly received the first beams of faith's rising sun, when countless flowers of holiness blossomed on her soil. She was decked in an especial manner with lilies of purity, earning that her Apostle Patrick should utter of her those famous words of praise, "How is the whole island become a people unto the Lord, and her sons and her daughters seem monks and nuns unto Christ, and already they can scarcely be numbered who have borne with cheerful heart the reproaches and persecutions of their kinsfolk, and vowed themselves altogether to religion and to Christ." Among the disciples of Patrick was the holy Attracta, born of a noble race, of Ulster, but who renounced from her earliest years the pomps and riches of the world, and reckoning its vanities to be nothing, if only she might win to be the bride of Christ, joined the chorus of virgins.

[1] The Church of Achonry was founded about A.D. 530 by St. Finian of Clonard, who placed in it this Nathy, his own disciple, but whether the latter was ever a Bishop is very doubtful.

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*Fifth Lesson.*

SHE was not yet of full age when she entered upon the noble conflict against Satan and his wiles, and uttered the vow of virginity. That she might be freer to give herself up to the things of God, she left her native land and came to the borders of Connaught, and there busied herself by prayer and fasting to advance in the exercises of godliness and the pursuit of grace. She was eminent for hospitality, and willingly spent herself and her goods in relieving the sufferings of the needy. Poor and sick gathered together unto her from all quarters, and she embraced them in the love of Christ, and not only gave them help in earthly things, but also made them rich with the treasures of the true Faith. Moreover, she turned many from the ways of iniquity unto the law of righteousness, and brought them over from serving of idols to worship our Lord and God, JESUS Christ. The fame of her miracles spread the glory of her holiness far and wide throughout the whole island.

*Sixth Lesson.*

AMID the countless marvels which holy Attracta is said to have performed, the chiefest miracle is that by which she delivered the country of the Hooney, in the province of Connaught, from a terrific monster. All that country was laid waste by the ferocity of this beast, and the inhabitants were so smitten with terror, that they took refuge in mountains and caverns from the fearful sight thereof. At length they implored Attracta to be pleased to bring them help and succour in their great affliction. The illustrious virgin made answer: "God is able, Who created the world out of nothing, and formed man after His own image, out of the dust of the earth;—God is able also to deliver this country altogether from such a plague." Then she knelt down, and with all confidence prayed to God, and before her prayers were ended, they were already heard in the presence of the Lord, and the savage monster roared, and rushed wildly upon the saint, and dropped down, smitten dead by the power of God.

THIRD NOCTURN.

*Lessons from* Matth. xix. 3, *with the Homily of St. John Chrysostom,* (*p.* 884.)

AUGUST 12.

## St. Muredach, Bishop [of Killala,] Confessor.[1]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

AUGUST 13.

## St. Fedlimid, Bishop [of Kilmore,] Confessor.[2]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

AUGUST 14.

## St. Fachnan, Bishop [of Ross,] and Confessor.[3]

*Double.*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn,* (*p.* 846.)

AUGUST 18.

## St. Lelia, Virgin.

*Prayer throughout,* "Graciously hear us, &c."

*Lessons of the Third Nocturn,* (*p.* 878.)

[1] Placed in this See by his master, St. Patrick, by whom it was founded about A.D. 440.
[2] In the sixth century.
[3] In the early part of the sixth century: whether he was actually a Bishop seems uncertain.

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AUGUST 23.

## St. Eoghan, (Owen,) Bishop [of Derry,] Confessor.[1]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

AUGUST 30.

## St. Fiacre, Confessor.

*Double.*

*All from the Common Office*, (*p.* 855,) *except the following.*

*Prayer throughout*, "O Lord, mercifully hear, &c."

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

(*From the Breviary of Meaux.*)

*Fourth Lesson.*

FIACRE was born of noble parents in Ireland, where he was called Fefrach, and came with some companions to St. Faro at Meaux, seeking to live a solitary life. The blessed Bishop heard his prayer, and gave him a place far removed from men and surrounded with woods, called Breuil, upon his own family estate. There Fiacre cleared away the trees and built a monastery in honour of the most holy Virgin, wherein he received pilgrims and strangers, having built himself a little house beside it.

*Fifth Lesson.*

BUT when the fame of his virtues spread abroad, sick folk were brought to him from all quarters, whom he healed only by laying his hand on them. He forbade any woman to enter his place of prayer. He was illustrious for miracles, and died towards the end of the seventh century. His body remained buried in his place of prayer until the year 1234, when Peter, Bishop of Meaux, took it out of the grave and exposed it for the veneration of the faithful; from thence it was carried to the Cathedral, in the year 1568, lest the Calvinists should wreak their rage upon it after their manner.

*Sixth Lesson.*

NEVERTHELESS the place which had been hallowed by the footsteps and conversation of this holy hermit hath not been forsaken. Hildegar, Bishop of Meaux, in the ninth century, recordeth the praises of Fiacre in his book upon the life of S. Faro, and so doth the poet Falconius, sub-deacon of Meaux, in the eleventh century, and they both testify that the province of Meaux is illustrious and ennobled because of the signs and miracles of Fiacre. Indeed, there is hardly any one who now worketh more miracles in Gaul, hardly any other place whither resort more pilgrims, who come thither for vow's sake, that is to say to his place of prayer at Breuil [en Brie,] now called St. Fiacre, [two leagues from Meaux.] Many Churches and houses of prayer in all parts of France have been built in honour of St. Fiacre. In the year 1695, the Grand Duke of Tuscany obtained a large piece of his body from James Benignus Bossuet, Bishop of Meaux, and built a splendid Church in Florence, wherein St. Fiacre is piously and reverently honoured.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Mark (xiii. 33.)

AT that time: JESUS said unto His disciples: Take ye heed, watch and pray, for ye know not when the time is. And so on.

[1] The name is Latinized Eugenius; he was of the family of the Kings of Leinster, and famed as a preacher; called first Bishop of Derry, but the See was then fixed at Ardfrath on the River Derg; said to have died A.D. 618.

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Homily by St. Austin, Bishop [of Hippo.] (*Epistle* 199.)

"And what I say unto you I say unto all, Watch." Who are these "all" whom He biddeth to watch, but His own chosen and loved ones, who belong unto His Body, which is the Church? He commandeth not them only to watch who then heard Him speak, but them also who have been since them and before us, and ourselves, and they that shall be after us, even unto His last coming. For He will not find all in this life when that day cometh, neither can it be said that those words are addressed to the dead, "lest coming suddenly, He find you sleeping."

*Eighth Lesson.*

WHY then saith He, "I say unto all," whereas these words concern them only who shall then be, unless it be that they concern all in some sense? A day will come unto every one, wherein it will behove him to go forth hence, such as he will have to stand to receive judgment at that day, and this is why every Christian must needs watch, lest the Lord should come, and find him unprepared.

*Ninth Lesson. Of St. Felix and the other, but if transferred, the following.*

IF the last day of thy life find thee unprepared, the day of the Lord's coming will find thee unprepared. Verily it was plain enough to the Apostles that the Lord was not to come in their times, while yet they were alive in this flesh, and yet we know that they unceasingly watched and kept that saying which He said unto all, lest that day should come suddenly, and find them unprepared.

SEPTEMBER 3.

## St. Macnisius, Bishop [of Connor,] Confessor.[1]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

SEPTEMBER 6.

## St. Iarlath, Bishop [of Tuam,] and Confessor.[2]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

SEPTEMBER 9.

## St. Ciaran, Abbat.[3]

*Double.*

*Prayer throughout*, "O Lord, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 809.)

SEPTEMBER 12.

## St. Albey, Bishop [of Emly,] Confessor.[4]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

[1] Angus Macnisius, disciple of St. Olcan, disciple of St. Patrick; first Bishop of Connor; died A.D. 506 or 513.

[2] A Connaught-man of the family of Cormac; studied under, and was ordained by Benen, Archbishop of Armagh; retired to Cluainfois near Tuam, where he founded a monastery and school; thence taken and consecrated first Bishop of Tuam; died about A.D. 540.

[3] Called "Son of the Carpenter;" a disciple of St. Finnan of Cluain-iraird; founder of Clon-mac-nois; "he never looked upon a woman, and never told a lie;" he composed a lay asking God for long life to serve Him in, but died at the age of thirty-three, A.D. 548. St. Columba is said to have composed a poem in honour of him.

[4] Patron of Munster; he was converted by certain Britons, and had travelled to Rome, before the arrival of St. Patrick among the Irish; after his return he joined St. Patrick, by whom he was consecrated Bishop, and fixed his See at Emly; he received a gift of the Isle of Arran, and founded a monastery there.

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SEPTEMBER 23.

## St. Eunan, (Adamnan,) Bishop and Confessor.[1]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

SEPTEMBER 25.

## St. Finbarr, (Barry,) Bishop [of Cork,] Confessor.[2]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

## Second Sunday of October.

*Dedication Feast of all the Churches of Ireland.*

*Double of the First Class with an Octave.*

*All from the Common Office*, (*p.* 909.)

*Ninth Lesson and Commemoration of the Sunday.*

OCTOBER 9.

## St. Kenny, Abbat.[3]

*Double.*

*All from the Common Office*, (*p.* 855.)

*Prayer throughout*, "O Lord, we beseech Thee," (*p.* 867.)

*In the First Nocturn Lessons from Scripture according to the Season. Second Nocturn from St. John Chrysostom as in the Common. Third Nocturn from* Matth. xix. 27, *with the Homily of St. Jerome*, (*p.* 809.)

OCTOBER 16.

## S. Gall, Abbat.

*Greater Double.*

*All from the Common Office*, (*p.* 855,) *except the following.*

*Prayer throughout*, "O Lord, we beseech Thee, &c.," (*p.* 867.)

FIRST NOCTURN.

*Lessons from* Ecclus. xxxi. 8, (*p.* 864.)

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

*Fourth Lesson.*

GALL was born of noble parents in Ireland, and even when he was young chose to live a life of poverty in the monastery of Bennchor. He ever followed after lowliness, and obedience, and perfect subjection. There he began to gain a great reputation, not only for his good life, but also for his wit, and for his knowledge of the Holy Scriptures. That he might preach the Gospel, he followed Columbanus the Abbat, first into Britain, and then into Gaul, and at the wish of King Sigebert he dwelt in the wilderness of Luxeuil, where he brought many to believe in

[1] Born in Raphoe in A.D. 626, being eighth in descent from Niall of the IX. Hostages; became a monk and went to Iona, of which he became Abbat; during an embassy in England in 701, he was converted to the Roman view of the Paschal controversy, but failed to convert his monks, left Iona, and returned to Ireland, where he was more successful in spreading the Roman practice; he went back again to Iona, and died in 703. He is best known by his "Life of St. Columba," Travels in Palestine (written from descriptions,) and other works. Though the monastic Church of Raphoe, founded by St. Columba, became a Cathedral in or about the time of Adamnan, there does not seem much proof that he was the first Bishop of it.

[2] Properly called Lochan; founded a monastery which was the origin of the city and see of Cork, which latter he occupied for seventeen years; flourished in the sixth century.

[3] Born at Ciannaght in Derry, A.D. 517; spent a great part of his life in Scotland, where he is generally called Kenneth, and where he is very popular, as a friend and fellow-worker of St. Columba; he afterwards returned to Ireland, and there died, Oct. 11, 598.

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Christ, and moved many to become monks. However, the Abbat Columbanus would not rest from rebuking the concubinage of King Theodoric, wherefore they were turned out of Luxeuil at the wish of Queen Brunechild. They received permission from Theodebert, King of the Austrasians, to go into Germany, and settled first on the Lake of Constance, and then in the city of Bregenz, where they reconsecrated the Church of S. Aurelia, but Gall raised against himself the hatred of the Gentiles by his unceasing contentions against their crime of idolatry, and his destruction of their temples and images. Columbanus, therefore, found it needful to go hence also, and he himself went into Italy to Agilulf, King of the Lombards, leaving Gall in Germany sick of a fever, along with the monks, Maynoald, and Theodore.

*Fifth Lesson.*

GALL was now in the eighty-fifth year of his age, but as soon as he was well, he withdrew himself into the wilderness along with his disciples before named, hallowed three days with fasting, prayer, and tears, and founded a monastery. Therein he taught to many heathens the discipline of a monk's life, and the understanding of God's written Word, and made known the faith of JESUS Christ to the people round about. He chastened his body with hunger, cold, hair-cloth, and chains, but so secretly, that, while he lived, his disciples never knew of the brazen chain, and the hair shirt, which he used. He delivered from a cruel devil Fridiburga, daughter of the Duke of Germany, and wife of King Sigebert, but he broke up the rich gifts which the Duke gave him for that cause, and gave all to the poor at Arbon. He refused the Bishopric of Constance, and the abbacy of Luxeuil. He knew by a vision in Germany when Columbanus brought his life to a holy end in Italy.

*Sixth Lesson.*

HE turned many peoples from the worship of idols. On Michaelmas Day, he preached the Gospel at Arbon, after the Solemn Mass, and then was taken again with fever, and gave up the ghost in that city, in the arms of his disciples, upon the 16th day of October, in the year of our Lord 624, the seventh of Pope Boniface V., and of his own age the ninety-fifth. They could not bury him there, and therefore laid him, with lighted tapers, upon a carriage harnessed to unbroken horses, which drew him into his holy wilderness, and there he was buried in his own place of prayer by the hands of John, Bishop of Constance, his old disciple, and of his brethren, and there became famous for miracles.

THIRD NOCTURN.

*Lessons from* Matth. xix. 27, *with the Homily of St. Jerome*, (*p.* 809.)

OCTOBER 22.

## St. Donatus, Bishop [of Fiesole,][1] Confessor.

*Double.*

*All from the Common Office*, (*p.* 842.)

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the First Nocturn from Scripture, according to the Season; of the Second from St. Maximus; and of the Third from* Matth. xxv. 14, *with the Homily of St. Gregory. All as in the Common.*

OCTOBER 27.

## St. Odran, (Oran,) Bishop [of Scattery Island,] Confessor.[2]

*Double.*

*Prayer throughout*, "Grant, we beseech Thee, &c."

*Lessons of the Third Nocturn*, (*p.* 846.)

[1] An Irishman, who was made Bishop of Fiesole, while on a pilgrimage to Rome in A.D. 816, and there lived and died.

[2] Disciple and immediate successor of St. Senan in Scattery Island; went to Iona with St. Columba, and there died and is buried.

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OCTOBER 29.

## St. Colman, Bishop [of Kilmacduagh,] Confessor.[1]

*Double.*

*All from the Common Office, (p. 842.)*

*Prayer throughout,* "Grant, we beseech Thee, &c."

*Lessons of the First Nocturn from Scripture according to the Season; of the Second from S. Maximus; and of the Third from* Matth. xxv. 14, *with the Homily of St. Gregory. All as in the Common.*

NOVEMBER 3.

## St. Malachlan,[2] Archbishop [of Armagh,] Confessor.

*Greater Double.*

*All from the Common Office, (p. 842,) except the following.*

*Prayer throughout the Office.*

LORD, we humbly beseech Thy Majesty to help us for the sake of Thy blessed Confessor and Bishop Malachlan, whose ensample instructeth us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God world without end. *Amen.*

FIRST NOCTURN.

*Lessons from* 1 Tim. iii. 1, *as in the Common, (p. 843.)*

SECOND NOCTURN.

*Fourth Lesson.*

MALEACHLAN was born in Ireland of parents who were noble by race and by power, and by goodness also. When he was a little boy, being trained up in godliness and good learning, because his lessons hindered him from going to Church as often as he would, he was fain to lift up his pure hands in every place. He had learned as a lad to bear the yoke of Christ, but although he was ordained Deacon very unwillingly, he girded up his loins to every good work, especially the burying of the dead poor. After no long while, he was ordained Priest, and diligently carried out the ministry which the Bishop committed unto him. He unwearyedly preached the Word of God, put away the old superstitions, and brought in the rites of the Church. Filled with zeal for the public worship of God, he went to Malchus, Bishop of Lismore, to learn better from him as regarded these rites, and Malchus sent him to learn from the King of Munster, who had abdicated his throne to become a hermit. This King's sister, who was suffering in purgatory, he delivered thence by his prayers.

*Fifth Lesson.*

HE was called back from Lismore, and finding that the monastery of Bennchor had been destroyed by pirates, he restored it, and ruled it for a while in holiness and righteousness. He was consecrated Bishop, and prevailed so by toil, prayer, and watching that he turned his people from their degraded instincts to live like Christians. Churches were built, clergy were ordained, the Sacraments were solemnly celebrated. When he was ordained Primate of all Ireland he divided his Bishoprick into two parts; he left his own proper See and went to Down, where he formed his own disciples into a community of regular Clergy, combining the strictest discipline of a monastery with the ministry of the Church. He went to Rome to ask for the use of the pallium from Pope Innocent II., who kindly welcomed him, but refused his request to be allowed to go and live in the monastery of Clairvaux, and appointed him his Legate for all Ireland.

*Sixth Lesson.*

AFTER he returned home, he lived as a perfect model to his flock, and he

[1] Colman Macduagh, a Connaught-man, founder and first Bishop of the See called after him, flourished about the end of the sixth or beginning of the seventh century.

[2] Latinized Malachi; the name signifies "tonsured in honour of Seachnall" (Secundinus)—a disciple of St. Patrick.

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took none of his income either from the Church or from worldly property. He had no house of his own, but wandered unceasingly from Church to Church; he served the Gospel and lived by the Gospel. When he was forced to rest sometimes, he remained in holy places, content to take part in the common table and in the common life. He was famous for every kind of miracle, especially for the spirit of prophecy, whereby he foretold the place and day of his own death. He was on his way to Rome a second time, and had reached Clairvaux, when the fever took him. He was anointed with holy oil, and received the Provision for the last journey. He commended himself to the prayers of the brethren, and the brethren to God, and died in the fifty-fourth year of his age. He was buried in the Church of S. Mary, upon the 2nd day of November, in the year of Christ 1148.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his own servants, and delivered unto them his goods. And so on.

Homily by St. Jerome, Priest [at Bethlehem.] (*Book* iv. *on Matth.* xxv.)

There can be little doubt that this man travelling into a far country is Christ, Who after His resurrection, being about to ascend as a Conqueror to the Father, called His Apostles and delivered unto them the doctrine of the Gospel, not more to one and less unto another, but as each was able to receive it, even as the Apostle also hath said, that they should be fed on milk who cannot bear strong meat. He also who with five talents had gained five talents more, and he who with two talents had gained two talents more, both entered into the like joy, not in consideration of what sum it was which they had gained, but of what good will they had shewn to gain it.

*Eighth Lesson.*

BY the difference between the five talents, and the two talents, and the one talent, we may either understand divers graces given unto this and that person, or by the five talents the five senses, by the two talents wit and work, and by the one talent understanding, which is the distinction between man and the other animals. "Then he that had received the five talents went"—having received earthly senses, he doubled them by gaining a knowledge of things heavenly; from the creature, he discerned the Creator; from things bodily, things without body; from things which are seen, things which are not seen; and from things temporal, things eternal. And likewise he which had received two by learning what he might in the law, he also joined thereunto other two in the Gospel, having understood that wit and work in this life, are figures of something better in a blessed life which is to come.

*Ninth Lesson.*

THE time is very long between the Ascension of our Saviour and His second coming. If even the Apostles are to rise again, as they that must give an account, and in dread of the Judge, what ought we to do? And we must note well, that whatever things we have at this present, however great or manifold they may seem, are very small and scanty in comparison with those things which are to come. "'Enter thou into the joy of thy Lord,' and receive that which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." And what more can be given unto the faithful servant than to be with his Lord, and to see his Lord's joy?

NOVEMBER 12.

## St. Livin, Bishop [of Dublin,] Martyr.

*Double.*

*All from the Common Office, (p. 817,) except the following.*



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*Prayer throughout the Office.*

O GOD, Whose Son, by His most precious Blood, hath hallowed the sufferings of Thy blessed martyrs, look in mercy upon them who honour the birthday of Thine happy martyr and Bishop Livin, and grant unto them to live here in quietness and peace, and hereafter to behold Thy face in joy without end. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

LIVIN was born of a noble race in Ireland, and even as a child was famous not for godliness only, but also for miracles. As a lad he had for his teacher Benignus the priest, and after his death he withdrew himself into a solitary place along with three comrades, Foillan, Elias, and Killian, to copy books, that he might gain thereby wherewith to support himself and to relieve the poor. Afterwards he left his wilderness and went to Augustin, who trained him for five years, raised him to the order of the Priesthood, and after a while consecrated him Bishop, and sent him back to his own country.

*Fifth Lesson.*

HE gained great praise in the office of the Bishoprick, but he left his Archdeacon Sylvanus, a man of great holiness, as his Vicar, and passed over with his comrades to Flanders, to preach the Gospel to the unbelievers. He betook him to the monastery of Ghent, which had lately been founded by blessed Amandus, and was tenderly welcomed by Florence, the Abbat, and his monks. When he found that holy Bavo, who had been dead three years, was famous on account of great miracles, he said Mass at his grave for thirty days running. Thence he went through Flanders and Brabant preaching the Gospel, and led countless numbers to Christ by his word, his example, and the signs which he wrought.

*Sixth Lesson.*

WICKED men who saw that Livin was making the light of the Gospel to shine before so many, and turning them away from their errors and vices, persecuted him in divers ways. Some hided him with cudgels, and others belaboured him with thongs loaded with lead. One in especial, named Walbert, put a pair of iron pincers into his mouth, wrenched out his tongue, and threw it to the dogs to eat, but it was forthwith restored to him by a miracle. At length he crowned his martyrdom after receiving many wounds, by having his head cut off at Esche in Flanders. There were murdered along with him Craphaild, the hostess of the holy martyr, and her son Brixius, who was even then wearing the white garments of baptism, because they openly said that Livin was unjustly put to death. His disciples took up the bodies of Livin and Brixius and buried them hard by in the same grave, in the village of Hautem, and near to them holy Craphaild.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St. Gregory [the Great.] (*27th on the Gospels.*)

We are commanded to hate our neighbours, yea, and even to hate our own selves. It is plain, therefore, that if we are to hate our neighbour as we hate ourselves, we are to hate him in love. Then do we well hate our own soul, when we yield not to the carnal lusts thereof, but check its cravings and con-

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tend against its desires. That which is chastened to bring it to better things is, as it were, hated in love. We ought to hate our neighbours with discretion, loving in them what they are, and hating what in them is a barrier between us and God.

*Eighth Lesson.*

WHEN Paul was going up to Jerusalem, "there came down from Judæa a certain prophet named Agabus, and when he was come . . . . he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." But what did that Apostle, who hated his own soul with a perfect hatred, what did he say? "Then Paul answered, . . . . I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord JESUS." (Acts xxi. 10, 11, 13.) "Neither count I my life dearer than myself." (Acts xx. 24.) Behold how he hated his soul in love, yea, loved it in hatred, being fain to deliver it up to death, for JESUS' sake, that he might quicken it from the death of sin. Let us take him as a model of that hatred, wherewith we should hate our neighbour.

*Ninth Lesson.*

IN this world we are bound to love our enemies, but not to love those who stand between us and God, even although they be very near unto us. Whosoever setteth his desire upon the things eternal, ought in that matter to have nothing to do with wife, or children, or kinsfolk, or with his own self, that he may the better know God, Who in his affair hath had nothing to do with any but with him. It is a great danger lest fleshly trials should weaken the steadfastness of the mind and prevail against the sternness thereof. But we suffer from them without their injuring us, if we keep them well under. We ought therefore to love our neighbours, we ought to love all, whether they be near or far, but that love must never turn us from the love of God.

NOVEMBER 13.

## St. Stanislaus Kostka, Confessor.

*Double.*

*All from the Common Office, (p. 855,) except the following.*

*The first verse of the Hymn is* "Safe now for ever, &c.," (*p.* 842.)

*Prayer throughout the Office.*

O GOD, Who amidst the other wondrous gifts of Thy wisdom, dost make thy saints to be as the ancients, though yet they be striplings, grant us the grace to imitate the ensample of Thy blessed servant Stanislaus, and so to redeem the time by working while it is day, that we may hasten to enter into that rest which is eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

*Lessons from Scripture according to the Season.*

SECOND NOCTURN.

*Fourth Lesson.*

STANISLAUS was born of the Senatorial family of Kostka in Poland. The Name of JESUS graven by God on his mother's breast while he was yet in the womb, foreshadowed in what regiment he would enlist him. When he was a child he so loved virginity, that if he heard anything unseemly said at his father's board, he fainted with horror. He was sent to school at Vienna in Austria, and was to his comrades not more an ensample than an object of veneration. Afterwards it behoved him to dwell in the house of a Lutheran, and there his brother Paul urged him, even by ill usage, to live more freely, but he contended with him by the space of two years, protesting that he was born not for temporal but for eternal aims. His one desire was for the things of heaven, he walked unceasingly with God, and in a child-like

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love for the Mother of God, whom he most tenderly called his own mother.

*Fifth Lesson.*

HE met the daily annoyance which he received from his brother with repeated fasting, scourging, and torture of his innocent body, until he fell into a serious illness. As this illness grew more dangerous, the devil attacked him under the form of a frightful dog, but he thrice put him to flight with the sign of the Cross, and as he could not obtain the Holy Communion in the house of hereticks, it was given to him by Angels. The Most Blessed Mother gave him the Child JESUS to fondle in his arms, and commanded him to enter the Society; then he suddenly grew well. But since the fear of his father forbade his entering the Society in Germany, he fled on foot in the dress of a pilgrim, begging his bread, and determined not to stop until he gained his wishes. God helped him on his journey in more ways than one, and among the rest, his brother Paul's horses, as he was in pursuit of him, became unable to move. Stanislaus was again refreshed by Angels, with the Bread of Angels, and after a journey of 1,200 miles, was at length received into the Society of JESUS at Rome, by the holy General Francis Borgia.

*Sixth Lesson.*

THE gifts of the young novice shone brightly in the training school of the religious life, especially his love toward God, in Whom his mind altogether lost itself till he became unconscious. His face was always flushed, and sometimes emitted rays of light, his tears were unceasing, and the heat of his chest was so great, that even in the midst of winter he would bathe it with cold water to cool it. It was rather the fever of his love than any other which called him away upon the day hallowed by the taking of the Virgin into heaven, surrounded by her band of holy Virgins, to behold nearer at hand the procession of her glory. He died in the Novitiate on the Quirinal in the eighteenth year of that guileless life, which counted more works than days. He was famous for many miracles after his death, especially in his own land of Poland. He appeared from heaven more than once to assist his countrymen against the Turks, and delivered some cities from the plague, and others from fires. Clement X. placed him among the chief patrons of the whole kingdom of Poland, and Benedict XIII. carried out the decree of Clement XI. by enrolling his name among those of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 13.)

AT that time: There were brought unto JESUS little children, that He should put His Hands on them. And so on.

Homily by St. Austin, Bishop [of Hippo.] (*On Psalm* cxviii.)

I am small and despised,—who is small without being despised? These are Thy wonderful testimonies, O Lord, which the soul of this little one doth keep, and therefore it is that he is despised and is become small. For who is there that doth Thy commandments as they ought to be done, that is to say, in faith, which worketh by the love of God, unless that same love be shed abroad in his heart by the Holy Ghost? And this the same despised little one doth confess, he saith, I opened my mouth, and panted, for I longed for Thy commandments. For what did he long, but to do the commandments of God? But they were mighty and he was weak, they were great and he was little, so that he had not wherewith to do them. He opened his mouth, confessing that by himself he was not able to do them, and panted for power to do them.

*Eighth Lesson.*

I AM small and despised, yet do I not forget Thy precepts. He was not like his enemies who have forgotten Thy words. It would seem as though one who is young, yet hath not forgotten the precepts of God, is grieving for his enemies, who are older than he is, but who have forgotten them. For what meaneth this, I am small, yet do I not forget, unless it be, They are old, and have forgotten? But this little one saith that

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he is despised, and therein is he made as the ancients, because God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen. Yea, and things which are not, to bring to nought things which are. (1 Cor. i. 27, 28.) "So the last shall be first, and the first last." (Matth. xx. 16.)

*Ninth Lesson.*

BUT this little one did not forget, because he sought not any righteousness of his own, but God's righteousness, whereof he saith, Thy righteousness is an everlasting righteousness, and for this cause his elders persecuted him, that he might say what followeth,—Trouble and anguish have taken hold on me, Thy commandments are my delight; let them rage, let them persecute me as long as I leave not the commandments of God. And those commandments will make me love even them that rage against me. "Give me understanding, and I shall live." This little one asketh for understanding, without which he would not have been wiser than the ancients. But he asked for it in trouble and anguish, that he might thereby understand how trivial was all that they could do who vexed and persecuted him, and by whom he saith that he was despised.

NOVEMBER 14.

## St. Lorcan,[1] Archbishop [of Dublin,] Confessor.

*Greater Double.*

*All from the Common Office, (p. 842,) except the following.*

*Prayer throughout the Office.*

O GOD, Who hast glorified Thy blessed Confessor and Bishop Lorcan with countless signs and wonders, grant unto us for his sake, and at his prayers, worthily to gain the health both of our bodies and of our souls. Through our Lord JESUS, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God world without end. *Amen.*

FIRST NOCTURN.

*Lessons from* 1 Tim. iii. 1, *as in the Common, (p. 843.)*

SECOND NOCTURN.

*Fourth Lesson.*

LORCAN was born in a noble station in Ireland, and trained up in Christian living under Count Leo; in the tenth year of his age he was given as a hostage to the savage king Dermod. By his command he was carried off into a barren and fruitless land, where he suffered much hardship and ill usage with a patience and endurance above his years; being set free after two years, he left his earthly inheritance, and enlisted in the divine warfare in the Church of Glendaloch. After the death of the Bishop, all were agreed that Lorcan would worthily fill the vacant See, but he himself protested that his strength was unequal to the burden, and that his age was insufficient for the office of a shepherd of souls.

*Fifth Lesson.*

SOME while after, Gregory, Archbishop of Dublin, died, and Lorcan, although very unwilling and striving always to be excused, was chosen into his place, and consecrated by Gillies,[2] Primate of all Ireland. In order that he might form the flock committed to him upon the model of the first Christians, and the clergy upon that of the Rule of St. Austin, he sent for some canons, of the congregation of Arouasia [near Arras] to come to Dublin, and shared with them his house and his table. Wonderful were his courtesy and his kindness toward the poor, of whom he fed as many as a thousand, during a famine, which lasted three years. So great was his self-denial that it was not more than thrice in the week that he gave a little bread and water to his body, which he wore out, with

[1] Latinized Laurentius.
[2] Latinized Gelasius, a transformation of Giolla-Isu (servant of JESUS.)

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haircloth, and scourging. He went to Rome and obtained much there for the freedom of his Church, and was appointed Papal Legate for the whole of Ireland. He was famous for the gift of prophecy, and the power of miracles. He often put devils to flight by his prayers. He restored to health them that were sick of divers diseases, and raised the dead to life.

*Sixth Lesson.*

HE foresaw his own death. He fell into a fever, while he was on his way to Normandy, to make peace between Henry, King of England, and Roderick, King of Ireland. When he stood upon the brow of the hill of Eu, and saw the Church of St. Mary, and heard that it was of the institute of regular Canons, he said, "This is my rest for ever, and here will I dwell, for I have chosen it." As soon as he came to the Church, he went to confession, and then received the sacred Provision for the last journey. He entreated the Abbot Osbert and the Canons to receive him as a brother, whereto they joyfully assented, and he received the last anointing, and presently afterwards his eternal crown. Pope Honorius the Third entered his name in the list of the Saints.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his servants, and delivered unto them his goods. And so on.

Homily by St. Ambrose, Bishop [of Milan.] (*Bk. 2 on the Call of the Gentiles, cap. 2.*)

Each receiveth without any deserts of his own, that wherewith he may go on unto deserts. Each receiveth, without any labour, that wherewith he may labour and gain wages. That this is so we know by the truthful witness of the Evangelist, where he saith, "But a man travelling into a far country called his servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his several ability, that is to say according to his own natural capacity, not according to his deserts, for to be able to work is one thing, and to work another; and to be able to have charity is one thing, and to have charity is another.

*Eighth Lesson.*

NOT every one that can be restored is restored, neither every one that can be healed, healed, for to be in a state to be restored, or to be healed, is nature, but restoring and healing are grace. The number of talents was unequally divided according to that limited amount of capacity, which he that delivered unto them his goods saw in them. And they received it not as a payment for anything that they had done, but as matter wherewith to work.

*Ninth Lesson.*

THE anxious care of two of the servants is honoured not only with glory and praise, but even by an entrance into the everlasting joy of their Lord, but the idle torpor and slovenly misconduct of the third is punished not only by words of blame and shame, but also by taking from him that which he had received at the beginning. He deserved to lose his barren faith, who had not made it work by love.

NOVEMBER 24.

## St. Columbanus, Abbat.

*Greater Double.*

*All from the Common Office, (p. 855,) except the following.*

*Prayer throughout,* "O Lord, we beseech Thee, &c.," (*p.* 867.)

FIRST NOCTURN.

*Lessons from* Ecclus. xxxi. 8, (*p.* 864.)

SECOND NOCTURN.

*Fourth Lesson.*

COLUMBANUS was an Irishman by nation; while he was still in his

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mother's womb she seemed to herself in a vision to be bearing a bright sun, in token of his coming glory, whereof he himself gave tokens, even from his birth. He was excellently skilled in earthly and heavenly learning, and among other monuments of his wit, he published an exposition of the Psalms, while he was still very young. He triumphed over the world, the flesh, and the devil,[1] and entered the monastery of Bennchor, which at that time was in the height of its fame, and therein so advanced in this school of the holier wisdom, that after a few years of being a disciple, he became a teacher, and was called by God to the task of preaching Gospel truth. He took with him twelve monks, out of that monastery, and went over first into Britain, and then into Gaul. Sigebert, King of the Austrasians, very kindly welcomed him, and he built little huts, for himself and his comrades, in the Vosges mountains. They lived there in the utmost sternness of life, and scantiness of all things, and God often marvellously provided them meat. But forasmuch as that wilderness began to be beset by them who came thither to get health from Columbanus, he withdrew himself on the greater feasts to a cave deeper in the desert, and which a bear gave up to him, and there lived upon the fruits of the trees of the wood, and upon water, which like another Moses he drew from the rock, far from the company of men and the trouble of earthly things, exercising his mind upon the things of God.

*Fifth Lesson.*

THE fame of his holiness shining forth from his hiding-place, brought many from all quarters, seeking to be his disciples, and he founded the monastery of Luxeuil, wherein he taught by his example and precept three hundred monks, who offered up to God the sacrifice of the unceasing prayer. That he might exercise them in obedience, he bade them sometimes to get out of bed when they were ill, and to thresh corn, and when they obeyed him they were restored to health for a reward of their labour. He himself by his prayers multiplied grain, sometimes in the barn, and sometimes in his own hands. Meanwhile, his holiness, teaching, and miracles, were a light to all Gaul. Theodoric, King of Burgundy, whose unclean passion he rebuked, diversely annoyed the man of God, and banished him. When he was thrust out of Luxeuil, the king had him taken to Besançon, where being himself in chains, he broke the chains of the others by a touch, and then returned home in the same freedom which he had given to them.

*Sixth Lesson.*

UPON this, Theodoric, at the instigation of Queen Brunechild, waxed very wroth, and sent men to thrust him out of his monastery, but Columbanus, like a second Elisha, caused a darkness to come over their eyes and minds, and so escaped them. However, he considered it best to give way to the king's anger, and so took ship for Ireland, after foretelling the destruction of the king and his posterity. A storm drove him back again upon the coast of Gaul, and he betook himself to Theodobert, King of Austrasia, who graciously welcomed him. He settled upon the Lake of Constance, where he destroyed the temples of the idols, and contended on all sides against the false worship. He was expelled by the inhabitants, and went into Italy to Agilulf, King of the Lombards. He built a monastery at Bobbio in the Cottian Alps. By his writings he contended successfully against the Arians. At length he was worn out by the great labours, which during all his long exile he had borne for the glory of God, and went home to our very fatherland, which is in heaven, upon the 21st day of November in the year of Christ 615.

THIRD NOCTURN.

*Seventh Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee; what shall we have therefore? And so on.

[1] The printed text here inserts some words the literal meaning of which is so extraordinary that they would appear to be a misprint, and I have therefore omitted them.—TR.

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Homily by St. Bernard, Abbat [of Clairvaux.] (*Expos. of this Gospel.*)

I take it that these words are those concerning which the Church crieth, from the ends of the earth unto her undying Bridegroom: "By the words of Thy lips I have kept me to strait paths," (Ps. xvi. 4.) These are the words which throughout all the earth have persuaded men to despise the world, and of their own will to make themselves poor,—these are the words which have filled the cloisters with monks, and the deserts with hermits,—these are the words which have plundered Egypt, and robbed her of her goodliest vessels,—these are the living and effectual words, converting the soul, instinct with the happy desire for holiness, and the truth of the faithful promises.

*Eighth Lesson.*

THE world passeth away, and the lust thereof, and it is better to pass away from it than to leave it to pass away from us. Behold, we have left all, and have followed Thee. He rejoiced as a strong man to run a race, and neither canst thou follow the runner if thou be weighted. It is not a bad exchange to have left all things for Him Who is above all things, for rather with Him shall things be given unto us—and when thou possessest Him, He alone will be all—in all who for Him have left all. And I say not all possessions but all desires, and them most chiefly.

*Ninth Lesson. Of St. Chrysogonus, who is also commemorated at Lauds.*

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